## FOSTER'S CYCLOPÆDIAS.

7CLOPÆDIA	$\mathbf{OF}$	PROSE II	LLUSTRA	TIONS,	•	•	•	•		٠	Vor.	I.
7CLOPÆDIA	$\mathbf{OF}$	PROSE II	LLUSTRA	TIONS,		•	•		•		Vol.	II
7CLOPÆDIA	$\mathbf{OF}$	POETICA	L ILLUS	TRATIO	NS,						Vol.	I.
CLOPÆDIA	OF	POETICA	L ILLUS	TRATIO	NS	AND	INI	EX	ES		Vot.	TI.

### FOSTER'S CYCLOPÆDIAS.

BY REV. ELON FOSTER, D.D.

NEW CYCLOPÆDIA OF PROSE ILLUSTRATIONS adapted to Christian teaching; embracing Mythology, Analogies, Legends, Parables, Emblems, Metaphors, Similes, Allegories, Proverbs, Classic, Historic, and Religious Anecdotes, &c. Vol. 1.

This volume contains a vast and valuable collection of illustrations. second volume cannot supersede, but only supplement it.

NEW CYCLOPÆDIA OF PROSE ILLUSTRATIONS adapted to Christian teaching; embracing Allegories, Analogies, Anecdotes, Aphorisms, Emblems, Fables, Legends, Metaphors, Parables, Quotations, Similes, Biblical Types and Figures,

This volume contains the latest and freshest prose illustrations in great variety.

NEW CYCLOPÆDIA OF POETICAL ILLUSTRATIONS adapted to Christian teaching; embracing Poems, Odes, Legends, Lyrics, Hymns, Sonnets, Extracts, &c. Vol. I.

This is the only Cyclopædia of Poetry extant, and is the latest and best poetical work for preachers' use. It covers the abstract themes of religion and literature with whole poems and extensive extracts, and makes it possible to study any subject in the poet's light.

NEW CYCLOPÆDIA OF POETICAL ILLUSTRATIONS; comprising Descriptive Poems of the Scenes, Incidents, Persons and Places of the Bible. Vol. II.

This book is the poet's commentary on the most interesting historical passages of the Bible; it also contains analytical, authors', descriptive and textual indexes to the entire four volumes.

These works have been proved to be well adapted to their design, and have won a permanent place among the preacher's requisites. Their advantage

appears in the following particulars:

1st. Their copiousness. Smaller books could only give a few illustrations, and would be confined to the common topics. These works embrace a great variety of every kind, drawn from all available sources, and illustrate an unprecedented number of subjects. No one need look in vain for a beautiful presentation of any moral or religious theme. Their possessor has always at hand the best illustrations, either prose or poetic, which literature affords.

2d. The excellence of their matter. The imperishable coined thought of six hundred poets and two thousand prose-writers cannot fail to give these works great interest and value to all readers. Mankind is richer and better because Linked with truth, their words become immortal. they have lived. are more important for the library of the student, or attractive for the centretable of the household. They form a delightful commentary on moral and religious truths.

3d. Their facility of reference. A miscellaneous collection of such treasures as these could not be valueless; but the thorough analysis, classification, and alphabetical method here found, make the works easily available. By the various indexes it is possible to find all that relates to any person or subject. The textual index connects about fifteen thousand illustrations with pertinent

These indexes must add greatly to the utility of the volumes.

The economy of these books is an important consideration. The preacher must keep himself fresh on all themes: he cannot afford to buy a treatise on In these works he can turn to any subject he wishes to present, and find the most available material for use,—illustrations of every kind, from all sources, and on all themes. One of these in a sermon or speech is often of more value than the cost of the books. We have a great number of assurances from those who have used them, that they are the most useful books in their libraries, which they would not be without at any price. Uniform royal octavos, bound in cloth, \$5 per volume; sheep, \$6; half morocco, \$7. Order of your bookseller, or send direct to the publishers.

# CYCLOPÆDIA OF POETRY.

SECOND SERIES.

EMBRACING POEMS DESCRIPTIVE

OF THE

SCENES, INCIDENTS, PERSONS AND PLACES

OF

THE BIBLE.

ALSO

INDEXES

то

FOSTER'S CYCLOPÆDIAS.

BY REV. ELON FOSTER, D.D.

Poetry is in itself a thing of God;
He made His prophets poets, and the more
We feel of poesy do we become
Like God in love and power.
PHILIP JAMES BAILEY.

FIFTH THOUSAND.

NEW YORK:
THOMAS Y. CROWELL & CO.,
13 ASTOR PLACE.
1889.

COPYRIGHT, 1881,
By ELON FOSTER.

All rights reserved.

### PREFACE.

The Christian poets of all ages have delighted amid Bible scenes and personages, and have derived their highest inspirations from them. They sing of Abel, Abraham, Cain, Daniel, Elijah, Judas, Moses, Paul, Peter, and the great host of Bible worthies and sometimes unworthies. They gaze into Eden and into the New Jerusalem, walk about Jericho and about Zion, and tune David's harp anew. They portray Pharaoh's overthrow, Nebuchadnezzar's doom, and Babylon's downfall. The scenes of the Old and the incidents of the New Testament have alike "strung and tuned their lyres." Scarcely a scene, character, event, or place of the Bible but has been the theme of song.

This volume is a Cyclopædia of Sacred Poetry, limited to the scenes, incidents, persons, and places of the Bible. Its object is to bring to the focus of an alphabet all the desirable material in this department of poetic literature. It is intended to be comprehensive, and as nearly exhaustive as could be desired in such a work.

The editor has made a special study of the whole field from which appropriate material could be drawn. Rare volumes have furnished their quota. Nearly all the standard poets are represented here. The magazines of a hundred years have yielded their stores. The "Lyra" books and the "Lays of Bible Lands" have been searched through. Some whose works are out of print, as Rev. William Knox and George Croly, LL.D., will be found here as in no other available volume. Many original contributions have been made to this volume that are not unworthy of a place among the masterpieces of poesy. Hymns have been generally excluded. The poems are given without abridgment or amendment.

The method of the volume is alphabetical, and its subjects may be as readily found as words in a dictionary. The superiority of the arrangement is shown by the fact that all the great Cyclopædias adopt it.

This book will be an appropriate companion of the Bible, in the pastor's library or on the center-table of the family. From the scenes in that immortal book it will ever be a pleasure to turn to their poetical representations in this.

Thanks are due, for special favors, to Rev. Dwight Williams, Rev. Homer N. Dunning, Oliver Crane, D.D., George Lansing Taylor, D.D., S. D. Phelps,

D.D., Henry Wadsworth Longfellow, and many other helpers. Attention is also called to the preface of the first volume of Poetical Illustrations.

A personal word. About twenty years ago a railroad accident disabled the author of these works from regular pastoral service. One Sunday afternoon, while waiting with empty hands, the seed-thought which developed into these four volumes was dropped into his mind. Some years after, a clerical friend wrote: "I thank God for your injury, for without it, I suppose, we should not have had your eminently helpful books."

With thanks to many friends for the kind reception extended to his former volumes, and with the hope that this may add to their usefulness, the present work is respectfully submitted.

ELON FOSTER.

123 Hewes Street, Brooklyn, N. Y.

## CONTENTS.

																				PAGE
GENERA	L.	AND A	NALY	TICA	L INI	DEX	•	•		•	•		•	•		•		•	•	ē
INDEX	OF	FIRST	LINE	s of	SECO	OND	PC	ET	IC.	AL					•					290
INDEX	OF	POET	ICAL A	UTH	ORS					•	•						æ.,	•	•	218
INDEX	OF	PROSI	E AUT	HORS			•	•	•	,	•	•		•	•		•			228
INDEX	OF	SCRIP	TURE	TEXT	rs									•		•			•	243
POEMS	ON	THE	SCRIPT	rure	s						,								9	-500

### CYCLOPÆDIA OF POEMS

OF THE

## SCENES, INCIDENTS, PERSONS AND PLACES

OF

### THE BIBLE.

3072. AARON, Death of.

Numbers xx: 23-29.

They have left the camp, with its tents outspreading,

Like a garden of lilies on Edom's plain; They are climbing the mountain, in silence treading

A path which one shall not tread again. Two aged brothers the way are leading, There follows a youth in the solemn train.

O'er a sister's bier they have just been bending;

The desert prophetess sleeps hard by: With her toilsome sojourn nearly ending, With Judah's mountains before her eye, The echoes of Kadesh and Canaan blending, She has calmly turned her aside to die!

They come, not to gaze on the matchless glory,

On grandeur the like of which earth has A billowy ocean of mountains hoary, [not; A chaos of cliffs round this awful spot; A vision like that in some old-world story, Too terrible ever to be forgot.

The desert-rainbow that gleams before ye, But leaves your solitude doubly bleak; The shadows of sunset fall ghastly o'er ye; Cliff frowns upon cliff, and peak on peak. O rocks of the desolate, lean and hoary, What lip of man can your grandeur speak!

Splintered and blasted and thunder-smitten, Not a smile above, nor a hope below; Shivered and scorched and hunger-bitten,

No earthly lightning has seamed your brow;

On each stone the Avenger's pen has written, Horror and ruin, and death and woe.

The king and the priest move on unspeaking,
The desert-priest and the desert-king;
'Tis a grave, a mountain-grave they are seekFit end of a great life-wandering! [ing,
And here, till the day of the glory-streaking,
This desert-eagle must fold his wing.

The fetters of age have but lightly bound him,

This bold sharp steep he can bravely breast;

With his six-score wondrous years around him,

He climbs like youth to the mountain's crest,

The mortal moment at last has found him, Willing to tarry, yet glad to rest.

Is that a tear-drop his dim eye leaving,
As he looks his last on you desert-sun?
Is that a sigh his faint bosom heaving,
As he lays his ephod in silence down?

'Twas a passing mist, to his sky still cleaving;—

But the sky has brightened,—the cloud is gone!

In his shroud of rock they have gently wound him,

'Tis a Bethel-pillow that love has given; I see no gloom of the grave around him,

The death-bed fetters have all been riven; 'Tis the angel of life, not of death, that has found him,

And this is to him the gate of heaven.

He has seen the tombs of old Mizraim's wonder,

Where the haughty Pharaohs embalmed recline;

But no pyramid-tomb, with its costly grandeur,

Can once be compared with this mountainshrine;

No monarch of Memphis is swathed in splendor,

High Priest of the desert, like this of thine!

Not with thy nation thy bones are lying, Nor Israel's hills shall thy burial see; Yet with Edom's vultures around thee flying, Safe and unrifled thy dust shall be;—

Oh who would not covet so calm a dying,
And who would not rest by the side of

Not with thy fathers thy slumber tasting; From sister and brother thou seem'st to flee.

Not in Shechem's plain are thy ashes wasting,

Not in Machpelah thy grave shall be; In the land of the stranger thy dust is rest ing.—

Yet who would not sleep by the side of thee?

Alone and safe, in the happy keeping
Of rocks and sands, till the glorious morn,
They have laid thee down for thy lonely
sleeping,

Way-sore and weary and labor-worn;
While faintly the sound of a nation's weeping
From the vale beneath thee is upward
borne.

As one familiar with gentle sorrow,
With a dirge-like wailing the wind goes
And echo lovingly seems to borrow [by;
The plaintive note of the mourner's cry,
Which comes to-day and is gone to-morrow,
Leaving nought for thee but the stranger's
sigh.

Alone and safe, in the holy keeping
Of Him who holdeth the grave's cold key,
They have laid thee down for the blessed
sleeping,

The quiet rest which His dear ones see;— And why o'er thee should we weep the weeping.

For who would not rest by the side of thee?

Three Hebrew cradles, the Nile-palms under, Rocked three sweet babes upon Egypt's plain;

Three desert-graves must these dear ones sunder;

Three sorrowful links of a broken chain; Kadesh and Hor, and Nebo yonder,— Three way-marks now for the pilgrimtrain.

Are these my way-marks, these tombs of ages?
Are these my guides to the land of rest?
Are these grim rock-tombs the stony pages
Which show how to follow the holy blest?
And bid me rise, 'bove each storm that rages,
Like a weary dove to its olive nest?

Is death my way to the home undying?

Is the desert my path to the Eden-plain?

Are these lone links, that are round me lying,

To be gathered, and all reknit again?

And is there beyond this land of sighing

A refuge forever from death and pain?

On this rugged cliff, while the sun is dying Behind you majestic mountain-wall, I stand;—not a cloudlet above me flying,—Not a foot is stirring, no voices call;—

A traveler lonely, a stranger, trying To muse o'er this wondrous funeral.

In silence we stand, till the faint stars cover
This grave of ages. Yes, thus would we
Still look and linger, and gaze and hover
About this cave where thy dust may be!
Great Priest of the desert, thy toil is over,
And who would not rest by the side of
thee?

And night, the wan night is bending over
The twilight couch of the dying day,
With dewy eyes, like a weeping lover,
That doats on the beauty that will not
stay,

And sighs that the mould so soon must cover Each golden smile of the well-loved clay.

The night of ages bends softly o'er us;
Four thousand autumns have well nigh
fled,

Love watches still the old tomb before us Of sainted dust, in its mountain-bed; Till the longed-for trump shall awake the chorus,

From desert and field, of the blessed dead.

Horatius Bonar.

#### 3073. AARON, Imitation of.

Numbers xx: 28.

Happy, forever happy I,
If called, like him, the mount to ascend;
Thine all sufficient grace supply,
And bless me, Saviour, with his end:
O that without a lingering groan
I might the welcome word receive,
My body with my charge lay down,
And cease at once to work and live!

J. & C. Wesley.

### 3074. ABEL, Blood of.

Sad, purple well! whose bubbling eye
Did first against a murderer cry;
Whose streams, still vocal, still complain
Of bloody Cain,

And now at evening are as red
As in the morning when first shed.

If single thou,

Though single voices are but low,
Couldst such a shrill and long cry rear
As speaks still in thy Maker's ear,
What thunders shall those men arraign
Who cannot count those they have slain,
Who bathe not in a shallow flood,
But in a deep, wide sea of blood?
A sea, whose loud waves cannot sleep,
But deep still calleth upon deep:
Whose urgent sound, like unto that
Of many waters, beateth at
The everlasting doors above,
Where souls behind the altar move,
And with one strong, incessant cry
Inquire "How long?" of the most High?
Almighty Judge!

Henry Vaughan.

#### 3075. ABEL in Heaven.

Ten thousand times ten thousand sung Loud anthems round the throne, When lo! a solitary tongue Took up a song unknown; A song unknown to angel ears, A song that spoke of vanished fears, Of pardoned sins and dried-up tears.

Not one of all the heavenly host Could those high notes attain, But spirits from a distant coast United in the strain, Till he who first began the song, To sing alone not suffered long, Was mingled with a countless throng.

And still as years are fleeting by, The angels ever bear Some newly ransomed soul on high, To swell the chorus there; And still the song shall louder grow, Till all redeem'd from sin and woe, To that fair world of rapture go.

Oh give me, Lord, a golden harp, And tune my broken voice, That I may sing of troubles sharp Exchanged for endless joys! The song that ne'er was heard before A sinner reached the heavenly shore, But now shall sound for evermore! Irish Presbyterian.

### 3076. ABEL, The Sacrifice of.

An altar rude of turf meek Abel piled, And laid a spotless lamb on the cleft wood, And sprinkled round the typifying blood; While on that shadow God looked down and smiled.

Then Cain arose, with envious anger wild, That swept along like an unbridled flood, Drowning all fear of God and thought of good,

And with a brother's blood his hands defiled. Earth shuddered when the cruel deed was done,

Heaven heard that righteous blood in silence crying;

By that first death a martyr's crown was

He died-but like a vapor upward flying, Caught the slant beams of our Unrisen Sun, And he being dead, yet speaks of Jesus dying. R. Wilton.

### 3077. ABRAHAM.

The better portion didst thou choose, Great Heart,

Thy God's first choice, and pledge of Gentile-grace;

Faith's truest type, he with unruffled face Bore the world's smile, and bade her slaves

Whether, a trader, with no trader's art, He buys in Canaan his first resting-place, Or freely yields rich Siddim's ample space,

Or braves the rescue and the battle's smart. Yet scorns the heathen gifts of those he saved. O happy in their soul's high solitude, Who commune thus with God and not with earth!

Amid the scoffings of the wealth-enslaved, A ready prey, as though in absent mood They calmly move, nor hear the unmannered mirth.

John H. Newman.

11

### 3078. ABRAHAM AND MELCHIZEDEK.

Hebrew vii: 2.

When conquering Abram Salem sought. To God's high priest his tithes he brought, His thankfulness to mark: Melchizedek an offering made Of bread and wine on altar laid, And blessed the patriarch.

A victory nobler far we gain, A nobler sacrifice is slain, A better blessing shed: Our great high priest in heaven stands, Who gives Himself with His own hands In mystic wine and bread. Edwin L. Blenkinsopp.

### 3079. ABRAHAM, Conversion of.

At night, upon the silent plain, Knelt Abraham and watched the sky; When the bright evening star arose He lifted up a joyful cry: "This is the Lord! This light shall shine To mark the path for me and mine." But suddenly the star's fair face Sank down and left its darkened place. Then Abraham cried, in sore dismay, "The Lord is not discovered yet; I cannot worship gods which set."

Then rose the moon, full orbed and clear, And flooded all the plain with light, And Abraham's heart again with joy O'erflowed at the transcendent sight. "This surely is the Lord," he cried; "That other light was pale beside This glorious one." But, like the star, The moon in the horizon far Sank low and vanished. Then again Said Abraham: "This cannot be My Lord. I am but lost, astray, Unless one changeless guideth me."

Then came, unheralded, the dawn, Rosy and swift from east to west; High rode the great triumphant sun, And Abraham cried, "O last and best And sovereign light! Now I believe This Lord will change not, nor deceive." Each moment robbed the day's fair grace; The reddening sun went down apace; And Abraham, left in rayless night, Cried, "O my people, let us turn And worship now the God who rules These lesser lights, and bids them burn!" Helen Hunt.

### 3080. ABRAHAM, Legend of.

Fond heart, when learnest thou to say, I love not pomps that fade away, Nor glories that decay and wane, Nor lights that rise to set again? When wilt thou turn where Abraham turned, And learn the lesson Abraham learned? Beyond the river while he dwelt, He with his kin to idols knelt, And nightly gazing on the sky, Worshiped the starry host on high. But when he saw their splendors fail, And that bright multitude grow pale, He left them, and adored the moon; But she too wanly waned soon. Baffled, he knelt unto the sun; But when his race of light was done, He cried, "To such no vows I bring-I worship not the perishing!" And turned him to the God whose hand Made sun, and moon, and starry band-An everlasting Light, in whom Decrease and shadow find no room. Richard Chenevix Trench.

#### 3081. ABRAHAM, Memorial of.

Only a tomb, no more!
A rock-hewn sepulchre,
And this, and this is all that's thine,
Fair Canaan's mighty heir!

Only a tomb, no more!
A future resting-place,
When God shall lay thee down, and bid
All thy long wanderings cease.

This cave and field,—no more,— Canst thou thy dwelling call; That land of thine,—plains, hills, woods, The stranger has it all! [streams,—

Thy altar and thy tent
Are all that thou hast here;
With these content thou passest on,
A homeless wanderer.

Thy life unrest and toil;
Thy course a pilgrimage;
Only in death thou goest down,
To claim thy heritage;—

A heritage which death
Shall seal to thee for aye—
A resurrection heritage
When all things pass away.

A heritage of life,
Beyond this guarded gloom,
A kingdom, not a field or cave;
A city, not a tomb.

Horatius Bonar.

### 3082. ABRAHAM'S SACRIFICE.

Genesis xxii: 1-15.

The morning's sun rose bright and clear, On Abraham's tent it gayly shone; And all was bright and cheerful there, All save the patriarch's heart alone. While God's command arose to mind, It forced into his eye the tear; For though his soul was all resigned, Yet nature fondly lingered there.

The simple morning feast was spread, And Sarah at the banquet smiled; Joy o'er her face its lustre shed, For near her sat her only child.

The charms that pleased a monarch's eye
Upon her cheek had left their trace;
His highly augured destiny
Was written in his heavenly face.

The groaning father turned away,
And walked the inner tent apart—
He felt his fortitude decay
While Nature whispered in his heart:

"O! must this son to whom was given The promise of a better land, Heir to the choicest gifts of heaven, Be slain by a fond parent's hand?

"This son, for whom my eldest born Was sent an outcast from his home, And in some wilderness forlorn A savage exile doomed to roam?

"But shall a feeble worm rebel, And murmur at a father's rod? Shall he be backward to fulfil The known and certain will of God?

"Arise, my son! the cruet fill,
And store the scrip with due supplies;
For we must seek Moriah's hill,
And offer there a sacrifice!"

The mother raised a speaking eye,
And all a mother's soul was there—
"She feared the desert drear and dry!
She feared the savage lurking there!"

Abraham beheld, and made reply:
"On Him, from whom our blessings flow,
My sister, we with faith rely;
"Tis He commands, and we must go!"

The duteous son in haste obeyed,
The scrip was filled, the mules prepared,
And with the third day's twilight shade
Moriah's lofty hill appeared.

The menials then at distance wait—
Alone ascend the son and sire;
The wood on Isaac's shoulders laid,
The wood—to build his funeral pyre!

No passion swayed the father's mind; He felt a calm, a death-like chill; His soul, all chastened, all resigned, Bowed meekly, though he shuddered still.

While on the mountain's brow they stood,
With smiling wonder Isaac cries,
"My father, lo! the fire and wood—
But where's the lamb for sacrifice?"

The Holy Spirit stayed his mind,
While Abraham answered low, aside,
With steady voice, and look resigned,
"God will Himself a lamb provide!"

But let no pen profane like mine, On holiest themes too rashly dare— Turn to the Book of Books Divine, And read the blessed promise there.

Ages on ages rolled away—
At length the hour appointed came;
And on the mount of Calvary
God did himself provide a Lamb!

#### 3083. ABRAHAM'S SACRIFICE.

Genesis xxii: 1-15.

Morn breaketh in the east. The purple clouds

Are putting on their gold and violet,
To look the meeter for the sun's bright
coming.

Sleep is upon the waters and the wind;
And Nature, from the wavy forest-leaf
To her majestic master, sleeps. As yet
There is no mist upon the deep blue sky,
And the clear dew is on the blushing
bosoms

Of crimson roses in a holy rest.

How hallowed is the hour of morning!

Ay, beautifully meet—for the pure prayer. The patriarch standeth at his tented door, With his white locks uncovered. 'Tis his

To gaze upon that gorgeous Orient;
And at that hour the awful majesty
Of man who talketh often with his God,
Is wont to come again, and clothe his brow
As at his fourscore's strength. But now, he
seemeth

To be forgetful of his vigorous frame, And boweth to his staff as at the hour Of noontide sultriness. And that bright sun—

He looketh at its pencilled messengers, Coming in golden raiment, as if all Were but a graven scroll of fearfulness. Ah, he is waiting till it herald in The hour to sacrifice his much-loved son!

Light poureth on the world. And Sarah stands

Watching the steps of Abraham and her child

Along the dewy sides of the far hills,
And praying that her sunny boy faint not.
Would she have watched their path so
silently,

If she had known that he was going up,
E'en in his fair-haired beauty, to be slain
As a white lamb for sacrifice? They trod
Together onward, patriarch and child—
The bright sun throwing back the old man's
shade

In straight and fair proportions, as of one Whose years were freshly numbered. He stood up,

Tall in his vigorous strength; and, like a tree

Rooted in Lebanon, his frame bent not. His thin white hairs had yielded to the wind,

And left his brow uncovered; and his face, Impressed with the stern majesty of grief Nerved to a solemn duty, now stood forth Like a rent rock, submissive, yet sublime. But the young boy—he of the laughing eye And ruby lip—the pride of life was on him. He seemed to drink the morning. Sun and [dew, And the aroma of the spicy trees, And all that giveth the delicious East Its fitness for an Eden, stole like light Into his spirit, ravishing his thoughts With love and beauty. Everything he met, Buoyant or beautiful, the lightest wing Of bird or insect, or the palest dye Of the fresh flowers, won him from his path; And joyously broke forth his tiny shout, As he flung back his silken hair, and sprung Away to some green spot or clustering vine, To pluck his infant trophies. Every tree And fragrant shrub was a new hiding-place; And he would crouch till the old man came

Then bound before him with his childish laugh,

Stealing a look behind him playfully, To see if he had made his father smile.

The sun rode on in heaven. The dew stole up From the fresh daughters of the earth, and heat

Came like a sleep upon the delicate leaves,
And bent them with the blossoms to their
dreams. [step,

Still trod the patriarch on, with that same Firm and unfaltering; turning not aside To seek the olive shades, or lave their lips In the sweet waters of the Syrian wells, Whose gush hath so much music. Wearings

Stole on the gentle boy, and he forgot
To toss his sunny hair from off his brow,
And spring for the fresh flowers and light
wings

As in the early morning; but he kept Close by his father's side, and bent his head Upon his bosom like a drooping bud, Lifting it not, save now and then to steal A look up to the face whose sternness awed His childishness to silence.

It was noon,—
And Abraham on Moriah bowed himself,
And buried up his face, and prayed for
strength.

He could not look upon his son and pray;
But, with his hand upon the clustering curls
Of the fair kneeling boy, he prayed that God
Would nerve him for that hour. Oh, man
was made

For the stern conflict. In a mother's love There is more tenderness; the thousand chords,

Woven with every fibre of her heart, Complain, like delicate harp-strings, at a breath;

But love in man is one deep principle, Which like a root grown in a rifted rock Abides the tempest.

He rose up and laid
The wood upon the altar. All was done.
He stood a moment—and a deep, quick flash
Pass'd o'er his countenance; and then he
nerved

His spirit with a bitter strength and spoke: "Isaac! my only son!"—The boy looked up: "Where is the lamb, my father?" Oh the tones.

The sweet, familiar voice of a loved child!—What would its music seem at such an hour! It was the last deep struggle. Abraham held His loved, his beautiful, his only son, And lifted up his arms and called on God—And lo! God's angel stayed him—and he fell Upon his face and wept.

Nathaniel Parker Willis.

### 3084. ABSALOM, David's Grief for.

2 Samuel xviii: 24-33.

Is it so far from thee
Thou canst no longer see
In the Chamber of the Gate
That old man desolate,
Weeping and wailing sore
For his son, who is no more?
O Absalom, my son!

Is it so long ago
That cry of human woe
From the walled city came,
Calling on his dear name,
That it has died away
In the distance of to-day?
O Absalom, my son!

There is no far nor near,
There is neither there nor here,
There is neither soon nor late,
In that Chamber over the Gate,
Nor any long ago
To that cry of human woe,
O Absalom, my son!

From the ages that are past
The voice comes like a blast
Over seas that wreck and drown,
Over tumult of traffic and town,
And from ages yet to be
Come the echoes back to me,
O Absalom, my son!

Somewhere at every hour The watchman on the tower Looks forth and sees the fleet Approach of the hurrying feet Of messengers that bear The tidings of despair, O Absalom, my son!

He goes forth from the door Who shall return no more. With him our joy departs; The light goes out in our hearts; In the Chamber over the Gate We sit disconsolate.

O Absalom, my son!

That 'tis a common grief
Bringeth but slight relief;
Ours is the bitterest loss,
Ours is the heaviest cross;
And forever the cry will be,
"Would God I had died for thee,
O Absalom, my son!"

Henry W. Longfellow.

### 3085. ABSALOM, Mourning for.

David the king is mad with grief. His heart is harrowed with pain; His son is slain in the battle-fight, His Absalom is slain. He covers his head with his mantle wide, And mounts his highest tower; While tears that flow from his eyes of woe Wash his gray tresses o'er; And his trembling lips those words repeat This lamentation sore: "O Absalom, my son, my son, O Absalom, my son! Where is thy dazzling beauty now Thy charms, by song untold, Those locks like sunbeams in the air, Shining like rays of gold? Thy azure eyes that shone as fair As hyacinths on Zion's hill; O hands that wrought this cruel ill, Careless of woe-Zeruiah's son, To thee what had he done? Had he deserved it, cruel man? And was he not my son? He was my joy and light-And they who planned his fall Have doubled all my love for him:— Was he rebellious?—All— All—all would I forgive him now; And had I been obeyed, He were a prisoner, not a corpse! Mother, thy child is dead! Who will console thee?—let thy heart Burst, and thy soul be sad. Father and mother—let us weep O'er our devoted lad; O Absalom, my son, my son! O Absalom, my son!" Tr. from Spanish.

### 3086. ABSALOM, Tomb of.

Is this thy tomb, amid the mournful shades Of the deep valley of Jehoshaphat, Thou son of David? Kedron's gentle brook Is murmuring near, as if it fain would tell

Thy varied history. Methinks I see
Thy graceful form, thy smile, thy sparkling
eve.

ABSALOM.

The glorious beauty of thy flowing hair,
And that bright, eloquent lip, whose cunning stole

The hearts of all the people. Didst thou waste

The untold treasures of integrity,

The gold of conscience, for their light applause,

Thou fair dissembler?

Say, rememberest thou When o'er you flinty steep of Olivet A sorrowing train went up! Dark frowning seers.

Denouncing judgment on a rebel prince, Passed sadly on; and next a crownless king Walking in sad and humbled majesty, While hoary statesmen bent upon his brow Indignant looks of tearful sympathy. What caused the weeping there?

Thou heardst it not,
For thou within the city's walls didst hold
Thy revel brief and base. So thou couldst
set.

The embattled host against thy father's life, The king of Israel, and the loved of God! He mid the evils of his changeful lot, Saul's moody hatred, stern Philistia's spear, His alien wanderings, and his warrior toil, Found naught so bitter as the rankling thorn Set by thy madness of ingratitude Deep in his yearning soul.

What were thy thoughts
When in the mesh of thy own tresses snared
Amid the oak whose quiet verdure mocked
Thy misery, forsook by all who shared
Thy meteor-greatness and constrained to
learn

There in that solitude of agony,

A traitor hath no friends — what were thy thoughts

When death careering on the triple dart
Of vengeful Joab found thee? To thy God
Rose there one cry of penitence, one prayer
For that unmeasured mercy which can
cleanse

Unbounded guilt? Or turned thy stricken heart

Toward him who o'er thy infant graces watched

With tender pride, and all thy sins of youth In blindfold fondness pardoned? All thy crimes

Were cancelled in that plenitude of love Which laves with fresh and everlasting tide A parent's heart.

I see that form which awed The foes of Israel with its victor-might Bowed low in grief, and hear upon the breeze

That sweeps the palm-groves of Jerusalem,

The wild continuous wail, "O Absalom! My son! My son!"

We turn us from thy tomb,
Usurping prince! Thy beauty and thy grace
Have perished with thee, but thy fame survives—

The ingrate son that pierced a father's heart.

Lydia Huntley Sigourney.

#### 3087. ACELDAMA.

Matthew xxvii: 8.

Bare ridge, that frownest over Hinnom's vale, Fronting the gray and melancholy slopes Of Zion, where yon Moslem minaret Proclaims the sepulchre of Judah's King! Tomb, rock, and precipice, with grassy shelf, Where the rare olive finds a scanty soil, Flinging its thin and flickering shadow o'er The crimson of the meek anemone, Or meeker "Star of Bethlehem," which haunts

These barren steeps, and sparkles in the glow Of you gay sun of dawn that now lights up Jerusalem, and flings its orient joy O'er this sad field of silent sepulchres; This old Aceldama, this field of blood!

### 3088. ADAM, Death of.

One morn I tracked him on his lonely way, Pale as the gleam of slow-awakening day; With feeble steps he climb'd you craggy height,

Thence fixed on distant Paradise his sight;
He gazed awhile in silent thought profound,
Then, falling prostrate on the dewy ground,
He poured his spirit in a flood of prayer,
Bewailed his ancient crime with self-despair,
And claimed the pledge of reconciling grace,
The promised Seed, the Saviour of his race.
Wrestling with God, as nature's vigor failed
His faith grew stronger and his plea prevailed.

The prayer from agony to rapture rose,
And sweet as angel accents fell the close.
I stood to greet him: when he raised his
head,

Divine expression o'er his visage spread; His presence was so saintly to behold, He seemed in sinless Paradise grown old.

"This day," said he, "in time's star-lighted round,

Renews the anguish of that mortal wound On me inflicted, when the serpent's tongue My spouse with his beguiling falsehood stung.

Though years of grace through centuries have passed

Since my transgression, this may be my last; Infirmities without, and fears within, Foretell the consummating stroke of sin;

The hour, the place, the form to me unknown,

But God, who lent me life, will claim his

Then, lest I sink as suddenly in death, As quickened into being by his breath, Once more I climb'd these rocks with weary pace.

And but once more to view my native place, To bid you garden of delight farewell, The earthly paradise from which I fell. This mantle, Enoch, which I yearly wear To mark the day of penitence and prayer; These skins the covering of my first offence, When, conscious of departed innocence, Naked and trembling from my Judge I fled, A hand of mercy o'er my vileness spread: Enoch, this mantle thus vouchsafed to me, At my dismission I bequeath to thee; Wear it in sad memorial on this day, And yearly at mine earliest altar slay A lamb immaculate, whose blood be spilt In sign of wrath removed and cancelled guilt: So be the sins of all my race confessed, So on their heads may peace and pardon rest."

Thus spake our sire, and down the steep descent

With strengthened heart and fearless footsteps went.

"Ere noon, returning to his bower, I found Our father laboring in his harvest ground (For yet he tilled a little plot of soil, Patient and pleased with voluntary toil); But oh! how changed from him whose morning eye.

Outshone the star that told the sun was nigh!
Loose in his feeble grasp the sickle shook;
I marked the ghastly dolour of his look,
And ran to help him; but his latest strength
Failed: prone upon his sheaves he fell at
length;

I strove to raise him; sight and sense were fled,

Nerveless his limbs, and backward swayed his head.

Seth passed; I called him, and we bore our sire

To neighboring shades, from noon's afflictive fire:

Ere long he woke to feeling, with a sigh, And half unclosed his hesitating eye; Strangely and timidly he peered around, Like one in dreams, whom sudden lights confound:

— 'Is this a new creation?—Have I passed The bitterness of death?'—He looked aghast, Then sorrowful!—'No; men and trees appear;

'Tis not a new creation—pain is here:
From sin's dominion is there no release?
Lord, let thy servant now depart in peace.'
—Hurried remembrance crowding o'er his soul,

He knew us; tears of consternation stole Down his pale cheeks:—Seth!—Enoch!— Where is Eve?

How could the spouse her dying consort leave?

"Eve looked that moment from their cottage door

In quest of Adam, where he toiled before; He was not there; she called him by his name;

Swect to his ear the well-known accents came;

— 'Here am I,' answered he, in tone so weak,
That we who heard him scarcely heard him
speak;

But, resolutely bent to rise, in vain He struggled till he swooned away with pain. Eve called again, and turning towards the shade,

Helpless as infancy beheld him laid;
She sprang, as smitten with a mortal wound,
Forward, and cast herself upon the ground
At Adam's feet; half rising in despair,
Him from our arms she wildly strove to
tear;

Repelled by gentle violence, she pressed His powerless hand to her convulsive breast, And kneeling, bending o'er him full of fears Warm on his bosom showered her silent tears.

Light to his eyes at that refreshment came, They opened on her in a transient flame; 'And art they here my life! my level

- And art thou here, my life! my love!' he cried,

'Faithful in death to this congenial side? Thus let me bind thee to my breaking heart, One dear, one bitter moment, ere we part.'
—'Leave me not, Adam! leave me not below; With thee I tarry, or with thee I go,' She said; and yielding to his faint embrace, Clung round his neck, and wept upon his Alarming recollection soon returned. [face. His fevered frame with growing anguish burned:

Ah! then, as nature's tenderest impulse wrought,

With fond solicitude of love she sought
To soothe his limbs upon their grassy bed,
And make the pillow easy to his head.
She wiped his reeking temples with her hair:
She shook the leaves to stir the sleeping air;
Moistened his lips with kisses: with her
breath

Vainly essayed to quell the fire of death,
That ran and revelled through his swollen
veins

With quicker pulses, and severer pains.

"The sun, in summer majesty on high, Darted his fierce effulgence down the sky; Yet dimmed and blunted were the dazzling rays.

His orb expanded through a dreary haze, And, circled with a red portentous zone, He looked in sickly horror from his throne: The vital air was still; the torrid heat Oppressed our hearts, that labored hard to beat.

When higher noon had shrunk the lessening shade,

Thence to his home our father we conveyed,

And stretched him, pillowed with his latest | With monstrous throes an earthquake heaved

On a fresh couch of green and fragrant leaves.

Here, though his sufferings through the glen were known,

We chose to watch his dying bed alone, Eve, Seth, and I. In vain he sighed for rest, And oft his meek complainings thus expressed:

'Blow on me, Wind! I faint with heat! Oh, bring

Delicious water from the deepest spring; Your sunless shadows o'er my limbs diffuse, Ye Cedars! wash me cold with midnight dews.

Cheer me, my friends, with looks of kindness cheer;

Whisper a word of comfort in mine ear; Those sorrowing faces fill my soul with gloom;

This silence is the silence of the tomb. Thither I hasten; help me on my way; Oh, sing to soothe me, and to strengthen,

We sang to soothe him—hopeless was the song;

We prayed to strengthen him—he grew not strong.

In vain from every herb, and fruit, and flower,

Of cordial sweetness or of healing power, We pressed the virtue; no terrestrial balm Nature's dissolving agony could calm. Thus as the day declined, the fell disease Eclipsed the light of life by slow degrees: Yet while his pangs grew sharper, more resigned,

More self-collected, grew the sufferer's mind; Patient of heart, though racked at every

The righteous penalty of sin he bore; Not his the fortitude that mocks at pains, But that which feels them most, and yet sustains.

''Tis just, 'tis merciful,' we heard him say: 'Yet wherefore hath He turned His face away?

I see Him not; I hear Him not; I call; My God! my God! support me or I fall!'

"The sun went down amidst an angry glare Of flushing clouds that crimsoned all the air; The winds brake loose; the forest boughs were torn.

And dark aloof the eddying foliage borne; Cattle to shelter scudded in affright; The florid evening vanished into night: Then burst the hurricane upon the vale, In peals of thunder and thick-volleyed hail; Prone rushing rains with torrents whelmed the land,

Our cot amidst a river seemed to stand; Around its base, the foamy crested streams Flashed through the darkness to the lightning's gleams,

the ground,

The rocks were rent, the mountains trembled round:

Never since Nature into being came [frame; Had such mysterious motion shook her We thought, ingulfed in floods, or wrapt in fire

The world itself would perish with our sire.

"Amidst this war of elements, within More dreadful grew the sacrifice of sin, Whose victim on his bed of torture lay, Breathing the slow remains of life away. Erewhile, victorious faith sublimer rose Beneath the pressure of collected woes: But now his spirit wavered, went and came, Like the loose vapor of departing flame, Till at the point, when comfort seemed to die

Forever in his fixed unclosing eye, Bright through the smouldering ashes of the man,

The saint brake forth, and Adam thus began:

'Oh, ye that shudder at this awful strife, This wrestling agony of death and life, Think not that He, on whom my soul is cast, Will leave me thus forsaken to the last; Nature's infirmity alone you see; My chains are breaking, I shall soon be free; Though firm in God the spirit holds her trust, The flesh is frail, and trembles into dust. Horror and anguish seize me;—'tis the hour Of darkness, and I mourn beneath its power; The tempter plies me with his direct art, I feel the serpent coiling round my heart; He stirs the wound he once inflicted there, Instils the deadening poison of despair, Belies the truth of God's delaying grace, And bids me curse my Maker to His face. I will not curse Him, though His grace delay;

I will not cease to trust Him, though He slay; Full on His promised mercy I rely, For God hath spoken-God, who cannot

Thou, of my faith the author and the end, Mine early, late, and everlasting Friend; The joy that once Thy presence gave, restore Ere I am summoned hence, and seen no more: Down to the dust returns this earthly frame, Receive my spirit, Lord, from Whom it

Rebuke the tempter, show Thy power to

O, let Thy glory light me to the grave, That these, who witness my departing breath,

May learn to triumph in the grasp of death.'

"He closed his eyelids with a tranquil smile, And seemed to rest in silent prayer awhile: Around his couch with filial awe we kneeled, When suddenly a light from heaven revealed

The sword of God in his right hand he bore; His countenance was lightning, and his vest Like snow at sunrise on the mountain's crest; Yet so benignly beautiful his form, His presence stilled the fury of the storm; At once the winds retire, the waters cease; His look was love, his salutation 'Peace.'

"Our mother first beheld him, sore amazed, But terror grew to transport while she gazed: 'Tis He, the Prince of Seraphim, who

Our banished feet from Eden's happy grove; Adam, my life, my spouse, awake!' she cried:

'Return to paradise; behold thy guide! O. let me follow in this dear embrace. She sunk, and on his bosom hid her face. Adam looked up; his visage changed its hue, Transformed into an angel's at the view: 'I come!' he cried, with faith's full triumph

fired. And in a sigh of ecstasy expired. The light was vanished and the vision fled; We stood alone the living with the dead: The ruddy embers, glimmering round the

Displayed the corpse amidst the solemn gloom;

But o'cr the scene a holy calm reposed, The gate of heaven had opened there, and

"Eve's faithful arm still clasped her lifeless

Gently I shook it, from her trance to rouse; She gave no answer; motionless and cold, It fell like clay from my relaxing hold; Alarmed, I lifted up the locks of gray That hid her cheek; her soul had passed awav:

A beauteous corse she graced her partner's

Love bound their lives and death could not divide." James Montgomery.

### 3089. ADAM, Enoch's Description of.

With him his noblest sons might not com-

In godlike feature and majestic air; Not out of weakness rose his gradual frame, Perfect from his Creator's hand he came; And as in form excelling, so in mind The sire of men transcended all mankind; A soul was in his eye, and in his speech A dialect of heaven no art could reach; For oft of old to him the evening breeze Had borne the voice of God among the trees; Angels were wont their songs with his to blend,

And talk with him as their familiar friend. But deep remorse for that mysterious crime, Whose dire contagion through elapsing time

A spirit, that stood within the unopened Diffused the curse of death beyond control, Had wrought such self-abasement in his soul, That he whose honors were approached by none,

Was yet the meekest man beneath the sun. From sin, as from the ser ent that betrayed Eve's early innocence, he shrunk afraid; Vice he rebuked with so austere a frown, He seemed to bring an instant judgment down;

Yet while he chid, compunctious tears would And yearning tenderness dissolve his heart! The guilt of all his race became his own, He suffered as if he had sinned alone. Within our glen to filial love endeared, Abroad for wisdom, truth, and justice feared, He walked so humbly in the sight of all, The vilest ne'er reproached him with his fall. Children were his delight: they ran to meet His soothing hand, and clasp his honored feet;

While 'midst their fearless sports supremely He grew in heart a child among the rest: Yet as a parent, nought beneath the sky Touched him so quickly as an infant's eye: Joy from its smile of happiness he caught; Its flash of rage sent horror through his thought:

His smitten conscience felt as fierce a pain, As if he fell from innocence again.

James Montgomery.

### 3090. ADAM, The Awakening of.

What was 't awakened first the untuned ear Of that sole man who was all human kind? Was it the gladsome welcome of the wind, Stirring the leaves that never yet were sear? The four mellifluous streams which flowed so near,

Their lulling murmurs all in one combined? The note of bird unnamed? The startled

Bursting the brake in wonder, not in fear, Of her new lord? Or did the holy ground Send forth mysterious melody to greet The gracious pressure of immaculate feet? Did viewless scraphs rustle all around, Making sweet music out of air as sweet? Or his own voice awake him with its sound? Hartley Coleridge.

### 3091. ADAM, The Transgression of. James i: 15.

Lament, lament; look, look what thou hast done;

Lament the world's, lament thine own estate;

Look, look, by doing, how thou art undone; Lament thy fall, lament thy change of

Thy faith is broken, and thy freedom gone. See, see too soon, what thou lament st too late,

O thou that wert so many men, nay, all Abridged in one, how has thy desperate fall Destroyed thy unborn seed, destroyed thyself withal?

Uxorious Adam, whom thy Maker made Equal to angels that excel in power,

What hast thou done. Oh, why hast thou obeyed

Thine own destruction? like a new cropped flower,

How does the glory of thy beauty fade!

How are thy fortunes blasted in an hour!

How art thou cowed that hast the power
to quell

The spite of new-fallen angels, baffle hell, And vie with those that stood, and vanquish those that fell.

See how the world (whose chaste and pregnant womb

Of late conceived, and brought forth nothing ill)

Is now degenerated, and become

A base adulteress, whose false births do fill The earth with monsters, monsters that do

And rage about, and make a trade to kill!

Now gluttony paunches; lust begins to spawn;

Wrath takes revenge and avarice a pawn; Pale envy pines, pride swells, and sloth begins to yawn.

The air that whispered now begins to roar; And blustering Boreas blows the boiling tide;

The white-mouthed water now usurps the shore,

And scorns the power of her tridental guide The fire now burns that did but warm before, And rules her ruler with resistless pride: Fire, water, earth, and air, that first were made

To be subdued, see how they now invade! They rule whom once they served, command where once obeyed.

Behold, that nakedness, that late bewrayed Thy glory, now's become thy shame, thy wonder;

Behold, those trees whose various fruits were made

For food, now turned a shade to shroud thee under,

Behold, that voice (which thou hast disobeyed)

That late was music, now affrights like thunder.

Poor man! are not thy joints grown faint with shaking

To view the effect of thy bold undertaking, That in one hour didst mar what Heaven six days was making.

Francis Quarles.

3092. ADAM, Where art thou?

Adam, where art thou? monarch, where?

It is thy Maker calls;

What means that look of wild despair? What anguish now enthralls? Why in the wood's embowering shade
Dost thou attempt to hide
From Him whose hand thy kingdom made,
And all thy wants supplied?
Go hide again, thou fallen one!
The crown has left thy brow,
Thy robe of purity is gone,
And thou art naked now.

Adam, where art thou? monarch, where?
Assert thy high command;
Call forth the tiger from his lair,
To lick thy kingly hand;
Control the air, control the earth,
Control the foaming sea:
They own no more thy heavenly birth,
Or heaven-stamped royalty;
The brutes no longer will caress,
But share with thee thy reign;
For the sceptre of thy righteousness
Thy hands have snapped in twain.

Adam, where art thou? monarch, where?
Thou wondrous thing of clay;
Ah! let the earth-worm now declare,
Who claims thee as his prey.
Thy mother, O thou mighty one,
For thee re-opes her womb;
Thou to the narrow house art gone,
Thy kingdom is thy tomb.
The truth from Godhead's lips that came,
There in thy darkness learn—
Of dust was formed thy beauteous frame,
And shall to dust return.

Adam, where art thou? where, ah, where?
Behold him raised above,
An everlasting life to share,
In the bright world of love.
The hand he once 'gainst heaven could raise
Another sceptre holds;
His brows, where new-born glories blaze,
Another crown enfolds.
Another robe's flung over him,
More fair than was his own,
And with the fire-tongued seraphim
He dwells before the throne.

But whence could such a change proceed?
What power could raise him there?
So late by God's own voice decreed
Transgression's curse to bear.
Hark, hark! he tells—a harp well strung
His grateful arms embrace:
Salvation is his deathless song,
And grace, abounding grace;
And sounds through all the upper sky
A strain with wonders rife,
That Life hath given itself to die,
To bring death back to life.

Thomas Ragg.

### 3093. ADAM AND EVE, Doom of.

Alas! how changed from bowers of Paradise
That desolate region, overgrown with
thorn
And thistle rank—atrackless waste forlorn,

Unblessed by God, o'erarched by sullen But when the good King David found skies.

There stand that guilty pair, now sadly wise, Their hearts with grief, their feet with briers torn,

Vainly their faded innocence they mourn, And toward the gates of Eden turn their eyes. No more to see the beauty and the bloom Of that blest garden was to sinners given; To weep and labor wearily their doom,

Out of God's holy, blissful presence driven, Till through life's sorrows, and death's dust and gloom,

By woman's promised seed they enter heaven. R. Wilton.

### 3094. ADAM AND EVE, Golden Age of.

Adam all day 'mid odorous garden bowers Had lightly toiled, while many a tender word,

With murmurs of the brook and song of bird, Fell on Eve's ear at work amongst her flowers; When lo! where grove of pine and cedar towers,

As with a gentle breeze the leaves are stirred,

And walking in the garden God is heard, With voice of love charming those evening hours.

With conscious innocence, and hand in hand, That goodly pair approach their awful Friend,

Like children with beloved father stand; Then at His feet in adoration bend. O golden age! O days of heaven on earth! When life was piety and labor mirth.

R. Wilton.

## 3095. ADULLAM, Cave of. 2 Samuel xxiii: 15-17.

David and his three captains bold Kept ambush once within a hold. It was in Adullam's cave, Nigh which no water they could have, Nor spring nor running brook was near To quench the thirst that parched them there. Then David, King of Israel, Straight bethought him of a well, Which stood beside the city gate, At Bethlem; where, before his state Of kingly dignity, he had Oft drunk his fill, a shepherd lad; But now his fierce Philistine foe Encamped before it he does know. Yet ne'er the less, with heat oppressed, Those three bold captains he addressed; And wished that one to him would bring Some water from his native spring. His valiant captains instantly To execute his will did fly. The mighty Three the ranks broke through Of armed foes, and water drew

For David, their beloved king,

At his own sweet native spring.

Back through their armed foes they haste, With the hard-earned treasure graced. But when the good King David found What they had done, he on the ground The water poured. "Because," said he, "That it was at the jeopardy Of your three lives this thing ye did, That I should drink it, God forbid."

Charles Lamb.

3096. ADULTERESS, Forgiveness of the.

John viii: 1-11.

A still dark joy! A sudden face! Cold daylight, footsteps, cries! The temple's naked, shining space, Aglare with judging eyes!

All in abandoned guilty hair,
With terror-pallid lips,
To vulgar scorn her honor bare,
To vulgar taunts and quips,

Her eyes she fixes on the ground,
Her shrinking soul to hide;
Lest, at uncurtained windows found,
Its shame be clear descried.

All-idle hang her listless hands,
And tingle with her shame;
She sees not who beside her stands,
She is so bowed with blame.

He stoops, He writes upon the ground, Regards nor priests nor wife; An awful silence spreads around, And wakes an inward strife.

Is it a voice that speaks for thee?
Almost she hears aghast:
"Let him who from this sin is free,
At her the first stone cast."

Astonished, waking, growing sad, Her eyes bewildered rose; She saw the one true friend she had, Who loves her though He knows.

Upon her deathlike, ashy face,
The blushes rise and spread:
No greater wonder sure had place
When Lazarus left the dead!

He stoops. In every charnel breast
Dead conscience rises slow:
They, dumb before that awful guest,
Turn, one by one, and go.

Alone with Him! Yet no new dread Invades the silence round; False pride, false shame, all false is dead; She has the Master found.

Who else had spoken on her side,
Those cruel men withstood?
From Him even shame she would not hide;
For Him she will be good.

He rises—sees the temple bare;
They two are left alone.
He turns and asks her, "Woman, where
Are thine accusers gone?

"Hath none condemned thee?"—"Master, no,"

She answers, trembling sore.
"Neither do I condemn thee. Go
And sin not any more."

She turned and went. To hope and grieve?
Be what she had not been?
We are not told; but I believe
His kindness made her clean.
George Macdonald.

### 3097. ADULTERESS, The.

St. John viii: 1-11.

Without the city walls, the Son of man Had watched all night upon the stony ridge Beyond the brook of Kedron, which o'erlooks The fatal town, and Moriah's mount sublime, Crowned by the temple of the living God, And Siloa's stream oracular, and the vale Named of Jehosaphat, where soon shall stand The Abomination making desolate—

There with His Father, till the stars were pale,

In holiest commune on that lonely steep, The Mount of Olives.

Now the sun arose,
And through the stillness of the early morn
Volumed and white up soared the savory
smoke

Of morning sacrifice, and pealed aloft The silver trumpets their sonorous praise O'er Zion.

Then He ceased from prayer, and came Again unto the temple, and went in, And all the people gathered to His words, Breathless and mute with awe, the while He

Teaching.

But while the sweet and solemn sound, The words of Him who spake as never man Spake, or shall speak, filled every listening soul

With wisdom that is life, a throng of Scribes And Pharisees came hasting through the doors,

And haling a fair woman towards His place, Set her before Him in the midst.

She was Indeed most fair, and young, and innocent To look upon. Alas! that such as she So should have fallen!

Pale she stood, and mute, Her large, soft eyes, that wont to swim in light,

Burning with tearless torture; cheek and brow

Whiter than ashes, or the snow that dwells On Sinai. Thus she stood, a little space, Gazing around with a bewildered glare That had no speculation in t—

In her disordered robes, a shapeless heap, At a tall pillar's base, her face concealed In the coarse mufflings of her woollen gown, And the redundance of her golden hair
Part fairly braided, part in wavy flow
Dishevelled, over her bare shoulders spread,
Purer than alabaster—nought beside
Exposed, save one round arm the bashful face
With slinderest fingers hiding, while the
drops

Oozed through them slow and silent—she wept now,

When none beheld her!—and one rosy foot, Unsandalled, peering from the ruffled hem Of her white garb—all else a drifted mass Of draperies heaving like the ocean's swell, To that unspoken agony within, Which rent her bosom, unsuspect of man, But seen of the All-seeing.

Up they spake—
"Master, this woman in the act was ta'en
Sinning. Now Moses taught us in the law,
That whoso doeth thus shall surely die,
Stoned by the people—But what sayest thou?"
Thus said they, tempting Him, that they
might have

Of sin to accuse the sinless.

Jesus stooped, Silent, and with His finger on the ground Traced characters, as though He heard them not;

But when they asked again importunate, He raised Himself in perfect majesty, Calm, and inscrutable, reading their souls With that deep eye to which all hearts are known,

From which no secrets can be hidden.

"He that is here, among you, without sin," He said, "let him first cast a stone at her." Then stooped He again, and on the ground Wrote as before.

A mighty terror fell
On those which heard it, in their secret souls
Convicted. One by one they slunk away,
The eldest first, as guiltiest, to the last,
Till none were left, but Jesus in the midst
Standing alone, and at the column's base,
The woman grovelling like a trampled worm:
They two were in the temple—but they two,
Of all the crowd that thronged it even now—
The sinful mortal, and her sinless God.

When Jesus had arisen, and beheld That none were left of all, save she alone; "Woman," He said unto her, "Woman, where

Be now those thine accusers? Hath no man Condemned thee?"

And she answered, "No man, Lord."
"Neither do I"—Jesus replied to her—
"Condemn thee. Go, and sin no more."

Arose, and went her way in sadness; and The grace of Him, to whom the power is

To pardon sins, sank down into her soul, Like gentle dew upon the drooping herb, That under that good influence blooms again, And sent its odors heavenwardAnd perchance There was great joy above, in those bright hosts

Who more rejoice o'er one that was a slave To sin and hath repented, than o'er ten So just that they have nothing to repent.

Henry W. Herbert.

3098. ADVENT, Approaching. Revelations xxii: 20.

He is coming; and the tidings Are rolling wide and far; As light flows out in gladness, From you fair morning-star.

He is coming; and the tidings Sweep through the willing air, With hope that ends forever Time's ages of despair.

Old earth from dreams and slumber Wakes up and says, Amen; Land and ocean bid Him welcome, Flood and forest join the strain.

He is coming; and the mountains Of Judea ring again; Jerusalem awakens, And shouts her glad Amen.

He is coming; wastes of Horeb, Awaken and rejoice! Hills of Moab, cliffs of Edom, Lift the long silent voice!

He is coming, sea of Sodom,
To heal thy leprous brine,
To give back palm and myrtle,
The olive and the vine.

He is coming, blighted Carmel,
To restore thy olive bowers.
He is coming, faded Sharon,
To give thee back thy flowers.

Sons of Gentile-trodden Judah, Awake, behold, He comes! Landless and kingless exiles, Re-seek your long-lost homes.

Back to your ancient valleys
Which your fathers loved so well,
In their now crumbled cities
Let their children's children dwell.

Drink the last drop of wormwood From your nation's bitter cup; The bitterest, but the latest, Make haste and drink it up.

For He thy true Messiah,
Thine own anointed King,
He comes, in love and glory,
Thy endless joy to bring.

Yes, He thy King is coming
To end thy woes and wrongs,
To give thee joy for mourning,
To turn thy sighs to songs;

To dry the tears of ages,
To give thee, as of old,
The diadem of beauty,
The crown of purest gold;

To lift thee from thy sadness, To set thee on the throne, Messiah's chosen nation, His best-beloved one.

The stain and dust of exile

To wipe from thy weary feet;

With songs of glorious triumph

Thy glad return to greet.

Horatius Bonar.

3099. ADVENT, Prayer for the.

Revelations xxii: 20.

The Church has waited long,
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still, in weeds of widowhood,
She weeps, a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived and loved and died;
And, as they left us one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,

Till the last glorious morn.
Come, then, Lord Jesus, come!
The serpent's brood increase,
The powers of hell grow bold,

The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God!
Holy and true and good, [Church,
Wilt Thou not judge Thy suffering
Her sighs and tears and blood?

Come, then, Lord Jesus, come!

We long to hear Thy voice,
To see Thee face to face,
To share Thy crown and glory then,
As now we share Thy grace.
Should not the loving bride
Her absent bridegroom mourn?
Should she not wear the signs of grief
Until her Lord return?
Come, then, Lord Jesus, come?

The whole creation groans,
And waits to hear that voice,
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!
Horatius Bonar.

### 3100. ADVENT, Suddenness of the.

Matthew xxiv: 37-39.

Even thus amid thy pride and luxury,
O earth! shall that last coming burst on thee,
That second coming of the Son of man.
When all the cherub-throning clouds shall
shine,

Irradiate with His bright advancing sign:
When that Great Husbandman shall wave
His fan,

Sweeping, like chaff, thy wealth and pomp away:

Still to the noontide of that nightless day, Shalt thou thy wonted dissolute course maintain.

Along the busy mart and crowded street,
The buyer and the seller still shall meet,
And marriage feasts begin their jocund
strain:

Still to the pouring out the cup of woe;
Till earth, a drunkard, reeling to and fro,
And mountains molten by His burning feet,
And heaven, His presence own, all red with
furnace heat.

The hundred-gated, cities, then,
The towers and temples, named of men,
Eternal, and the thrones of kings;
The gilded summer palaces,
The courtly bowers of love and ease,
Where still the bird of pleasure sings:
Ask ye the destiny of them?
Go gaze on fallen Jerusalem!
Yea, mightier names are in the fatal roll,

'Gainst earth and heaven God's standard is unfurled, The skies are shrivelled like a burning scroll,

The skies are shrivelled like a burning scroll,
And the vast common doom ensepulchres
the world.

Oh! who shall then survive?
Oh! who shall stand and live?
When all that hath been is no more:
When for the round earth hung in air,
With all its constellations fair,
In the sky's azure canopy:

When for the breathing earth, and sparkling sea,

Is but a fiery deluge without shore, Heaving along the abyss profound and dark,

A fiery deluge, and without an ark.

Lord of all power, when Thou art there alone

On Thy eternal fiery-wheeled throne,
That in its high meridian noon
Needs not the perished sun nor moon:
When Thou art there in Thy presiding
state.

Wide-sceptred monarch o'er the realm of doom:

When from the sea depths, from earth's darkest womb,

The dead of all the ages round Thee wait:

And when the tribes of wickedness are strewn

Like forest leaves in the autumn of Thine ire:

Faithful and true Thou still wilt save Thine own!

The saints shall dwell within th' unharming fire,

Each white robe spotless, blooming every palm.

Even safe as we, by this still fountain's side,

So shall the church, Thy bright and mystic bride,

Sit on the stormy gulf a halcyon bird of calm.
Yes, 'mid you angry and destroying signs,
O'er us the rainbow of Thy mercy shines,
We hail, we bless the covenant of its beam,
Almighty to avenge, Almightiest to redeem!

H. H. Milman.

### **3101.** ADVENT, The First. Luke ii: 8-14.

Of old at midnight's starry prime When rose the guiding Light of time, The angels from their twilight clime Sang, "Peace on earth, good-will to men."

On Bethlehem's haunted fields divine The shepherds saw the glory shine, And heard their voices, clear and fine, Sing, "Peace on earth, good-will to men."

Sing, angels! greet the listening ear With strains so heavenly sweet to hear, And usher in the golden year Of "Peace on earth, good-will to men."

Welcome! glad time of jubilee!
Thou prosp'rous reign of charity!
A happier place this world will be,
With "Peace on earth, good-will to men."

Then words of gall, and looks of hate, And stormy wrath, and fierce debate, A genial warmth shall dissipate, With "Peace on earth, good-will to men."

And men shall leave their fields of blood, And children cease to pine for food, When all in holiest brotherhood Have "Peace on earth, good-will to men."

The simplest word the soul can speak
To ease a heart about to break,
Will spoken be for His dear sake [men."
Who giveth "Peace good-will to

A light shall shine in sorrow's eyes, Like radiance of the morning skies; And heart with heart shall sympathize, With "Peace on earth, good-will to men."

Our words and deeds on hearts of gloom
Shall fall like flowers of sweet perfume;
And Eden's bowers again shall bloom,
'Mid "Peace on earth, good-will to men."

Arthur John Lockhart.

3102. ADVENT, Waiting for the Second.

Isaiah xxi:11.

The Advent morn shines cold and clear,
These Advent nights are long;
Our lamps have burned year after year,
And still their flame is strong.
Watchman, what of the night? we cry,
Heartsick with hope deferred:
No speaking signs are in the sky,
Is still the watchman's word.

The porter watches at the gate,
The servants watch within;
The watch is long betimes, and late,
The prize is slow to win:
Watchman, what of the night? But still
His answer sounds the same;
No daybreak tops the utmost hill,
Nor pale our lamps of flame.

One to another, hear them speak,
The patient virgins wise:
Surely He is not far to seek,
All night we watch and rise;
The days are evil looking back,
The coming days are dim;
Yet count we not His promise slack,
But watch and wait for Him.

One with another, soul with soul,
They kindle fire from fire;
Friends watch us who have touched the goal;
They urge us, Come up higher!
With them shall rest our way-sore feet,
With them is built our home,
With Christ—they sweet, but He most sweet,
Sweeter than honeycomb.

There no more parting, no more pain;
The distant ones brought near;
The lost so long are found again—
Long lost, but longer dear:
Eye hath not seen, ear hath not heard,
Nor heart conceived, that rest:
With them, our good things long deferred;
With Jesus Christ, our best.

We weep, because the night is long;
We laugh, for day shall rise;
We sing a slow contented song,
And knock at Paradise:
Weeping, we hold Him fast, who wept
For us; we hold Him fast,
And will not let Him go except
He bless us first or last.

Weeping, we hold Him fast to-night;
We will not let Him go,
Till daybreak smite our wearied sight,
And summer smite the snow.
Then figs shall bud, and dove with dove
Shall coo the livelong day;
Then He shall say, Arise, my love!
My fair one, come away!
Christina G. Rossetti.

3103. ADVENT, Waiting for the Second.

What of the night, watchman, what of the night?

The wintry gale sweeps by, [call The thick shadows fall, and the night-bird's Sounds mournfully through the sky.

The night is dark, it is long and drear, But who, while others sleep, Is that little band, who together stand, And their patient vigils keep?

All awake is the strained eye,
And awake the listening ear: [gate
For their Lord they wait, and watch at the
His chariot-wheels to hear.

Long have they waited—that little band,
And ever and anon
To fancy's eye the dawn seemed nigh,
The night seemed almost gone.

And often, through the midnight gale,
They thought they heard at last [again,
The sound of His train, and they listened
And the sound died away on the blast.

Ages have rolled, and one by one
Those watchers have passed away;
They heard the call on their glad ear fall,
And they hastened to obey.

And in their place their children stand,
And still their vigils keep,
They watch and pray for the dawn of day,
For this is no time for sleep.

What of the night, watchman, what of the night?

Though the wintry gales sweep by,

Though the wintry gales sweep by,
When the darkest hour begins to lower
We know that the dawn is nigh.

Courage, ye servants of the Lord,
The night is almost o'er;
Your Master will come and call you home,
To weep and to watch no more.

3104. ADVENT, Watching for the.

Matthew xxiv: 42.

Rejoice, rejoice, believers!
And let your lights appear;
The evening is advancing,
The darker night is near.
The Bridegroom is arising,
And soon will He draw nigh:
Up! pray, and watch, and wrestle,
At midnight comes the cry.

See that your lamps are burning;
Replenish them with oil;
Look now for your salvation,
The end of sin and toil.
The watchers on the mountain
Proclaim the Bridegroom near;
Go, meet Him as He cometh,
With hallelujahs clear.

Oh! wise and holy virgins,
Now raise your voices higher
Till in your jubilations,
Ye meet the angel-choir.
The marriage-feast is waiting,
The gates wide open stand,
Up, up, ye heirs of glory,
The Bridegroom is at hand!

Our hope and expectation
O Jesus, now appear:
Arise, Thou Sun so looked for,
O'er this benighted sphere!
With hearts and hands uplifted
We plead, O Lord, to see
The day of our redemption,
And ever be with Thee!

#### 3105. ADVENTS, Two.

He came not with His heavenly crown, His sceptre clad with power:

His coming was in feebleness, the infant of an hour;

An humble manger cradled, first, the Virgin's holy birth,

And lowing herds companioned there the Lord of heaven and earth.

He came not in His robe of wrath, with arm outstretched to slay,

But on the darkling paths of earth to pour celestial day;

To guide in peace the wandering feet, the broken heart to bind;

And bear, upon the painful cross, the sins of human kind.

Yet once again Thy sign shall be upon the heavens displayed,

And earth and its inhabitants be terribly afraid;

For not in weakness clad Thou com'st our woes, our sins, to bear,

But girt with all Thy Father's might, His vengeance to declare.

The terrors of that awful day, oh! who shall understand?

Or who abide when Thou in wrath shalt lift Thy holy hand?

The earth shall quake, the sea shall roar,
the sun in heaven grow pale,

But Thou hast sworn, and wilt not change, Thy faithful will not fail.

Then grant us, Saviour! so to pass our time in trembling here,

That when upon the clouds of heaven Thy glory shall appear,

Uplifting high our joyful heads in triumph we may rise

we may rise,

And enter, with Thine angel train, Thy
temple, in the skies!

Bishop Doane.

#### 3106. AFFLICTION, Solace in.

Thou sweet hand of God that woundst my heart,

Thou makest me smile while Thou makest me smart;

It seems as if God were at ball-play—and I, The harder He strikes me, the higher I fly.

I own it: He bruises, He pierces me sore. The hammer and chisel affect me no more. Shall I tell you the reason? It is that I see The Sculptor will carve out an angel from me.

I shrink from no suffering, how painful soe'er,

When once I can feel that my God's hand is there;

For soft on the anvil the iron shall glow,
When the smith with his hammer deals
blow after blow.

God presses me hard, but He gives patience too.

And I say to myself, "'Tis no more than my due;"

And no tone from the organ can swell on the breeze

Till the organist's fingers press down on the keys.

So come, then, and welcome, the blow and the pain;

Without them no mortal can heaven attain; For what can the sheaves on the barn floor avail

Till the thresher shall beat out the chaff with his flail?

'Tis only a moment God chastens with pain, Joy follows on sorrow like sunshine on rain; Then bear thou what God on thy spirit shall lay,

Be dumb; but when tempted to murmur, then pray. From the German.

### 3107. AGONY, The.

#### Luke xxii: 44.

O soul of Jesus, sick to death!

Thy blood and prayer together plead;

My sins have bowed Thee to the ground,

As the storm bows the feeble reed.

Midnight, and still the oppressive load Upon Thy tortured heart doth lie; Still the abhorred procession winds Before Thy spirit's quailing eye.

Deep waters have come in, O Lord!
All darkly on Thy human soul;
And clouds of supernatural gloom
Around Thee are allowed to roll.

The weight of the eternal wrath
Drives over Thee with pressure dread;
And, forced upon the olive roots,
In deathlike sadness droops Thy head.

Thy spirit weighs the sins of men;
Thy science fathoms all their guilt;
Thou sickenest heavily at Thy heart,
And the pores open—blood is spilt.

And Thou hast struggled with it, Lord!
Even to the limit of Thy strength,
While hours, whose minutes were as years,
Slowly fulfilled their weary length.

And Thou hast shuddered at each act,
And shrunk with an astonished fear,
As if Thou couldst not bear to see
The loathsomeness of sin so near.

Sin and the Father's anger! they
Have made Thy lower nature faint;
All save the love within Thy heart,
Seemed for the moment to be spent.

My God! My God! and can it be
That I should sin so lightly now,
And think no more of evil thoughts,
Than of the wind that waves the bough?

I sin, and heaven and earth go round As if no dreadful deed were done, As if Christ's blood had never flowed To hinder sin, or to atone.

I walk the earth with lightsome step, Smile at the sunshine, breathe the air, Do my own will, nor ever heed Gethsemane and Thy long prayer.

Shall it be always thus, O Lord?
Wilt Thou not work this hour in me
The grace Thy passion merited,
Hatred of self and love of Thee.

Ever when tempted, make me see,
Beneath the olive's moon-pierced shade,
My God, alone, outstretched, and bruised.
And bleeding, on the earth He made.

And make me feel it was my sin,
As though no other sins there were,
That was to Him who bears the world
A load that He could scarcely bear!
F. W. Faber.

### 3108. AGRIPPA, Indecision of.

Acts xxvi: 28.

"Almost persuaded" now to believe;
"Almost persuaded" Christ to receive;
Seems now some soul to say,
"Go, Spirit, go Thy way;
Some more convenient day
On Thee I'll call."

"Almost persuaded," come, come to-day;
"Almost persuaded," turn not away;
Jesus invites you here,
Angels are lingering near,
Prayers rise from hearts so dear:
O wanderer! come.

"Almost persuaded," harvest is past!
"Almost persuaded," doom comes at last!
"Almost" cannot avail;
"Almost" is but to fail!
Sad, sad, that bitter wail—
"Almost—but lost!"
P. P. Bliss.

### 3109. AGRIPPA, Paul and.

"Believest thou the prophets?"—Acts xxvi: 27, 28.

Who believes the prophets true
Will he not Paul believe?
Will he not his Saviour too
Into his heart receive?
Faith which leads us to the skies
In faith historical begins;
Faith Divine the blood applies
That blots out all our sins.

Jesus' messenger at last
Brings home the pointed word,
Seizes, holds the sinner fast
A captive for his Lord;
See, the vanquished monarch see!
He bows to a superior power,
Sinks as one who must agree,
And can resist no more,

Poor Agrippa! but almost
Persuaded to embrace
Him who saves the sinner lost,
And offers all His grace!
Grace and Christ almost to gain
Is quite to miss the deathless prize;
Take another step—and then
Thy soul's in paradise.

Partner of the heavenly hope,
In the good work begun
Do not with Agrippa stop,
But now with Paul go on;
Full consent to Jesus yield,
With all thy heart to Jesus given,
His, entirely His, and filled
With the pure light of heaven.

J. and C. Wesley.

### 3110. AGRIPPA, Paul before.

The son of Herod sate in regal state
Fast by his sister-queen, and 'mid the throng
Of supple courtiers and of Roman guards
Gave solemn audience. Summoned to his bar,
A prisoner came, who, with no flattering tone,
Brought incense to a mortal. Every eye
Questioned his brow, with scowling eagerness

As there he stood in bonds. But when he spoke

With such majestic earnestness, such grace Of simple courtesy—with fervent zeal So boldly reasoned for the truth of God, The ardor of his heaven-taught eloquence Wrought in the royal bosom, till its pulse Responsive trembled with the new-born hope "Almost to be a Christian."

So he rose,

And with the courtly train swept forth in pomp.

"Almost!"—and was this all, thou Jewish prince?

Thou listener to the ambassador of Heaven-"Almost persuaded!" Ah! hadst thou exchanged

Thy trappings and thy purple for his bonds Who stood before thee; hadst thou drawn his hope

Into thy bosom even with the spear Of martyrdom—how great had been thy gain!

And ye, who linger while the call of God Bears witness with your conscience, and would fain

Like King Agrippa follow, yet draw back Awhile into the vortex of the world, Perchance to swell the hoard which Death

shall sweep

Like driven chaff away, 'mid stranger hands-

Perchance by pleasure's deadening opiate lulled

To false security, or by the fear Of man constrained, or moved to give your

A little longer scope—beware! beware! Lest that dread "almost" shut you out from heaven.

Mrs. L. H. Sigourney.

### 3111. AHAB, Death of.

By robe or plume or equipage of king All undistinguished, he eludes the eyes Of captains bent to o'erpower him or surprise;

When lo! an arrow from an unknown string Drawn at a venture, on swift, silent wing Right to a crevice in his armor flies.

God's word of doom had fallen, and no disguise,

No power or wisdom could a respite bring. So in life's battle-field for each and all, Or soon or late, the cloud of doom will lower, But not at random will God's arrows fall: What though concealed from man the place and hour,

Enough that all has been arranged by Him Whose eyes for us with mortal mists were R. Wilton.

### 3112. AHAB, Death of.

1 Kings xxii · 34, 35, Bowman in the ranks of battle, Deem not thine a bootless post, Though thou, 'mid the din and rattle, Art but one amid a host; For an arrow from thy quiver May be destined for an end, Which shall serried squadrons shiver, And the hearts of heroes rend.

Draw thy bow in earnest, bowman, As an archer for the prize;

Yonder, as a private foeman, Rides a monarch in disguise: Fill thy bow with arrow gleaming, Polished with a master's art, For thy barb, howe'er unseeming, May transfix that monarch's heart.

Draw thy bow, then, though at venture, As a hero in the van; Waver not through fear of censure, Draw it boldly like a man; For a shaft with will projected, Stealing stealthy in the dark, May as sure as shaft directed Go unerring to its mark.

Draw thy bow, but not behind thee, Though it be a random shot; Firmly at the post assigned thee, Face the foe and falter not: Send the leaping arrow singing Through the dim and dusty air, Nothing doubting but its winging May a fated message bear.

Draw thy bow, but ere the arrow Feels the string's impulsive force, Up to Him who guides the sparrow On her viewless, airy course, Lift in silence a petition, That the shaft at venture sent, May not on its random mission Be in fruitless effort spent.

Draw thy bow in comprehension Of the issues that may hinge; Draw it to its utmost tension, Till the bow and barb impinge; For thine arrow's fateful sending May the tide of battle turn, And a kingdom's fate be pending On the glory it may earn. Oliver Crane.

### 3113. AMORITES, The Fall of the.

Joshua x : 6-14.

"Rise from thy sleep! rise from thy sleep!" Through Israel rang the words of fear: "The Amorites round Gibeon sweep; Rise, Joshua! master of the spear!"

The chieftain from his slumber sprang, He heard the panting herald's tale; The trumpet through the mountain rang, 'Twas answered by the clash of mail!

On moved the tribes, like ocean's wave, A rapid, dark, resistless tide; No torch its guiding lustre gave, No shout disclosed their march of pride.

Down through the flowery vale they rushed, Up through the thunder-shattered hill; Till on the night red splendor gushed, And wailed the hostile war-horns shrill.

Ten thousand camp-fires lit the plain; There lay the city of despair; And there the foe, bold, bloody, vain, An unfleshed lion in his lair.

Morn dawned; the boundless plain below Teemed with the fiery charioteer, The iron mace, the twanging bow, A harvest of the shield and spear.

Still on the mount, a dazzling cloud, Hung Israel, till the sign was given; There the mailed head and banner bowed, There rose the mighty hymn to heaven.

Twas done—the pagan taunt replied;
Then from the hill the trumpet pealed,
Burst the deep column down its side,
Swept king and vassal, crown and shield.

All day around the leaguered wall
Whirled Israel the unwearied sword;
Triumphed and slew, till twilight's pall
Fell on the flying heathen horde.

Then Joshua turned: a prophet's might Was in the chief's dilated eye; His form was clothed in sudden light; He gazed upon the darkening sky.

"Sun, stand thou still!" The orb stood still: New glory burned around his throne: "And stand, thou moon, upon thy hill!" In silvery pomp shone Ajalon.

Night was like day! Through Gibeon's band No longer shall those horsemen ride; Their blood is on its farthest strand, So die the heathen homicide. *Pollio*.

### 3114. ANDREW.

Mark xiii: 3.

Oh that, ere death shall close my eyes in sleep,

I might behold that Galilean deep, Sun-gilded waves, and hill-embosomed

strand,
Where Andrew dwelt with his fraternal band!

Andrew, who saw and heard the Living Word,

And came, and then brought Peter to the Lord:

Andrew, next added to that favored three, Schooled in Christ's lore upon their native

Blest sight! to see those heights which round them closed,

When holy eyes on their dark shapes reposed; To watch those gales which came upon the deep,

When in that hold their Lord was laid asleep; To see those rocks where dwelt their thoughts of home,

And 'neath that glowing firmament to roam, Move on the sea they moved, and there behold The moon and stars which they beheld of old!

But ah, far more, when death has closed my eyes,

Might I but see, beyond those eastern skies, By Andrew led, where, round our Saviour's feet.

The holy twelve in sweet communion meet In their last haven, on that stable shore, Beside that crystal sea for evermore!

Isaac Williams.

### 3115. ANDREW AND HIS CROSS.

O holy cross, on thee to hang
At Jesus' side and feel the sweet,
And taste aright each healing pang, [meet?
What saint, what virgin martyr e'er was

Two only of His own found grace
The very death He died to die.
Joyful they rushed to thine embrace,
And angel choirs, half-envying, waited by.

Joyful they speed; but how is this?
Why doubt they yet, in Jesus' power
To grasp their crown of hard-won bliss?
Well have ye fought; why faint in victory's hour?

Two brothers' hearts were they, the first
Who shone as stars in Jesus' band,
For thee in prayer and fasting nursed,
And bearing the dread cross! from land to
land.

And now, in wondrous sympathy,
When thou art nearer, fain to draw
These who had yearned so long for thee,
Shrink from thy touch, and hide their
eyes for awe.

He who denied—he dares not scale
With forward step thy holy stair.
Best for his giddy heart and frail, [there.
In humblest penance to hang downward

And he that saintly elder meek,
Wont, of old time, to find and bring
Brother or friend with Christ to speak,
As worthier to behold the heart-searching
King:

Ah! little brooked his lowly heart
Such glorious crown should him reward.
He sought the way with duteous art,
To change his cross, yet suffer with his
Lord.

He sought and found; and now, where'er St. Andrew's holy cross we see, In royal banner blazoned fair, Or in dread cipher, Holiest Name of Thee,

A martyred form we may discern, [meet There bound, there preaching: Image Of One uplifted high, to turn

And draw to Him all hearts in bondage

sweet.

And as we gaze, may He impart
The grace to bear what He shall send;
Yet stay the rash, self-pleasing heart,
Too forward with His cross our penal woe
to blend.

John Keble.

### **3116.** ANGELS, Defended by, 2 Kings xvi; 13-18.

Swords of fire around us play,
Shafts of flame around us fly;
Though no lightnings glare by day,
Though no meteor cross the sky.

In the sunniest summer noon
There is war amid the calm;
In the loveliest beaming moon,
Adverse spirits working harm.

Fallen man to slay in soul
Is the prize for which they fought;
Counter warrior charges roll,
Demons dark with angels bright.

The swift artillery of heaven
Passes round us every hour,
Though to man it be not given
While on earth to see its power.

Yet the prophet's servant saw,
When the Syrian host assailed,
Every heavenly warrior
And bright encampment all unveiled.

So from yonder distant sky
All the conflict we shall view;
Turn and see the dangers fly,
And praise the God that led us
through.

James Edmeston.

### 3117. ANGELS, Song of the.

Hark! hark! with harps of gold
What anthem do they sing?
The radiant clouds have backward
And angels smite the string. [rolled,
"Glory to God!"—bright wings
Spread glistening and afar,
And on the hallowed rapture rings
From circling star to star.

"Glory to God!" repeat
The glad earth and the sea;
And every wind and billow fleet
Bears on the jubilee.
Where Hebrew bard hath sung,
Or Hebrew bard hath trod,
Each holy spot has found a tongue:
"Let glory be to God."

Soft swells the music now
Along that shining choir,
And every seraph bends his brow
And breathes above his lyre.
What word of heavenly birth
Thrill deep our hearts again,
And fall like dew-drops to the earth?
"Peace and good-will to men."

Soft! yet the soul is bound
With rapture like a chain:
Earth, vocal, whispers them around,
And heaven repeats the strain.
Sound, harps, and hail the morn
With every golden string;
For unto us this day is born
A Saviour and a King!

E. H. Chapin.

### 3118. ANGELS, The Ministry of. Hebrews i: 14.

Which of the petty kings of earth Can boast a guard like ours, Encircled from our second birth With all the heavenly powers? Myriads of bright cherubic bands, Sent by the King of kings, Rejoice to bear us in their hands, And shade us with their wings.

With them we march securely on,
Thoughout Immanuel's ground,
And not an uncommissioned stone,
Our sacred feet shall wound;
No enemy shall our souls ensnare,
No casual evil grieve,
Nor can we lose a single hair
Without our Father's leave.

Angels, where'er we go, attend
Our steps, whate'er betide;
With watchful care their charge defend,
And evil turn aside.
A sudden thought to escape the blow,
A ready help we find;
And to their secret presence owe
The presence of our mind.

Their instrumental aid unknown
They day and night supply;
And free from fear we lay us down;
Though Satan's hosts be nigh.
Our lives the holy angels keep
From every hostile power;
And unconcerned we sweetly sleep,
As Adam in his bower.

Jehovah's charioteers surround,
The ministerial choir
Encamp where'er his heirs are found,
And form our wall of fire:
Ten thousand offices unseen
For us they gladly do,
Deliver in the lion's den
And safe escort us through.

But thronging round with busiest love,
They guard the dying breast;
The lurking fiends far off remove,
And sing our souls to rest.
And when our spirits we resign,
On outstretched wings they bear,
And lodge us in the arms divine,
And leave forever there.

Chas. Wesley.

3119. ANGELS, The Service of. Daniel 9: 21.

Like an arrow through the air,
Or the fountain flow of light,
Ministering angels fair
Cleave the deep of night:
Quick as thought's electric glow,
Down into earth's chambers dark,
Fire-wheels running to and fro,
Like the eye of God, they dart;
Watching o'er the earth's green bound,
Searching all in cities round.

Flitting, flitting, ever near thee, Sitting, sitting, by thy side, Like your shadow, all unweary Angel legions guard and guide $ext{-}$ Mantle, with their wing, your heart, As a mother folds her child; Light, in cloud pavilions dark, Shielding from the tempest wild; Silent as the moonlight creeping, Viewless as the ether breath, Round the weary head when weeping, Soothing with the peace of death. Star-like shoots each holy one With sword of temper bright, Casting the Almighty shield Round the heir of light. Miss M. P. Aird.

3120. APOSTLES, Commission of the.

Mark xvi: 15, etc. Matthew xxvii: 18, etc.

"Go, preach My gospel," saith the Lord;

"Bid the whole earth My grace receive;
He shall be saved that trusts My word;
He shall be damned that won't believe.

"I'll make your great commission known, And ye shall prove My gospel true, By all the works that I have done, By all the wonders ye shall do.

"Go heal the sick, go raise the dead, Go cast out devils in My name; Nor let My prophets be afraid [pheme. Though Greeks reproach and Jews blas-

"Teach all the nations My commands;
I'm with you till the world shall end;
All power is trusted in My hands;
I can destroy, and I defend."

He spake, and light shone round His head; On a bright cloud to heaven He rode: They to the farthest nations spread The grace of their ascended God.

\*Isaac Watts.\*

### 3121. APOSTLES, Triumphs of the. Acts v: 12-15.

The twelve holy men are gathered in prayer, The psalm mounts on high, the Spirit descends;

A keen silent thrilling is round them in air, A power from The Highest in thought and word blends. They pass by the way, to sight poor and mean; How glorious the train that streams to and fro!

The blind, dumb, halt, withered by hundreds are seen;

The prisoners of Satan lie chained where they go.

O lay them but where the shadow may fall Of Christ's awful saint, to prayer as he speeds;

The mighty love-token all fiends shall appall;
A gale breath from Edom assuaging all
needs.

Or bring where they lie, Paul's girdle or vest: One touch and one word; the pain fleets away,

The dark hour of frenzy is charmed into rest:

The hem of Christ's garment all creatures obey.

Christ is in His saints: from Godhead made

The virtue goes out the whole world to bless;

O'er lands parched and weary that shadow began

To spread from Saint Peter, and ne'er shall grow less. John Keble.

3122. ARK, Capture of the.
1 Samuel iv 1-11; v: 1-10.

"Mourn, for the land is desolate, The glory hath departed; Mourn, for the Holiest hath left His chosen broken-hearted!"

So sung the melancholy train
Of Judah's fairest daughters,
When Hophni and his brother fell
By Jordan's rolling waters!

'Twas there the star of Eli set: The holiest of the holy, By hands profane, polluted stood; How mad their impious folly!

Borne from its sacred resting-place,
The Ark of Mercy, guarded
With recking blades—for palms of peace,
The doom of death awarded.

Yes! round the rocky coasts and vales
Of Palestine, a wailing
Was heard throughout the gloomy night,
Life's purple fountain's failing.

The sun went down in splendor there,
And left no trace of sorrow;
How wan he rose above the flood
Upon that fearful morrow!

The beaming eye low-quenched in death,
The brow of beauty shaded;
The lip, whence Love his music flung,
Cold silence now pervaded.

The temple where the idol stands, With ghastly shapes surrounded; The temple reels—its thousand priests Lie low, abashed, confounded.

High from his shaken pedestal
The impious god is falling,
His plague-struck ministrants, alas!
In vain for mercy calling.

David Mallock.

### 3123. ARMAGEDDON.

Revelation xvi: 16.

The day of God's great battle
Is breaking on the world;
The day when right shall conquer might,
And wrong to hell be hurled.
The storms that shook earth's midnight
Lower, though their reign is done,
And ghastly clouds, in blood-red shrouds,
Are struggling with the sun.

The voice of God Almighty,
A trumpet-blast sublime,
Peals out on high through all the sky,
And startles every clime;
and lo! through all the nations,
Where'er the watchword flies,
O'er hill, and plain, and ocean main,
The mustering millions rise!

I see the mighty gathering
Of uncomputed bands;
Prophet and sage, from every age,
The living of all lands;
And glorious hosts of martyrs,
For God and Freedom slain,
From dust revive, start up alive,
And mingle on the plain!

The great and good, the heroes
Who toil and die for man,
From every land illustrious stand,
And tower along the van;
Not all in earth's high places,
Not all the sons of fame,
But all well known before God's throne,
And called by Christ's own name.

No arms have all these millions,
No sword, nor spear, nor shield;
But mightier far the weapons are
With which they win the field;
For Truth, and Love, and Labor
Are more than shield or sword;
And they shall stand at God's right hand
Who conquer by His Word.

But see! another army
Is mustering for the fight,
And earth and hell its numbers swell
In dark and wrathful might;
The hosts of Gog and Magog,
And armies of the air,
Demons, and ghouls, and damned souls
That rave in fierce despair.

Kings of the earth, old despots
Who long have bruised mankind,
And long withstood with chains and blood
The chainless march of mind;
And dire, gigantic systems
Of error blind and hoar,
On Christian land new-marshalled stand,
And threat the world once more.

And oh, woe! woe! to mortals!
For Satan, in great wrath,
From war in heaven by Michael driven,
Descends in lightning scath;
And all his dragon-angels,
A vengeful cloud and vast,
In fury fly through all the sky,
And swell the blackening blast.

But short shall be his triumph,
For lo! heaven's gates unfold,
And hosts of light, on steeds of white,
March down the streets of gold;
And at their head, o'ercircled
By million arching wings
Flaming all sides, majestic rides
The conquering "King of kings!"

And lo! the great archangels,
With cohorts bright and fair
Of cherubim and scraphim,
Come marching down the air!
And far o'er plain and mountain,
O'er many a field and flood,
Wide o'er the world now floats unfurled
The banner stained with blood.

Up! up! ye saints of Jesus,
And make your vestments white;
And girt with flame, in God's great name,
Urge on earth's final fight!
That ensign o'er you flying
Must never, never fall,
Till Christ shall reign o'er earth and main,
Saviour and Lord of all.

O blissful age! It hastens!
It looms in light afar,
And darts a ray of heavenly day
O'er wrong, and woe, and war.
O joy! O martyred brothers,
Your great reward appears!
Up! live! and reign with Christ again
A thousand golden years!

George Lansing Taylor.

### 3124. ARMAGEDDON, The Day After. Ezekiel vii: 14.

'Tis the summons to battle!
But the cry is unheard;
The trumpet has spoken,
Not a warrior has stirred.

Hark, the summons to battle!

It has sounded again;
Still louder and keener:

It has sounded in vain.

Yet a third time and shriller That war-note has blown; But the answer that cometh Is the echo alone.

'Tis the silence of silence!
Tower, tent, vale, and hill,
Field, forest, and highway,
All soundless and still!

No challenge is lifted, No signal unfurled; 'Tis man's dark hour of terror, The awe of the world.

For the arm of Jehovah
Has been bared in its might,
And the sword of His vengeance
Has been burnished to smite.

Through the ridges of battle His ploughshare has sped; And the tents of the living Are the tombs of the dead.

The rude roar of millions
Is hushed in an hour;
The array of the mighty
Is crushed in its power.

'Twas man's proudest muster Of sinew and steel: His army of armies, Mail-clad to the heel.

No sun had e'er dawned on So fearful a day, No trumpet had marshalled So dread an array.

As if earth, in her frenzy,
From each region afar
Had poured forth her nations
For the shock of that war.

In the flush of their manhood, In the bud of their prime, In veteran ripeness, The men of each clime

Came thronging and rushing, Like rivers in flood, Defying the terrors And vengeance of God.

For the ruler of darkness, The God of this world, Had summoned his armies, His banner unfurled.

As the storm-cloud it gathered,
As the lightning it sped,
As the mist it has vanished—
All is still as the dead.

Like the desert at midnight, Not a breath nor a beam; 'Tis the silence of silence, The dream of a dream. Now, chains for the spoiler!
Dark and swift be his doom!
Thou hast trodden the nations,
Thy treading is come!

Earth, cease now thy wailing,
Thy wounds bleed no more;
Lo, the curse is departing,
Thy sorrows are o'er!

Rise, daughter of Judah;
Awake now and sing;
It has come, the glad kingdom,
He has come, the great King.

Thy long night is ending Of sorrow and wrong; For shame there is glory, For weeping a song.

The new morn is dawning,
Bursts forth the new sun;
The new verdure is smiling,
The new age is begun.

Horatius Bonar.

### 3125. ASCENSION, Christ's.

Acts i: 9.

He is gone—we heard Him say, "Good that I should go away:" Gone is that dear form and face, But not gone His present grace; Though Himself no more we see, Comfortless we cannot be—No! His Spirit still is ours, Quickening, freshening all our powers.

He is gone—towards their goal
World and church must onward roll;
Far behind we leave the past;
Forward are our glances cast:
Still His words before us range
Through the ages, as they change:
Wheresoe'er the truth shall lead
He will give whate'er we need.

He is gone—but we once more Shall behold Him as before, In the heaven of heavens the same As on earth He went and came. In the many mansions there, Place for us He will prepare: In that world, unseen, unknown, He and we may yet be one.

He is gone—but, not in vain, Wait until He comes again:
He is risen, He is not here;
Far above this earthly sphere:
Evermore in heart and mind,
Where our peace in Him we find,
To our own Eternal Friend,
Thitherward let us ascend.

A. P. Stanley.

### 3126. ASCENSION, Glory of the.

A holiday in heaven!—glad jubilee
Was held by festal throngs, and joyously
The grand outringing chorals of the skies
Were bursting with ten thousand harmonies.
The massy gates of light were open thrown,
In welcome, to a lofty, conquering One.
Down the long arches of the skies, on wing,
The glittering angels silent poised, to bring
The tidings of His first approach, and hail
Him welcome to the skies, and bear the tale
To myriads, round the throne on high,
Expectant of returning Deity.
There had been royal days in heaven of old,

There had been royal days in heaven of old, When sweet-voiced angels with their lyres of gold

Ascribed new honors to the kingly One, As world on world was added to His throne; But never scene like this, with joy elate, Did angel host in concourse celebrate.

On thrones, within the throne, that gorgeous rise,

O'erhung with radiant golden canopies,
High seraphs wait, with royal honors due,
When they shall hail the coming retinue.
But hark! the glad exalting tidings break
The silence; boundless seas of song awake.
"He comes! He comes!! The King of glory
comes!!!"

Peals through the lofty arches, and high domes

Of heaven. Now loudly bursts the joyful cry,

"Lift up, ye gates!" a welcome to the sky; "Enter for aye! the King of glory in, The mighty in battle, and strong to win! Be lifted up! ye everlasting doors! Welcome His feet, ye bright and crystal floors!"

The mighty Victor enters with His train, And brings the trophies of His blood and pain;

He beareth jewels, from the sands of Time, And brilliants, rescued from the seas of crime. He leads captivity a captive in,

And holds the keys of death and hell and sin. Within His hands are dark and mournful scars.

But on His brow are radiant, flashing stars. He reascends the throne, and far and wide Resound the honors of the "Crucified." His native heaven is jubilant with song, And choral hosts tell of His triumphs long; The Embassy of love a world hath won, And Christ is King; His royal reign begun Shall be the joy of endless years.

Dwight Williams.

### 3127. ASCENSION, Hymn of the.

A hymn of glory let us sing; New songs throughout the world shall ring; By a new way none ever trod, Christ mounteth to the throne of God.

The apostles on the mountain stand-The mystic mount, in Holy Land; They, with the Virgin-mother, see Jesus ascend in majesty.

The angels say to the eleven:
"Why stand ye gazing into heaven?
This is the Saviour—this is He!
Jesus hath triumphed gloriously!"

They said the Lord should come again, As these beheld Him rising then, Calm soaring through the radiant sky, Mounting its dazzling summits high.

May our affections thither tend, And thither constantly ascend, Where, seated on the Father's throne, Thee reigning in the heavens we own!

Be Thou our present joy, O Lord!
Who wilt be ever our reward;
And, as the countless ages flee,
May all our glory be in Thee!
Joseph of the Studium, tr. by J. M. Neale.

### 3128. ASCENSION, The.

Ps. xxiv: 7-10.

Our Lord is risen from the dead:
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragged to the portals of the sky.

There His triumphant chariot waits,
And angels chant the solemn lay:
Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way!

Loose all your bars of massy light,
And wide unfold the ethereal scene;
He claims those mansions as His right
Receive the King of glory in.

Who is the King of glory—who?
The Lord that all His foes o'ercame;
The world, sin, death, and hell o'erthrew;
And Jesus is the Conqueror's name.

Lo, His triumphal chariot waits,
And angels chant the solemn lay,
Lift up your heads, ye heavenly gates!
Ye everlasting doors, give way!

Who is the King of glory—who?

The Lord of glorious power possessed,
The King of saints and angels, too,
God over all, forever blessed.

Charles Wesley.

#### 3129. ASCENSION: Triumph of the.

Hosanna to the Prince of light,
Who clothed Himself in clay;
Entered the iron gates of death,
And tore the bars away.

Death is no more the king of dread, Since our Immanuel rose; He took the tyrant's sting away, And conquered all our foes.

See how the Conqueror mounts aloft, And to His Father flies! With scars of honor in His flesh, And triumph in His eyes.

There our exalted Saviour reigns, And scatters blessings down From the right hand of Majesty, On the celestial throne.

Raise your devotion, mortal tongues, To reach this blest abode; Sweet be the accents of your songs To our incarnate God.

Bright angels, strike your loudest strings, Your sweetest voices raise!
Let heaven, and all created things,
Sound our Immanuel's praise!

Isaac Watts.

### 3130. ATHENS, Paul Preaching in. Acts xvii: 16-22.

Greece! hear that joyful sound,
A stranger's voice upon thy sacred hill;
Whose tones shall bid the slumbering nations
round

Wake with convulsive thrill. Athenians! gather there; he brings you words Brighter than all your boasted lore affords.

He brings you news of One
Above Olympian Jove; One in whose light
Your gods shall fade like stars before the sun.
On your bewildered night, [dream,
That unknown God, of whom ye darkly
In all His burning radiance shall beam.

Behold, he bids you rise
From your dark worship at that idol shrine;
He points to Him who reared your starry
And bade your Phæbus shine. [skies,
Lift up your souls, from where in dust you

That God of gods commands your homage

But brighter tidings still! He tells of One whose precious blood was spilt In lavish streams upon Judea's hill,

A ransom for your guilt; [chain; Who triumphed o'er the grave and broke its Who conquered death and hell, and rose again.

Sages of Greece! come near—
Spirits of daring thought and giant mould.
Ye questioners of time and nature, hear
Mysterics before untold!
Immortal life revealed! light for which ye
Have tasked in vain your proud philosophy.

Searchers for some first cause [One, 'Midst doubt and darkness—lo! he points to Where all your vaunted reason, lost, must And faint to think upon— [pause, That was from everlasting, that shall be To everlasting still, eternally.

Ye followers of him
Who deemed his soul a spark of Deity!
Your fancies fade, your master's dreams grow
To this reality. {dim
Stoic! unbend that brow, drink in that
sound!
Sceptic! dispel those doubts, the Truth is
found.

Greece! though thy sculptured walls
Have with thy triumphs and thy glories rung,
And through thy temples and thy pillared
Immortal poets sung, [halls
No sounds like these have rent your startled
air;
They open realms of light, and bid you enter

They open realms of light, and bid you enter there.

Anne C. Lynch.

### 3131. ATONEMENT COMPLETED.

John xix. 30.

"It is finished!" All is done
As the Eternal Father willed;
Now His well-beloved Son
Hath His generous word fulfilled;
Even he who runs may read
Here accomplished what was said,
That the woman's promised seed
Yet should bruise the serpent's head!

"It is finished!" Needs no more
Blood of heifer, goat, or ram;
Typical, in days of yore,
Of the one incarnate Lamb!
Lamb of God! for sinners slain,
Thou the curse of sin hast braved;
Braved and born it—not in vain:
Thou hast died—and man is saved.

"It is finished!" Wrath of man
Here hath wrought and done its worst;
Still subservient to His plan,
Greatest, Wisest, Last, and First!
God shall magnify His praise
By that very act of shame;
And through hatred's hellish ways,
He shall glorify His name.

"It is finished!" From the tree
Where the Lord of Life hath died,
His attendant mourners, see,
Gently lower The Crucified!
With a sister's tender care,
With a more than brother's love,
Manhood, womanhood are there,
Truth's devotedness to prove.

"It is finished!" By the veil Of the temple, rent in twain; By the yet more fearful tale Of the dead uprisen again; By that dense and darkened sky,
By each rent and rifted rock,
By that last expiring cry,
Heard amid the carthquake's shock!

"It is finished!" Bear away
To the garden-tomb its dead:
Boast not, Death! thy transient prey;
Watchers! vain your nightly tread;
"Shining ones" are there who wait

Till their Lord shall burst His prison,
To ascend in glorious state:

"IT IS FINISHED!" CHRIST HATH RISEN, Bernard Barton.

### **3132.** BAAL, Prophets of. 1 Kings xviii: 17-40.

"Ye prophets of Buai! let an offering be laid On the altar which you to your idol have made;

Let an offering be laid on the altar I rear
To the Lord that I worship, the Lord that
I fear.

Pray ye to your god, while to my God I pray For the fire of His power to consume it away.

And let Him, the Omnipotent, who hath bestowed

The boon we request, be acknowledged as God."

When Elijah had spoken, an offering was

On the altar which they to their idol had made;

And the prophets of Baal to devotion were given

From the morn till the noon, from the noon till the even;

But the voice of their prayer passed like winds of the sky

That blow o'er the desert, and bring no

And they smote them with lancets, and leaped in despair,

But the god of their worship was deaf to their prayer.

"Ye prophets of Baal! cry aloud, cry aloud! Perhaps he is wrapt in his thoughts like a cloud!

Cry aloud, cry aloud with your voices of woe.

Perhaps he is now in pursuit of his foe! Cry aloud, cry aloud, like a trumpet of war, Perhaps he is gone on some journey afar! Cry aloud, cry aloud, in your agony deep, Perhaps he is laid on his pillow of sleep!"

When Elijah had spoken, an altar was reared To the Lord that he worshipped, the Lord that he feared;

And he bowed him in prayer, and the fire was bestowed,

And the God of his sires was acknowledged as God.

And the prophets of Baal, who had offered in vain,

Were led to the banks of the Kishon and slain;

For the God of their worship appeared not to save

The blood of the heathen that crimsoned the wave. Wm. Knox.

### 3133. BABEL AND PENTECOST.

Genesis xi: 7; Acts ii: 11,

Stately on Shinar's ancient plain
Uprose a mighty thought in stone;
The thinkers scoffed in pure disdain
Of forces mightier than their own.
Full many a moon had waxed and waned,
Full many a brain and hand had striven,
To pile a tower, which, unrestrained
By bound or bar, should smite the heaven.

For Thought had brooded calm and long,
And grew of its own offspring proud;
And Labor brought his sinews strong,
And Art her children cunning-browed;
And deathless Will and deathless Pride
Bade scorn the earth and brave the sky,
Till they, who all their peers outvied,
Should now with their Creator vie.

Then came the injured Godhead down,
And cursed them with an alien speech;
And from the thunder of His frown
Afar they wandered, each from each.
But in the curse a blessing lurked:
From baffled language nations grew,
And thus the wrath of Heaven hath worked
The purpose of its mercy too.

Years rolled away. Three empires vast
Had queened and faded, one by one;
A fourth had reached its prime, and cast
The purple of its setting sun;
When, as a whirlwind from the north
Awes the bowed forest in its ire,
Twelve chosen men came boldly forth,
With hearts of faith and "tongues of fire."

No haughty Cæsars from their thrones
With cohort fierce and lictor's rod;
These have no weapons, save the tones
Of voices strong with words of God.
But to men's hearts those voices leap,
And pierce through all their guarded lies,
Till, like a world aroused from sleep,
They feel the baptism of the skies.

They come from far—from sunny shores, Which o'er the proud Ægean smile; From regions where th' Orontes pours Through the rich plain for many a mile; A motley crowd of diverse name! But on each startled listener rung, Impetuous from the lips of flame, God's wonders in his native tongue.

Thus Love can every doom reverse,
Restore the good long mourned as lost,
E'en as the ancient Babel's curse
Died at the breath of Pentecost.
And teeming brain and lissom hand,
By breath of heavenly grace controlled,
May work and win at God's command,
More than the builders dreamt of old.

O for the lambent fire to fall,
To purge the vile, the weak to nerve!
So when the clarion-voices call
We shall be meet to build or serve.
Come, Holy Ghost! with cleansing power,
When thou from pride our hearts hast
shriven.

Then, blameless, we may rear the tower,
Whose topmost stone shall reach to
heaven.

W. Morley Punshon.

### 3134. BABEL, Ruins of. Genesis xi: 8.

Since all that is not heaven must fade, Light be the hand of ruin laid Upon the home I love; With lulling spell let soft decay Steal on, and spare the giant sway, The crash of tower and grove.

Far opening down some woodland deep
In their own quiet glade should sleep
The relics dear to thought,
And wild-flower wreaths from side to side
Their waving tracery hang, to hide
What ruthless Time has wrought.

Such are the visions green and sweet,
That o'er the wistful fancy fleet
In Asia's sea-like plain;
Where slowly, round his isles of sand,
Euphrates through the lonely land
Winds toward the pearly main.

Slumber is there, but not of rest;
There her forlorn and weary nest
The famished hawk has found,
The wild dog howls at fall of night,
The serpent's rustling coils affright
The traveller on his round.

What shapeless form, half lost on high, Half seen against the evening sky, Seems like a ghost to glide And watch, from Babel's crumbling heap, Where in her shadow, fast asleep, Is fallen imperial Pride?

With half-closed eye a lion there Lies basking in his noontide lair, Or prowls in twilight gloom.

The golden city's king he seems, Such as in old prophetic dreams

Sprang from rough ocean's womb.

But where are now his eagle wings, That sheltered erst a thousand kings, Hiding the glorious sky
From half the nations, till they own
No holier name, no mightier throne?
That vision is gone by.

Quenched is the golden statue's ray,
The breath of Heaven has blown away
What toiling earth had piled,
Scattering wise heart and crafty hand,
As breezes strew on ocean's sand
The fabrics of a child.

Divided thence through every age,
Thy rebels, Lord, their warfare wage,
And hoarse and jarring all
Mount up their heaven-assailing cries
To thy bright watchmen in the skies
From Babel's shattered wall.

Thrice only since, with blended might
The nations on that haughty height
Have met to scale the heaven;
Thrice only might a scraph's look
A moment's shade of sadness brook—
Such power to guilt was given.

Now the fierce bear and leopard keen Are perished as they ne'er had been; Oblivion is their home. Ambition's boldest dream and last Must melt before the clarion blast That sounds the dirge of Rome.

Heroes and kings, obey the charm,
Withdraw the proud, high-reaching arm;
There is an oath on high,
That ne'er on brow of mortal birth
Shall blend again the crowns of earth,
Nor in according cry

Her many voices mingling own
One tyrant lord, one idol throne;
But to His triumph soon
He shall descend, who rules above,
And the pure language of His love
All tongues of men shall tune.

Nor let Ambition heartless mourn;
When Babel's very ruins burn,
Her high desires may breathe;
O'ercome thyself, and thou mayst share
With Christ His Father's throne, and wear
The world's imperial wreath.

John Keble.

## 3135. BABEL, The Tower of, Gen. xi: 4.

Far in the Eastern wild, begirt by sands, A rugged pile, like some grim giant, stands: Rude stones, that once, perchance, with beaming grace,

Had glowed in statues, strew its circling base;

Though crushed the halls that Time's dread secrets keep,

Still, stage on stage, the crumbling platforms sweep: High on its brow a dark mass rears its form, Defying ages, mocking fire and storm: Struck by a thousand lightnings, still 'tis

there,

As proud in ruin, haughty in despair. O oldest fabric reared by hands of man!

Built ere Art's dawn on Europe's shores began!

Rome's mouldering shrines, and Tadmor's

columns gray,

Beside you mass, seem things of yesterday! In breathless awe, in musing reverence, bow, 'Tis hoary Babel glooms before you now; The tower at which the Almighty's shaft was hurled,

The mystery, fear, and wonder of the world! Nicholas Michell.

#### 3136. BABYLON, Belshazzar's Feast in.

'Twas here, beneath this dark and silent mound,

Where ages heap their nameless wrecks around,

That he, the last great king, before his fall, Spread his famed feast, and lit his gorgeous

Oh, ne'er in Babylon did blaze a sight More richly grand, magnificently bright! Bearing his crown, and dressed in robe of

High on his throne of gold Belshazzar sate. In shining robes, and stretching far away, Like billows quivering 'neath the sunset

Chiefs, nobles stood, the red lamps flashing

The golden chains and purple robes they

In gilded galleries damsels, too, were seen, Like night thickset with stars, their jewels' sheen,

With rose-crowned locks, white hands, and radiant eyes,

Too fair for earth, too earthly for the skies.

The banquet speeds; the harp and psaltery sound.

And all is splendor, joy, enchantment round. Wreathed with rich flowers, and crowned with rosy wine,

The golden cups from Salem's temple shine. Joined by his chiefs, the exulting monarch drinks,

Nor at thy voice, condemning conscience! shrinks,

But mocks the Hebrews' God, and, with vain boast,

Extols their Bel, and Heaven's unnumbered

'Twas then, while pleasure held each heart in thrall,

A sudden light illumed the pillared hall; No lamp, no earthly fire, could pour such beams-

From sun or comet no such splendor streams.

Up sprang the king, and backward swayed the crowd;

Mute was the harp, and hushed their laughter loud.

See! where in flame, yet dazzling, strong and clear,

That shadowy hand doth trace its words of fear!

It writes!—the king still stands with lips apart,

While terror's thrill runs shivering to his heart;

It writes!—and all veil there, in dread amaze,

Their dazzled eyes from that portentous blaze!

No sage was found to read those words of

Till he, the exile, Salem's prophet, came. He stood before them all, with noble mien, Bold as unshrinking, lofty as serene.

Age marked his brow, but in his deep clear

Still burned the fire of glorious days gone by. So hushed each voice, that hall appeared a tomb,

He stretched his hand, and spoke the monarch's doom!

Yes, on that night the foe, whose hosts in vain

Had fought so long those stately towers to gain,

Bowed deep Euphrates from his wonted course,

Poured to the city's heart with whirlwind force,

Slew the last king; Assyria's rule was o'er! And Babylon, the mighty, was no more! Nicholas Michell.

## 3137. BABYLON, By the Waters of. Psalms cxxxvii: 1.

But on before me swept the moonlit stream That had entranced me with his memories, A thousand battles, and one burst of psalms, Rolling his waters to the Indian sea Beyond Balsara, and Elana far, Nigh to two thousand miles from Ararat, And his full music took a finer tone, And sang me something of a gentler stream That rolls forever to another shore, Whereof our God Himself is the sole sea, And Christ's dear love the pulsing of the tide, And His sweet Spirit is the breathing wind. Something it chanted, too, of exiled men, On the sad bank of that strange river, Life, Hanging the harp of their deep heart-desires To rest upon the willow of the Cross, And longing for the everlasting hills, Mount Zion, and Jerusalem of God. And then I thought I knelt, and kneeling

Nothing—save only the long wash of waves, And one sweet psalm that sobbed forever-

more.

William Alexander.

3138. BABYLON, Desolate.

Isaiah xiii: 20.

Where, oh! where is Babylon?
The crown is off her brow,
And the queen that ruled o'er many lands
Is untiared now!

Say where is haughty Babylon, The home of golden towers? The serpent hisses in her halls, The dragon in her bowers!

Where is the proud destroyer now?
All desolate and lorn,
A mouldering monument she stands,
To sate the eye of scorn!

Where is the sceptred city, where?
The bittern's hollow cry
Re-echoes round the reedy marsh
Where broken columns lie!

Where, where is haughty Babylon?
The deep pool mantles o'er,
With silent wave, her gorgeous domes;
Babylon is no more!

David Mallock.

## 3139. BABYLON, Doom of.

Jeremiah i: 23.

How trembled prostrate Babylon
That dread war-cry to hear,
When foeman's hands her rampart won,
And mocked each dreaming seer!
Mysterious writing had unrolled
The downfall of her throne;
The doom of other lands he told:
He could not read his own.

Fallen are her halls, her palaces,
The chambers of her kings;
And left a howling wilderness,
Where the night demon sings.
Here lies, to desolation given,
All that was bright and fair;
The tower "whose top should reach to
Its relics moulder there. [heaven,"

From "age to age her stream hath kept"
Its joyous course along;
Its banks, as when the Hebrews wept,
Are echoless to song:
And he who asked the captive's lay
Of old by Babel's stream,
Is now as desolate as they;
His land, like theirs, a dream.

For lo! Heaven's cleaving curse, fore-Hath swept the peopled land; [shown, Chaldea's pride and Salem's throne Have felt an equal hand.
But Judah! yet shall happier days Break on that night of thine;
And brighter than the noontide blaze, Thy evening star shall shine.

But o'er that city of the day
The hope of morning never
Shall dawn; a home for beasts of prey,
Forever and forever:
Never to hear man's busy hum,
Or echo to his tread;
While Desolation walks the dumb,
Drear city of the dead.

Here, where in pride the monarch dwelt,
Where slaves their homage paid,
While to the sun the Magian knelt,
And the Chaldean prayed;
Alike the sunshine and the cloud,
The calm, the tempest's sweep;
No ray so bright, no voice so loud
To break that iron sleep. H. W. J.

#### 3140. BABYLON, Fallen.

Jeremiah li: 37-43.

Fallen is stately Babylon,
Her mansions from the earth are gone;
Forever quenched, no more her beam
Shall gem Euphrates' voiceless stream.
Her mirth is hushed, her music fled,
All save her very name is dead;
And the lone river rolls his flood
Where once a thousand temples stood.

Queen of the golden East! afar Thou shon'st, Assyria's morning-star! Till God, by righteous anger driven, Expelled thee from thy place in heaven. For false and treacherous was thy ray, Like swampy lights that lead astray; And o'er the splendor of thy name Rolled many a cloud of sin and shame.

Forever fled thy princely shrines,
Rich with their wreaths of clustering vines;
Priest, censer, incense—all are gone
From the deserted altar-stone.
Belshazzar's halls are desolate,
And vanished their imperial state;
E'en as the pageant of a dream
That floats unheard on memory's stream.

Fallen is Babylon! and o'er
The silence of her hidden shore,
Where the gaunt satyr shrieks and sings,
Hath mystery waved his awful wings.
Concealed from eyes of mortal men,
Of angels' more pervading ken,
The ruined city lies o'erthrown,
Her site to all but God unknown.

#### 3141. BABYLON, Prophecy of.

Revelation xviii.

Then came from heaven a mighty angel down;

The sky was kindled, and the dusky carth Grew bright as at the rising of the sun. And with a strong voice mightily he cried, "Great Babylon is fallen, is fallen—is fallen!

And is the hold of unclean spirits become;
The habitation of the things of hell!
All nations of her wickedness have drunk,
And been defiled. Come, my people, forth
From out of her, that ye share not of her
sins,

And that ye burn not with her plagues. For, lo!

Her wickedness hath reached unto heaven; God hath remembered her imquities.

Therefore, in one day shall her plagues be sent—

Famine, and death, and mourning; and with fires

Shall she be burnt out utterly. And the kings That have partaken of her wickedness, Standing far off, shall look upon her smoke, Bewailing, and lamenting her, and cry, 'Great Babylon! alas! great Babylon! Alas! that mighty city, Babylon!

For in one hour thy judgment is come down!'
"The merchants of the earth shall weep
and mourn,

Standing far off for terror of her torment, And cry, 'Alas! alas! great Babylon! Thou mighty city, in fine linen clothed, Purple, and scarlet; decked with gold and

pearls,

And precious stones! for in one hour thy wealth

Is come to nought! what city was like thee, Thou mighty city!' Then upon their heads Shall they cast dust, and weep, and wail, and cry,

'Alas for that great city! whereby all That traded on the sea in ships grew rich, By reason of her costliness! Alas! For in one hour is she made desolate!'"

Then, wrathfully, a mighty angel grasped A rock, and lifted it, and to the sea Cast it far out. The waters dashed the clouds, And the deep sea was bared. And as he

Thus, with a terrible voice, cried he, and said.

threw,

"Even so with violence shall great Babylon Be to the earth thrown down, and found no more!

The sound of harpers and of trumpeters, Of pipers and of singers, shall no more Be heard in thee at all. The craftsman's

Shall toil in thee no more; the chariotwheel.

The snorting steed, shall shake thy streets no more.

Thy walls no more shall echo to the laugh
Of drunken revellers; no more, no more,
Thy kings shall come from conquest of thy
foes;

The voice of bridegrooms and of brides shall be

Heard never more at all within thy gates. In thee th' Arabian shall not pitch his tent, Nor shall the shepherd make in theo his fold,

But wild beasts of the desert shall lie in thee;

Thy houses shall be full of doleful things; Owls in thy temples, serpents in thy halls, And dragons in thy pleasant palaces.

For by thy sorceries was the earth deceived, And in thee was the blood of prophets found, Of saints, and all that on the earth were slain!"

Edwin Atherstone.

## 3142. BABYLON, Ruins of.

Isaiah xiii: 21.

The many-colored domes Yet wore one dusky hue; The cranes upon the mosque Kept their night-clatter still,

When through the gate the early traveller passed.

And when, at evening, o'er the swampy

The bittern's boom came far,
Distinct in darkness seen
Above the low horizon's lingering light,
Rose the near ruins of old Babylon.

Once from her lofty walls the charioteer Looked down on swarming myriads; once she flung

Her arches o'er Euphrates's conquered tide, And through her brazen portals when she poured

Her armies forth, the distant nations looked

As men who watch the thunder-cloud in fear,

Lest it should burst above them. She was fallen!

The queen of cities, Babylon, was fallen! Low lay her bulwarks; the black scorpion basked

In the palace-courts; within the sanctuary
The she-wolf hid her whelps.

Is yonder huge and shapeless heap, what once

Hath been the aërial gardens, height on height

Rising like Media's mountains crowned with wood,

Work of imperial dotage? Where the fame

Of Belus? Where the golden image now, Which at the sound of dulcimer and lute,

Cornet and sackbut, harp and psaltery, The Assyrian slaves adored? A labyrinth of ruins, Babylon Spreads o'er the blasted plain;

The wandering Arab never sets his tent Within her walls; the shepherd eyes afar Her evil towers, and devious drives his flock.

Alone unchanged, a free and bridgeless tide, Euphrates rolls along, Eternal nature's work.

Robert Southey.

## 3143. BABYLON, Story of.

Many a perilous age hath gone Since the walls of Babylon Chained the broad Euphrates' tide, Which the great king in his pride Turned, and drained its channel bare; Since the towers of Belus square, Where the solid gates were hung That on brazen hinges swung, Mountain-sized, arose so high That their daring shocked the sky.

Famous city of the earth,
What magician gave thee birth?
What great prince of sky or air
Built thy floating gardens fair?
Thee the mighty hunter founded;
Thee the star-wise king surrounded
With thy mural girdle thick
Of the black bitumen brick—
Belus, who was Jove, the god:
He who each bright evening trod
On thy marble streets, and came
Downwards like a glancing flame,

Love-allured, as fables tell.
But the last who loved thee well
Was the king whose amorous pride
(All to please his Median bride)
Fenced thee round and round so fast,
That, while the crumbling earth should last,
Thou, he thought, shouldst be, and Time
Should not spoil thy look sublime.

He is gone, whose spirit spoke To him in a golden dream: He who saw the future gleam On the present, and awoke Troubled in his princely mind, And bade his magicians blind From their eyelids strip the scale, And translate his hidden tale: He is gone; but ere he died He was tumbled from his pride, From his Babylonian throne, And cast out to feed alone, Like the wild ox and the ass, Seven years on the sprinkled grass. He is dead: his impious deeds Are on the brass; but who succeeds?

Over Babylon's sandy plains Belshazzar the Assyrian reigns. A thousand lords at his kingly call Have met to feast in a spacious hall, And all the imperial boards are spread With dainties whereon the monarch fed. Rich cates and floods of the purple grape: And many a dancer's serpent shape Steals slowly upon their amorous sights, Or glances beneath the flaunting lights: And fountains throw up their silver spray, And cymbals clash, and the trumpets bray Till the sounds in the arched roof are hung; And words from the winding horn are flung: And still the carved cups go round, And revel and mirth and wine abound.

But night has o'ertaken the fading day;
And Music has raged her soul away:
The light in the bacchanal's eye is dim;
And faint is the Georgian's wild love-hymn.
"Bring forth" (on a sudden spoke the king,
And hushed were the lords, loud-rioting)—
"Bring forth the vessels of silver and geld,
Which Nebuchadnezzar, my sire, of old
Ravished from proud Jerusalem;
And we and our queens will drink from them.
And the vessels are brought, of silver and
Of stone, and of brass, and of iron old, [gold,
And of wood, whose sides like a bright gem
shine,

And their mouths are all filled with the sparkling wine.

Hark! the king has proclaimed with a stately nod, [god."
"Let a health be drunk out unto Baal, the They shout and they drink: but the music means.

And hushed are the reveller's loudest tones: For a hand comes forth, and 'tis seen by all To write strange words on the plastered wall! The mirth is over; the soft Greek flute And the voices of women are low, are mute; The bacchanals' eyes are all staring wide; And where's the Assyrian's pomp of pride?—That night the monarch was stung to pain: That night Belshazzar, the king, was slain!

Many a silent age the prow Of untiring Time, dividing Years and days, and ever gliding Onwards, has passed by: and now, Where's thy wealth of streets and towers? Where thy gay and dazzling hours? Where thy crowds of slaves, and things That fed on the rich breath of kings? Where thy laughter-crowned times? Thou art—what?—a breath, a fame, In the shadow of thy name Dwelling, like a ghost unseen; Grander than if laurels green Or the massy gold were spread, Crown-like, upon thy great head: Mighty in thy own undoing, Drawing a fresh life from ruin And eternal prophecy: Thou art gone, but cannot die. Like a splendor from the sky Through the silent ether flung, Like a hoar tradition hung Glittering in the ear of Time, Thou art, like a lamp sublime, Telling from thy wave-worn tower Where the raging floods have power, How ruin lives, and how time flies, And all that on the dial lies. Bryan Waller Procter.

### 3144. BABYLON, The Fall of.

But louder yet the heavens shall ring,
And brighter gleam each scraph's wing,
When doomed of old by every prophet's lyre,
Theme of the saints' appealing cry,

While underneath the shrine they lie— Proud Babel in her hour sinks in her sea of

While worldlings from afar bemoan The shattered antichristian throne, The golden idol bruised to summer dust-"Where are her gems? her spices, where? Tower, dome, and arch, so proud and fair: Confusion is their name—the name of all earth's trust."

The while for joy and victory Seers and apostles sing on high, Chief the bright pair who rest in Roman

Fallen Babel well their lays may earn, Whose triumph is when souls return, Who o'er relenting pride take part in angels' mirth. John Keble.

## 3145. BABYLON, War against. Jeremiah 1:11-27.

"War against Babylon!" shout we around, Be our banners through earth unfurled; Rise up, ye nations, ye kings, at the sound: "War against Babylon!" shout through the world.

O thou that dwellest on many waters, Thy day of pride is ended now, And the dark curse of Israel's daughters Breaks, like a thunder-cloud, over thy brow! War, war, war against Babylon!

Make bright the arrows, and gather the shields,

Set the standard of God on high; Swarm we, like locusts, o'er all her fields, "Zion" our watchword, and "vengeance" our cry!

Woe! woe! the time of thy visitation Is come, proud land; thy doom is cast, And the black surge of desolation Sweeps o'er thy guilty head at last!

War, war, war against Babylon! Thomas Moore.

## 3146. BABYLON, Weeping by the Rivers of.

We sate down and wept by the waters Of Babel, and thought of the day When our foe, in the hue of his slaughters, Made Salem's high places his prey; And ye, O her desolate daughters! Were scattered, all weeping, away.

While sadly we gazed on the river Which rolled on in freedom below. They demanded the song; but, oh never That triumph the stranger shall know! May this right hand be withered forever Ere it string our high harp for the foe!

On the willow that harp is suspended, O Salem! its sound should be free; And the hour when thy glories were ended But left me that token of thee:

And ne'er shall its soft tones be blended With the voice of the spoiler by me! Lord Byron.

## 3147. BABYLON, Woe upon. Isaiah xiii: 1-22.

O lift ye the banner on high o'er the moun-

Let the trumpet be loud and the scimitar keen;

For Babel shall fall as a drop from the fountain,

And leave not a trace where her glories have been.

The prince from his hall and the serf from his labor

Shall gird on their mail, and wave high the war sword;

But the hand shall relax from its grasp of the sabre,

And the heart shall grow faint in the wrath of the Lord

The moon in her light and the sun in his splendor

Shall hide their pure ray from the proud city's fall;

While thick clouds of mist and of darkness attend her,

And night wraps her streets like a funeral pall.

For the Medes from the north like a whirlwind shall gather,

And Babylon yield to the might of the brave;

While the young blooming bride and the gray-headed father Shall lay their heads low in the dust of

the grave.

Her halls shall be still, and their pavements be gory

Not a sound heard of mirth or of revelling there;

But the pride of the Chaldees, the boast of their glory,

Extinguished like Sodom, be blasted and bare.

On the spot where thou raisest thy front, mighty nation,

Shall the owl have his nest, and the wild beast his den;

Thy courts shall be desert, thy name Desolation,

Now the tyrant of cities, the jest of them then! G. Woods.

## 3148. BALAK AND BALAAM.

Numbers xxii 41; xxiii 1-12, Upon the hill the prophet stood, King Balak, in the rocky vale; Around him, like a fiery flood, Flashed to the sun his men of mail. 'Tis morn—'twas noon—the sacrifice Still rolled its sheeted flame to heaven, Still on the prophet turned their eyes; Nor yet the fearful curse was given.

'Twas eve—the flame was feeble now,
Was dried the victim's burning blood.
The sun was sinking broad and low.
King Balak by the prophet stood.

"Now, curse, or die!" The echoing roar Around him like a tempest came; Again the altar streamed with gore, And flushed again the sky with flame.

The prophet was in prayer; he rose,
His mantle from his face was flung;
He listened, where the mighty foes
To heaven their evening anthem sung.

He saw their camp, like sunset clouds, Mixed with the desert's distant blue; Saw on the plain their marshalled crowds, Heard the high strain their trumpets blew.

"Young lion of the desert sand,"
Burst from his lips the prophet-cry,
"What strength before thy strength shall
stand?
What hunter meet thee, but to fly?

"Come, heaven-crowned lord of Palestine, Lord of her plain, her mountain throne; Lord of her olive and her vine: Come, king of nations, claim Thine own.

"Be Israel cursed!" was in his soul, But on his lip the wild words died; He paused, till night on Israel stole; Still was the fearful curse untried,

Now wilder on his startled ear,
From Moab's hills and valleys dim,
Rose the fierce clash of shield and spear,
Rose the mad yells of Baalim.

"How shall I curse whom God hath blest?
With whom He dwells, with whom shall dwell?"

He clasped his pale hands on his breast; "Then be thou blest, O Israel!"

A whirlwind from the desert rushed, Deep thunders echoed round the hill. King, prophet, multitude, were hushed! The thunders sank, the blast was still.

Broad on the east, a newborn Star, On cloud, vale, desert, poured its blaze. The prophet knew the Sign afar, And on it fixed his shuddering gaze.

"I shall behold Him—but not now; I shall behold Him—but not nigh. He comes, beneath the Cross to bow, To toil, to triumph, and to die. "All power is in His hand; the world Is dust beneath His trampling heel. The thunder from His lips is hurled, The heavens beneath His presence reel.

"He comes a stranger to His own;
With the wild bird and fox He lies.
The King, who makes the stars His throne,
A wanderer lives, an outcast dies!

"Lost Israel! on thy diadem
What blood shall for His blood be poured?
Torn from the earth, thy royal stem,
Victim of famine, chain, and sword."

The prophet paused in awe: the Star Rose broader on the boundless plain, Flashing on Balak's marshalled war, On mighty Israel's farthest vane.

And sweet and solemn echoes flowed,
From harps of more than mortals given,
Till in the central cope it glowed,
Then vanished in the heights of heaven!

George Croly.

3149. BARNABAS, Consecration of. Acts iv: 36, 37.

See here an apostolic priest,
Commissioned from the sky,
Who dares of all himself divest,
The needy to supply!
A primitive example rare
Of gospel poverty,
To feed the flock his only care,
And like his Lord to be.

Jesus, to us apostles raise,
Like-minded pastors give
Who, freely may dispense Thy grace
As freely they receive;
Who, disengaged from all below,
May earthly things despise,
And every creature good forego
For treasure in the skies.

J. and C. Wesley.

3150. BARNABAS, The Apostle. Acts iv: 36.

The world's a room of sickness, where each heart

Knows its own anguish and unrest;
The truest wisdom there, and noblest art,
Is his who skills of comfort best;
Whom by the softest step and gentlest tone
Enfeebled spirits own,
And love to raise the languid eye,

When, like an angel's wing, they feel him fleeting by:

Feel only—for in silence gently gliding
Fain would he shun both ear and sight,
'Twixt prayer and watchful love his heart
dividing,

A nursing father day and night. [lay, Such were the tender arms where cradled In her sweet natal day,

The Church of Jesus; such the love
He to His chosen taught for His dear
widowed Dove.

Warmed underneath the Comforter's safe wing,

They spread the endearing warmth around Mourners, speed here your broken hearts to bring,

Here healing dews and balms abound; Here are soft hands that cannot bless in vain, By trial taught your pain;

Here loving hearts that daily know [stow. The heavenly consolations they on you be-

Sweet thoughts are theirs, that breathe serenest calms,

Of holy offerings timely paid,
Of fire from heaven to bless their votive alms
And passions on God's altar laid. [shine
The world to them is closed, and now they
With rays of love divine,

Through darkest nooks of this dull earth Pouring, in showery times, their glow of "quiet mirth."

New hearts before their Saviour's feet to lay,
This is their first, their dearest joy:
Their next, from heart to heart to clear the
For mutual love without alloy: [way
Never so blest as when in Jesus' roll
They write some hero-soul;
More pleased upon his brightening road

More pleased upon his brightening road To wait, than if their own with all his radiance glowed.

O happy spirits, marked by God and man Their messages of love to bear,

What though long since in heaven your brows began

The genial amaranth wreath to wear,
And in the eternal leisure of calm love
Ye banquet there above,
Yet in your sympathetic heart [a part.
We and our earthly griefs may ask and hope

Comfort, true sons! amid the thoughts of
That strew your pillow of repose, [down
Sure 'tis one joy to muse how ye unknown
By sweet remembrance soothe our woes,
And how the spark ye lit of heavenly cheer
Lives in our embers here,
Where'er the Cross is borne with smiles,
Or lightened secretly by love's endearing

wiles.

and praise.

Where'er the Levite in the temple keeps
The watch-fire of his midnight prayer,
Or issuing thence, the eyes of mourners steeps
In heavenly balm, fresh gathered there;
Thus saints, that seem to die in earth's rude
Only win double life: [strife,
They have but left our weary ways
To live in memory here, in heaven by love

John Keble.

## 3151. BARNABAS, The Apostle.

Acts xi: 22-26.

Of him the sacred record saith He was a good man, full of faith, Who, by the Holy Spirit led, Rejoiced to see the Gospel spread:

Spread by the saints where'er they went From martyrdom to banishment; The Cross through every region bore, And more oppressed, prevailed the more.

From doomed Jerusalem cast forth, Eastward and westward, south and north, On fertile field and barren clod They sowed the seed, the Word of God.

To heathen Antioch, when they came, 'And first received their Master's name, They gloried in it, and bequeathed The inheritance to all that breathed:

To all that breathed by second birth, Children of God, though sons of earth; For "Christians," Christians such shall be Till time becomes eternity.

Well then might Barnabas rejoice, And aid the work with heart and voice; For though by earth and hell assailed, The truth grew mighty and prevailed. James Montgomery.

### 3152. BARABBAS.

John xviii: 40.

Barabbas, in his prison cell,
Gazed on the heavens fair,
And saw the paschal moon ascend
In night's empurpled air.
The hours crept on; with awe and dread
He waited for the morn;
He heard at last the soldier's tread,
And saw the bolt withdrawn.

"Barabbas," so the soldier spake,
I bring thee news of grace,
For Christ, the man of Nazareth,
To-day shall take thy place.
Without the gate shall Jesus bear
The cross prepared for thee,
Go thou to the atoning feast!"
The man of crime went free.

Barabbas saw the darkened earth
When came the hour of noon,
And slept in peace when Jesus wept
Beneath the paschal moon.
O man of sin! in thee I see
Myself redeemed by grace;
The blood-stained cross that rose for thee
Took every sinner's place.

Hezekiah Butterworth.

## 3153. BARTIMEUS.

Luke xviii: 35-40.

Then Jesus called
His twelve disciples unto Him, and said,
"Behold, we go up to Jerusalem, [be
Where all that prophets have foretold shall
Fulfilled." None knew whereof He spake,
for it

Was hid from them; but simply trusting Him For all things that should be, they followed Him.

I think all nature must have worn a smile
Of gladness on that day; the smallest bird
Have carolled forth its heaven-taught song
of joy:

With quiet, folded arms the trees have bowed In adoration as the Lord passed by.

And everywhere came weary souls for whom No rest had ever come, and empty hands Stretched out towards Him who never turned From lowliest prayers. [away

s. Laway But in the midst of all

This harmony, beside the way there sat
A beggar, blind. No hint of beauteous
things

E'er reached his sightless eyes; no ray of light

Had ever rent the deep, black veil that wrapped

Its dusky folds about his life and made His day as dark as starless night.

But from
Afar the sound of coming feet was borne
To him, and set his heart a-quivering
For fear, the while he asks, "What means
the crowd?

Oh, is there danger near?" Then one replied, "Jesus of Nazareth is passing by." Amid the throng none saw the look of joy

That flashed across his face, none knew the throb

Of hope that leaped within his breast, for each

Intent upon his own designing plans
Paid little heed. They heard his cry, "O
Christ

Hear Thou my prayer!" And one, the foremost of

Them all, rebuked the man and bade him hold His peace.

But sooner might the wildwood flower Refuse to blossom when the spring-time comes,

Or singing bird forget its song, than that These darkened years should fail to find their voice.

And all the stifled moaning of his life,
The longing and the waiting for a joy
That never came, burst forth in that one
long

And pleading cry, "O Son of David, have Thou mercy now on me!"

Above the noise And tumult of the multitude, the prayer Reached Jesus' ears. And suddenly a hush Fell over the crowd, and even Nature held

Her breath as Jesus said, "Bring him to

Obedient to His call, with trembling steps He came, and at the Saviour's feet bowed low. Could he have seen the smile that shone upon Christ's face, and known 'twas meant for him, it would

Have struck within his heart so grand a chord

As would have filled his darkest day with glad,

Sweet joy. He heard the low, clear voice demand,

"What wilt thou I should do?" And all his fear

Departed then, and he replied, "O Lord, If but I may receive my sight!"

On his drooping head lay the Master's hand, Through the dusk of his life-long night, E'en as sunlight scatters the mist away, Shone the welcome "Receive thy sight!"

As the rosy door of the morn swings wide
At the touch of the king of day,
So the shrouded eyes felt the hand divine,
And the shadows were rolled away.

Then the soul's barred windows were open thrown.

And the light from the Saviour's face
Such a glorious gleam through the darkness
As no sorrow could ever efface. [sent,
Clara Bemis.

### 3154. BARTIMEUS, Blind.

Mark x: 51.

Blind Bartimeus at the gates
Of Jericho in darkness waits:
He hears the crowd—he hears a breath
Say, "It is Christ of Nazareth!"
And calls, in tones of agony,
'Ιησοῦ, ἐλέησον με!

The thronging multitudes increase; Blind Bartimeus, hold thy peace! But still, above the noisy crowd, The beggar's cry is shrill and loud; Until they say, "He calleth thee!" Θάρσει, ἔγειραι, φωνεῖ σε!

Then saith the Christ, as silent stands
The crowd, "What wilt thou at My hands?"
And he replies, "Oh give me light!
Rabbi, restore the blind man's sight!"
And Jesus answers, "Υπαγε:
"Η πίστις σου σέσωμέ σε!

Ye that have eyes, yet cannot see, In darkness and in misery, Recall those mighty Voices Three, Ἰησοῦ, ἐλέησον με! Θάρσει, ἔγειραι, ὑπαγε! Η πίστις σου σέσωκέ σε!

H. W Longfellow.

## 3155. BARTIMEUS, Call of.

Luke xviii: 40.

How wondrous are the ways and means, O Lord,

For bringing sinners to Thy sacred feet; By grace, and by Thy Spirit and Thy Word, Saviour and sinner meet.

Blind Bartimeus craved Thy mighty power, And Thou didst hear his anxious, carnest cry:

Didst stand in that supreme, expectant hour, And call the blind man nigh.

Yet not Thy voice alone, for Thou didst please

That other voices should repeat Thy word;
Thou didst "command him to be called"
Co-workers with Thee, Lord. [by these

And many voices, now uplifted, say, "Take courage, for He calleth thee; arise?" These voices were the heralds of new day To those dark, sightless eyes.

Not yet, alas! can those blind eyeballs see; Apart from Jesus still the blind man stands,

Thou didst "command him to be brought"
By kindly helping hands. [to thee,

How great the blessedness, how dear the thought:

Not only He himself calls sinners nigh, But He commands them "to be called" and By brethren standing by. ["brought"

"Co-workers" still—in heart and voice and hand,

To call them, lead them, to the Saviour's feet;

Thus by Thy word, or ours at Thy command, Saviour and sinner meet.

Robert Maguire.

## 3156. BARTIMEUS, Cry of.

As Jesus went into Jericho town,
'Twas darkness all, from toe to crown,
About blind Bartimeus.
He said, "When eyes are so very dim,
They are no use for seeing Him;
No matter—He can see us."

"Cry out, cry out, blind brother, cry;
Let not salvation dear go by.

Have mercy, Son of David."
Though they were blind, they both could hear;

They heard, and cried, and He drew near; And so the blind were saved.

O Jesus Christ, I am very blind;
Nothing comes through into my mind;
'Tis well I am not dumb:
Although I see Thee not, nor hear,
I cry because Thou mayst be near:
O Son of Mary, come.

I hear it through the all things blind:
Is it Thy voice, so gentle and kind,
"Poor eyes, no more be dim?"
A hand is laid upon mine eyes;
I hear and hearken, see and rise:
"Tis He: I follow Him.

George Macdonald.

3

## 3157. BARTIMEUS, Prayer of. Mark x: 46-52.

A sinner blind and poor,
A helpless beggar I,
The pardoning grace implore,
Of Him that passes by:
He passes now: His name I hear,
And long to see my Saviour near.

Jesus, for this I wait,
Thy Deity to know;
Pity my dark estate,
On me Thy mercy show;
Thou Son and Lord of David, be
A Prophet, Priest, and King to me.

The world rebuke in vain,
And would my clamors still,
Till mercy I obtain
I must cry on, and will.
Mercy, thou Son of David, show
And give me eyes Thyself to know.

Stopped by a sinner's prayer,
Thou canst no farther move,
Thou canst no more forbear
To manifest Thy love.
Thou waitest now to show Thy grace,
And callest me to seek Thy face.

I now Thy call obey,
Put off my sordid dress,
And cast the rags away
Of my own righteousness.
Naked, and indigent, and blind,
I run the pardoning God to find.

By Thy own mercy brought,
Before Thy face I stand;
Yet still I see Thee not
Till Thou put forth Thy hand.
And by Thy word create the light,
And by Thy touch restore my sight.

In pity to my cries
And heartfelt poverty,
Open the beggar's eyes,
That I my way may see:
My pure and living way pursue,
Till Thee I in Thy glory view.

I would my sight receive
And keep my Lord in view,
Thy faithful follower live,
Thy steps in death pursue,
And joyful lay my body down,
The cross exchanging for the crown.

Faith to be healed I have,
The faith Thou didst impart;
But now the sinner save,
And cure the blind of heart.
This instant, Lord, my sight restore,
And following Thee 1 sin no more.

Yes, O my suffering God,
Henceforth I follow Thee,
The narrow sugged road
Which leads to Calvary;
And there I on the cross ascend
To heavenly joys that never end.
J. and C. Wesley.

#### 3158. BARTIMEUS, Story of.

My Saviour, what Thou didst of old, When Thou wast dwelling here, Thou doest yet for them who, bold In faith, to Thee draw near.

Mourning I sat beside the way, In sightless gloom apart, And sadness heavy on me lay, And longing gnawed my heart:

I heard the music of the psalms Thy people sung to Thee; I felt the waving of their palms; And yet I could not see.

My pain grew more than I could bear, Too keen my grief became; Then I took heart in my despair To call upon Thy name:

"O Son of David! save and heal, As Thou so oft hast done: O heavenly Saviour, let me feel My load of darkness gone."

And ever weeping, as I spoke,
With bitter prayers and sighs,
My stony heart grew soft and broke,
More earnest yet my cries.

A sudden answer stilled my fear;
For it was said to me,
"O poor blind man! be of good cheer;
Arise, He calleth thee."

I felt, Lord, that Thou stoodest still; Groping, Thy feet I sought; From off me fell my old self-will, A change came o'er my thought.

Thou saidst, "What is it thou wouldst have?"
"Lord, that I might have sight;
To see Thy countenance I crave."
"So be it: have thou light."

And words of Thine can never fail,
My fears are past and o'er;
My soul is glad with light, the veil
Is on my heart no more.
Fouqué, tr. by Miss Winkworth.

3159. BARTIMEUS, Testimony of.

Whence Jesus came I cannot tell,

Nor why He came to me;

One thing I know and know it well,

Though I was blind, I see!

I once was blind, but now I see!

And that is news enough for me.

When all was dark, One touched my eyes,
And that is all I know;
For light came down from paradise
And set my sour aglow;
I once was blind, but now I see!
And that is light enough for me.

How it was done I cannot say
Nor even think, nor dream;
Nor why a touch of moistened clay
Should make things what they seem.
I once was blind, but now I see!
And that is truth enough for me.

It is the Son of God! His grace
Makes trembling weakness strong;
Wipes tears away from sorrow's face
And teaches grief a song.
I once was blind, but now I see!
And that is joy enough for me.

The law of sight I may not guess,
Nor reason out my views;
For faith itself is meaningless
To Pharisees and Jews.
I once was blind but now I see!
And that is faith enough for me.

## 3160. BARZILLAI.

2 Samuel xix · 34-37

Son of Jesse! let me go—
Why should princely honors stay me?—
Where the streams of Gilead flow,
Where the light first met mine eye,
Thither would I turn and die;
Where my parents' ashes lie,
King of Israel, bid them lay me.

Bury me near my sire revered, Whose feet in righteous paths so firmly trod, Who early taught my soul with awe To heed the prophets and the law,

And to my infant heart appeared
Majestic as a god:
Oh! when this sacred dust
The cerements of the tomb shall burst,
Might I be worthy at his feet to rise
To yonder blissful skies,
Where angel hosts resplendent shine.
Jehovah, Lord of hosts, the glory shall be
Thine.

Cold age upon my breast
Hath shed a frost like death,
The wine cup hath no zest,
The rose no fragrant breath;
Music from my ear hath fled,

Yet still one sweet tone lingereth there, The blessing that my mother shed Upon my evening prayer. Dim is my wasted eye
To all that beauty brings,
The brow of grace, the form of symmetry,
Are half forgotten things;
Yet one bright hue is vivid still,
A mother's holy smile that soothed my sharpest ill.

Memory, with traitor tread,
Methinks doth steal away
Treasures that the mind had laid
Up for a wintry day.
Images of sacred power,
Cherished deep in passion's hour,
Faintly now my bosom stir,
Good and evil like a dream
Half obscured and shadowy seem,
Yet with a changeless love my soul remembereth her,
Yea, it remembereth her:

Yea, it remembereth her:

Close by her blessed side make ye my sepulchre.

Mrs. L. H. Sigourney.

## 3161. BEGGAR, The Lame. Acts iii: 3-11.

In this emblem see
My own unhappy case,
My nature's poverty
And utter helplessness;
So impotent to good I am,
Who from the womb a cripple came.

Here at the temple's gate
(The real temple), I,
A feeble beggar, wait,
And for His mercy cry,
Who only can my wants relieve,
And power and peace and pardon give.

Day after day distressed
On Jesus I attend,
And urging my request
Besiege the sinner's Friend;
In patient prayer expect a cure,
Till He pronounce my pardon sure.

Master, Thy pitying eye
Is fastened now on me,
Thou bidst my soul rely,
And look for help to Thee:
To Thee I steadfastly give heed
For all the good Thou knowst I need.

I every moment hope
To hear Thy pardoning word;
Mine eyes are lifted up,
Are ever to the Lord;
On Thee my fixed regard I turn,
And for the consolation mourn.

Thou seest my helplessness,
Thou hearst my sad complaint,
The riches of Thy grace,
And nothing else, I want;
Those riches which the world despise
Are all I wish, and all I prize.

The blessing I implore
Kindly vouchsafe to give,
Or through Thy servants poor,
Or by Thyself relieve.
Raise by Thine own immediate word,
And speak my soul to health restored.

Thyself lay hold on me,
And lifted up by grace,
And apprehending Thee,
I walk in all Thy ways.
More active as I further go,
And swifter than a bounding roe.

A sinner poor and lame,
At Thy command I rise;
Thine efficacious name
With springing life supplies.
Thy name, the moment I believe,
Doth strength and perfect soundness give.

Jesus, through faith alone
I answer to Thy call;
I stand, and walk, and run,
A leap o'er every wall;
Enter with joy the hallowed place,
And loudly sing my Saviour's praise.

Both strength and righteousness
In Thee I surely have,
Gladly I Thee confess
Omnipotent to save;
My helpless unbelief to heal,
And pardon on my conscience seal.

Who our weaknesses have known
Should our conversion see,
While with joyful lips we own
The name that sets us free;
By our walk the change sincere,
By holiness of life we prove,
While we humbly persevere
In gratitude and love.

Stranger far the miracle
Which doth a soul convert,
When our Lord vouchsafes to heal
Our impotence of heart:
Outward miracles are done
That we the Invisible may see,
God, who all His power makes known
In man's infirmity.

Through the ministry of man
Whoe'er their cure receive,
Fondly they at first detain,
And to the preacher cleave:
Father, taught by grace Divine.
The Author of all good they own,
Every instrument resign,
And cleave to Christ alone.

Lord, in these Thy Spirit's days
Thou dost Thy work renew,
Daily miracles of grace
On helpless sinners show:

Oh, might all the thoughtless crowd,
With wonder struck my change to see,
Flock into the courts of God,
And run for faith to Thee!

J. and C. Wesley.

### 3162. BELIEF AND UNBELIEF.

Hebrews iii: 12.

The tree that yields our care and grief Is from a root of unbelief!
The pricking thorns, the arrows fierce,
Our spirit and our flesh to pierce—
The grafts that spoil our vineyard's fruit,
Are from that bitter evil root.

The branch that hangs with clustering woes, The flagstaff of the prince of foes, The tares that mar our golden sheaf, All, all spring up from unbelief: And Hope, the victim of Despair, Points, dying, to the poison there.

But in belief we've joy and peace, Of faith and power a sweet increase; From burning skies a cool retreat, A shelter safe when tempests beat— Fresh balm of Gilead for our grief— For every wound a healing leaf.

Belief smooths down our thorny cares, With shooting grain uproots the tares, Our harp from off the willow takes And every chord to music wakes, Till Hope, laid icy in the tomb, Springs up with life and beauty's bloom.

When night comes murky, drear, and damp, Belief will feed and screen our lamp, Upon our feet her sandals bind, About our waist her girdle wind, Then lend a staff, and lead the way, 'Till we walk forth to beaming day.

When all the fountains of the deep Seem broken up o'er earth to sweep; While billowy mountains toss our bark, Belief's the dove, from out the ark, Across the flood to stretch her wing, And home the branch of olive bring.

Belief hath eyes so heavenly bright, As on the cloud to cast their light, 'Till fair and glorious hues shall form From drops and shades that robed the storm, Bent o'er our world in peace, to show God's covenant sign, His unstrung bow

When through a dry and thirsty land The pilgrim treads the desert sand, Belief brings distant prospect near, With fruit, and bowers, and fountains clear, Where, when he strikes his tent, he'll be An heir of immortality.

While unbelief would ever bring A chain about our spirit's wing,

Belief will plume it o'er the grave—
Above the swell of Jordan's wave—
To fly, nor droop, 'till gently furled
In that sweet home, the spirit world.

Hannah F. Gould.

## 3163. BELSHAZZAR.

Daniel v: 1-30.

On the rushing, mighty river,
On the wide, night-covered plain,
Sounds the rattling of the quiver,
Sounds the trump, then dies again.
There, in numbers without number,
Persia's hordes are pouring on.
Thou hast slept thy final slumber,
God-defying Babylon!

On the city's thousand towers
Blaze a thousand festal fires!
Squandering his hour of hours,
Guilty son of guilty sires,
There Belshazzar, with his lords,
To the timbrel's silvery chime,
Shoutings wild, and clash of swords,
Holds high feast to Baalim.

Tyrant, thou art in thy glory,
Asia's treasures round thee blaze,
Princes proud, and sages hoary,
Like a god upon thee gaze:
Harmonies around thee winging;
Beauty in her brightest bloom
To thy golden footstool clinging.
Yet that throne shall be thy tomb!

Hark! what sudden burst of thunder
Shakes the hall, and heaves the ground!
All are hushed in fear and wonder;
There is judgment in the sound!
Conscience-struck, the crowned blasphemer,
Wild and wilder quaffs the wine;
"Shall I turn a coward dreamer,
When the living world is mine!

"Bring the golden cups!" he cries,
"Purchased by my father's sword.
High to Baal fill the prize,
Spite of Israel and his Lord!"
Still, with mortal anguish saddening,
Pledged he round his nobles all.
Ha! but are his senses maddening?
Clouds have filled the mighty hall!

Tyrant! now is run thy sand!
Tyrant! now is wove thy shroud!
Sees he now a giant hand,
Darting from a fiery cloud;
Through the midnight, murky air,
Flashing ghastly on the throne,
Like a comet's blasting glare,
Mene, Tekel, Perez, shone.

Now is heard his cry of terror:
"Bring the priest, and bring the seer!"
Crowding came, with magic mirror,
Ciphered scroll, and mystic sphere,

All the sons of sorcery!
With the idol in their van;
Dark Egyptian, wild Chaldee,
Rushing on with shout and ban.

Now the human victims lie,
Embers in the altar's blaze;
Now, the priests of blasphemy,
Whirling, dance in mystic maze.
Vain the dance, the blood, the spell!
Still, upon the burning stone
Glares the fearful oracle,
Still untold, unread, unknown!

"Let the foul impostors die!"
Swells the roar from prince and slave.
But before their startled cye,
Like a vision from the grave,
Comes the man of Israel.
Still the fetters round him cling,
Yet his words, like arrows fell—
Woe to people, woe to king!

"Number, number, weight, and measure!
Thou art numbered, weighed, undone.
Life and empire, blood and treasure,
All are lost, and all are won."
Instant on the dazzling wall
Stooped the cloud's supernal gloom,
Instant on the mighty hall
Sat the darkness of the tomb!

Then the thunder pealed again,
But came, mingled with its roar,
Clang of cymbals, shouts of men.
From Euphrates' hollow shore
Comes the rushing charioteer;
Showers the torch on shrine and throne.
Dark Belshazzar, lie thou there!
Persia tramples Babylon.

George Croly.

### 3164. BELSHAZZAR.

'Tis night: the proud mansions, gloomcovered, they lie.

And closed in repose is the lewd-lighted eye.

Hark! thro' the lone streets a herald doth fly On a high-crested steed, and this is his cry:

"Awaken! awaken! ye young and ye old! Belshazzar the king his wassail would hold."

And the palace of gold like the sun it doth glare,

And Babylon's sons and her maidens are there.

In his lofty, high-pillared, banqueting-hall, Belshazzar doth hold his greet festival.

The beakers are filled, his minions loud scoff, And they jeer, and they mock, and they boisterously laugh.

Belshazzar is pleased—his goblet he breaks— He curses Jehovah, and his clinched hand shakes!

Twelve slaves the gold vessels of the temple bring,

Reft from the place of Jehovah. The king

Seizes a cup, stolen from the shrine, And fillst to the brim with o'erflowing wine.

He drinketh and crieth in ribald glee, While foameth his mouth, "I curse thee!" cries he.

"I curse thee, Jehovah! I tell to thee now, I'm Babylon's ruler, and greater than thou!"

But lo! while he speaks a hand doth appear On the wall, and the king doth tremble in fear.

On the wall a hand—and writeth alway In letters of fire—and fadeth away.

And stilled is the noise—with riveted eye Each reveller gazeth, naught else can espy.

The magians enter—oh, full-wise are they! But they gaze, and they tremble, and nothing can say.

Then loud laughs the king, but that laugh is in fear:

"Expound me! what meaneth this mockery here?"

The seers of Chaldea—oh, full wise are they! But they gaze, and they tremble, and nothing can say.

A captive, a boy, he readeth the hand:
"Mene, Tekel, Upharsin! Thy death is at hand!

"Thy pride, it is broken; thy kingdom is flown;

The Persian is here, and his is thy throne!"

The morning arrives: Belshazzar lies dead, And Babylon's splendor forever is fled!

Thomas E. Seurs.

#### 3165. BELSHAZZAR, Boast of

Belshazzar. O ye, assembled Babylon! fair youths

And hoary elders, warriors, counsellors,
And bright-eyed women, down my festal
board

Reclining! O ye thousand living men,
Do ye not hold your chartered breath from
me?

And I can plunge your souls in wine and joy;
Or by a word, a look, dismiss you all
To darkness and to shame; yet are ye not
Proud of the slavery that thus enthralls you?
What king, what ruler over subject man
Or was, or is, or shall be like Belshazzar!
I summon from their graves the sceptred
dead

Of elder days, to see their shame. I cry Unto the cloudy past, Unfold the thrones That glorified the younger world. I call To the dim future, Lift thy veil and show The destined lords of human kind. They rise, They bow their veiled heads to the dust, and

The throne whereon Chaldea's monarch sits, The height and pinnacle of human glory.

O ancient cities, o'er whose streets the grass Is green, whose name hath withered from the face

Of earth! O ye by rich o'erflowing Nile, Memphis, and hundred-gated Thebes, and

Assyrian Nineveh, and ye golden towers That redden o'er the Indian streams, what

To Babylon, eternal Babylon!

That's girt with bulwarks strong as adamant, O'er whom Euphrates' restless waves keep

That, like the high and everlasting heavens, Grows old, yet not less glorious? Yes, to you I turn, O azure-curtained palaces!

Whose lamps are stars, whose music the sweet motion

Of your own spheres, in whom the banqueters

Are gods, nor fear my Babylonian halls Even with your splendors to compare.

Bring wine!

I see your souls as jocund as mine own: Pour in you vessels of the Hebrews' God Belshazzar's beverage—pour it high. Hear, earth!

Hear, heaven! my proud defiance! Oh, what a man,

What God-

Many Voices. The king! the king! look to the king!

Arioch. Where? I can see nor king nor people-nothing

But a bewildering, red, and gloom-like light That swallows up the fiery canopy Of lamps.

Sabaris. Hath blindness smitten thee? Arioch.I know not;

But all things swim around me in darkness That dazzles-

Sabaris. See, his shuddering joints are loosened,

And his knees smite each other; such a face Is seen in tombs: what means it?

Arioch.Seest not thou, That tauntedst me but now, upon the wall-There—there—it moves—

O dark and bodiless hand, Belshazzar.What art thou, thus upon my palace wall Gliding in shadowy, slow, gigantic black-

'Tis there, 'tis gone:' tis there again ino, 'A lords.

nought [burn But thou, his son, unwarned, untaught, unBut those strange characters of flame, that tamed,

Upon the unkindled wall: I cannot read them-

Can ye?

I see your quivering lips that speak not-Sabaris—Arioch—captains—elders—all As pale and horror-stricken as myself! Are there no wiser? Call ye forth the dreamers.

And those that read the stars, and every priest,

And he that shall interpret best shall wear The scarlet robe and chain of gold, and sit Third ruler of my realm. Away! No, leave me not

To gaze alone, alone, on those pale signs Of destiny, the inextinguishable,

The indelible. Strew, strew my couch where best

I may behold what sears my burning eye-

To gaze on, and the cold blood round my heart

To stand, like snow. No, ache mine eyes and quiver

My palsied limbs; I cannot turn away; Here am I bound as by thrice-linked brass, Here, till the burthen of mine ignorance Be from my loaded soul taken off, in silence Deep as the midnight round a place of tombs. H. H. Milman.

#### 3166. BELSHAZZAR, Daniel before.

Belshazzar. Art thou that Daniel of the Hebrew race,

In whom the excellence of wisdom dwells As in the gods? I have heard thy fame; behold

Yon mystic letters flaming on the wall, That in the darkness of their fateful import Baffle the wisest of Chaldea's sages! Read and interpret; and the satrap robe Of scarlet shall invest thy limbs, the chain Of gold adorn thy neck, and all the world Own thee third ruler of Chaldea's realm!

Daniel. Belshazzar, be thy gifts unto thyself,

And thy rewards to others. I, the servant Of God, will read God's writing to the king. The Lord of hosts to thy great ancestor, To Nabonassar, gave the all-ruling sceptre O'er all the nations, kingdoms, languages; Lord paramount of life and death, he slew Where'er he willed, and where he willed men lived;

His word exalted, and his word debased; And so his heart swelled up, and in its pride Arose to heaven! But then the lord of earth Became an outcast from the sons of men, Companion of the browsing beasts! The dews Of night fell cold upon his crownless brow, And the wild asses of the desert fed Round their unenvied peer! And so he knew

Lo! fiery letters, where it moves, break out: That God is Sovereign o'er earth's sceptred

Belshazzar, hast arisen against the Lord, And in the vessels of His house hast quaffed Profane libations, 'mid thy slaves and women, To gods of gold, and stone, and wood; and laughed

The King of kings, the God of gods, to scorn. Now hear the words, and hear their secret

meaning:

Twice "Numbered! " Numbered!" Weighed! Divided!" King,

Thy reign is numbered, and thyself art weighed,

And wanting in the balance, and thy realm Severed, and to the conquering Persian given! Belshazzar. Go, lead the Hebrew forth, arrayed

In the proud robe; let all thee hail, The honored of Belshazzar.

Henry II. Milman.

### 3167. BELSHAZZAR, Fate of.

Joy holds her court in great Belshazzar's hall, Where his proud lords attend their monarch's call,

The rarest dainties of the teeming East Provoke the revel and adorn the feast. And now the monarch rises. "Pour," he

"To the great gods, the Assyrian deities! Pour forth libations of the rosy wine To Nebo, Bel, and all the powers divine! Those golden vessels crown, which erewhile stood

Fast by the oracle of Judah's God, Till that accursed race—"

But why, O king!

Why dost thou start, with livid cheek? why

The untasted goblet from thy trembling hand?

Why shake thy joints, thy feet forget to stand?

Why roams thine eye, which seems in wild amaze

To shun some object, yet return to gaze Then shrinks again appalled, as if the tomb Had sent a spirit from its inmost gloom?

Awful the horror, when Belshazzar raised His arm, and pointed where the vision blazed! For see, enrobed in flame, a mystic shade, As of a hand, a red right-hand, displayed! And slowly moving o'er the wall, appear Letters of fate and characters of fear.

In death-like silence grouped, the revellers

Fix their glazed eyeballs on the illumined

See! now the vision brightens; now 'tis gone, Like meteor flash, like heaven's own lightning flown!

But, though the hand hath vanished, what Of Johovah's temple the plunder bold. is writ

Is uneffaced. Who will interpret at? () In vain the sages try their utmos The mystic letters are unconstrued still

"Quick, bring the prophet! let his tongue proclaim

The mystery of that visionary flame." The holy prophet came, and stood upright, With brow serene, before Belshazzar's sight. The monarch pointed, trembling, to the wall: "Behold the portents that our heart appall! Interpret them, O prophet! thou shalt know What gifts Assyria's monarch can bestow."

Unutterably awful was the eye Which met the monarch's; and the stern reply

Fell heavy on his soul: "Thy gifts withhold, Nor tempt the Spirit of the Lord with gold. Belshazzar, hear what these dread words reveal!

That lot on which the Eternal sets His seal. Thy kingdom numbered, and thy glory flown, The Mede and Persian revel on thy throne. Weighed in the balance, thou hast kicked the beam.

See to you western sun the lances gleam, Which, ere his orient rays adorn the sky, Thy blood shall sully with a crimson dye." In the dire carnage of that night's dread hour, Crushed 'mid the ruins of his crumbling power,

Belshazzar fell beneath an unknown blow, His kingdom wasted, and its pride laid low! T. S. Hughes.

### 3168. BELSHAZZAR, Sacrilege of.

Midnight came slowly sweeping on; In silent rest lay Babylon.

But in the royal castle high Red torches gleam and courtiers cry.

Belshazzar there in kingly hall Is holding kingly festival.

The vassals sat in glittering line, And emptied the goblets with glowing wine.

The goblets rattle, the choruses swell, And it pleased the stiff-necked monarch well.

In the monarch's cheeks a wild fire glowed, And the wine awoke his daring mood.

And onward still by his madness spurred, He blasphemes the Lord with a sinful word;

And he brazenly boasts, blaspheming wild, While the servile courtiers cheered and smiled.

Quick the king spoke, while his proud glance burned,

Quickly the servant went and returned.

He bore on his head the vessels of gold,

With hing hand, in his frenzy grim, The king seized a beaker and filled to the brim,

And drained to the dregs the sacred cup, And foaming he cried, as he drank it up,

"Jehovah, eternal scorn I own To Thee. I am monarch of Babylon."

Scarce had the terrible blasphemy rolled From his lips, ere the monarch at heart was cold.

The yelling laughter was hushed, and all Was still as death in the royal hall.

And see! and see! on the white wall high The form of a hand went slowly by,

And wrote, and wrote, on the broad wall white,

Letters of fire, and vanished in night.

Pale as death, with a steady stare, And with trembling knees, the king sat there;

The horde of slaves sat shuddering chill, No word they spoke, but were deathlike still.

The magians came, but of them all, None could read the flame-scrip on the wall.

But that same night, in all his pride, By the hand of his servants Belshazzar died. Heinrich Heine, tr. by C. G. Leland.

### 3169. BELSHAZZZAR'S FEAST.

Daniel v · 5

What hand is this that, half revealed And half in shadowy folds concealed, Passeth the palace wall along, Portentous, o'er the festal throng: 'Tis gone, and lo! a line appears Of dark mysterious characters. A spell, as strong and deep as death, Chains the mute tongue and holds the breath; No more in long and loud acclaim The demon idol's shouted name Is heard in oft-repeated call, Loud as the mountain torrent's fall; No more in clarion's martial blast Defiance to the foe is cast; No more the sweet lute breathes its sigh Of soft voluptuous melody; Untasted glows the rosy flood, The offering of the idol god, The sacred vessels all remain Untouched by hand or lip profane. But hark! a voice the silence breaks: 'Tis he; the trembling monarch speaks; He calls his sages to divine The import of the mystic line: A scene so dread may well impart A tremor to thy conscious heart, Can memory's faded eye detect No spot in life's long retrospect Where thou hast bade an altar rise To this world's lying deities, And there hast seen, with tearless eye, Ambition's quivering victims lie?

To ermined pride and sceptred power, The pageants of the passing hour, Hast poured the fragrant incense cloud, And low an abject suppliant bowed? Hast knelt at pleasure's flowery shrine And called the phantom goddess thine; To all addressed thine improus prayer, And raised a dark pantheon there Of gods unnumbered and unknown; The God of heaven forgot alone, Or what is infinitely worse, And branded with the blackest curse, His brightest glories turned to shame, And cast dishonor on His name; His Spirit's gentle power withstood, And trampled on a Saviour's blood. That hand, that sceptre hand that wrote, In lines no hell-breathed cloud could blot, The proud Chaldean's sudden doom And hurled him to a midnight tomb, Has written—Fate's dread book receives On its imperishable leaves, A destiny thy soul must hear, Of heavier wrath, with darker fear; A transcript of that fearful page, That asks no aid of Hebrew sage To tell its import, is impressed On the dark tablet of thy breast; But ere with ready hands Despair Fix her eternal signet there, May Hope, fair seraph, point to one Unknown in heathen Babylon— To Bethlem, Calv'ry, to Heaven— And say, "Believe, and be forgiven."

## 3170. BELSHAZZAR, The Feast of.

A thousand lords before Belshazzar met,
At the rich palace of Assyria's king:
Imperial dainties and rich wines were set
Before the guests, for mirth and wassailing.
And woman's smiles were there, and eyes of
jet, [ring;

Flung passion-glances thro' the glittering And many a brimming cup that eve was crowned,

To the fair dames as went the revel round.

Belshazzar's brain was fired, he could not hold

The pride that rose beneath his diadem: "Bring forth the cups of silver and of gold, That from the temple of Jerusalem, The king, my conquering father, brought of

old; We and our princes shall drink out of them!" Thus spoke the monarch, and the cups were

Thus spoke the monarch, and the cups were brought,

With precious gens and envious corrings

With precious gems and curious carvings wrought.

Out of these cups they drank, and vainly praised,

Their idol-gods, as went the red wine round; And music lent her charms, and beauty blazed:

Within that banquet could a sigh be found?

Light joy and jocund mirth were soothly raised

In every breast, and there might well abound, For on that eve all things were brightly blent, To make the gorgeous feast magnificent.

Rich sculpture there had raised his skilful hand,

Waking almost to life the Parian bust;
And painting had depicted all that land
Or sea or sky contained of breathing dust;
Magnificence had waved her magic wand
Above that scene of proud Belshazzar's lust:
And night was treading on the steps of day,
Where, at that feast, sat down the proud
array

Of all Assyria's lords before her king!

There, too, fair beauty sat in state and smiled—

Sweet smiles; for ye what varied worships spring!

And speaking looks all silently beguiled The hours, as love's imagining

Flushed her white cheek; and beautifully wild,

Waved back the tendrils of her raven hair, Which seemed in such a scene like banners in the air.

So free they wantoned with the vassal breeze That sported on light wings thro' the gay hall,

Giving the very flowers mute ecstasies— Dashing white spray from the cool waterfall Which shown before a grove of fragrant trees,

Stirring the ivy of the coronal Which, on that evening, on the hot brow shone

Of proud Belshazzar, king of Babylon!

And there was thrilling sound from lyre and lute.

There were rich clusters of the purple grape; There were sweet breathings from the soft Greek flute,

And many a dancer's half-aërial shape. Ha! wherefore are the lips of music mute? Why, half-uprisen, doth Belshazzar gape? He sees a hand, and it is seen by all,

Tracing strange words upon the palace-wall!

His countenance was changed, his thoughts were pain,

His limbs grew moveless, and his heart grew cold;

Then sank he down upon his throne again, And summoned all his men of wisdom old, Chaldeans and astrologers: 'twas in vain, None could the marvel of the words unfold; The king was troubled, all his joyance fled, He bowed his head, and sat as one astonished,

Till Daniel came, and in his words were shown

The prophet power that filled his glowing breast,

For unto him the Lord had given alone
That knowledge which His will denied the
rest.

His vision saw the streets with murders strewn,

The Medes and Persians in the rich spoils drest.

Belshazzar heard the warning; but in vain He smiled, and turned him to his feast again.

That night Darius and his armies came, In countless numbers rushed the Persians on. Soon was Belshazzar's palace robed in flame, He called upon his lords, but they had flown, Shouted aloud his idol Baal's name, And cursed him in his ire; when Babylon, Scene of his lusts, beheld him call in vain;—That night Belshazzar lay among the slain!

R. Shelton Mackenzie.

### 3171. BELSHAZZAR, Vision of.

Daniel v: 1.

The king was on his throne,
The satraps thronged the hall;
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold,
In Judah deemed divine,
Jehovah's vessels, hold
The godless heathen's wine!

In that same hour and hall
The fingers of a hand
Came forth against the wall
And wrote as if on sand;
The fingers of a man;
A solitary hand,
Along the letters ran,
And traced them like a wand.

The monarch saw, and shook,
And bade no more rejoice;
All bloodless waxed his look,
And tremulous his voice.
"Let the men of lore appear,
The wisest of the earth,
And expound the words of fear,
Which mar our royal mirth."

Chaldea's seers are good,
But here they have no skill;
And the unknown letters stood
Untold and awful still.
And Babel's men of age
Are wise and deep in lore;
But now they were not sage,
They saw, but knew no more.

A captive in the land,
A stranger and a youth,
He heard the king's command,
He saw that writing's truth.
The lamps around were bright,
The prophecy in view;
He read it on that night—
The morrow proved it true.

"Belshazzar's grave is made,
His kingdom passed away;
He, in the balance weighed,
Is light and worthless clay.
The shroud his robe of state,
His canopy the stone:
The Mede is at his gate!
The Persian on his throne!"

Lord Byron.

## 3172. BETHANY, Christ at.

Luke x: 38-42.

Martha. She sitteth idly at the Master's feet,

And troubles not herself with household

'Tis the old story. When a guest arrives
She gives up all to be with him; while I
Must be the drudge, make ready the guestchamber,

Prepare the food, set everything in order.

And see that naught is wanting in the house.

She shows her love by words, and I by works.

Mary. O Master! when Thou comest, it is

A Sabbath in the house. I cannot work; I must sit at Thy feet; must see Thee, hear Thee!

I have a feeble, wayward, doubting heart, Incapable of endurance or great thoughts, Striving for something that it cannot reach, Baffled and disappointed, wounded, hungry; And only when I hear Thee am I happy, And only when I see Thee am at peace! Stronger than I, and wiser, and far better In every manner, is my sister Martha: Thou seest how well she orders everything To make thee welcome; how she comes and goes.

Careful and cumbered ever with much serving,

While I but welcome Thee with foolish words!

Whene'er Thou speakest to me, I am happy; When Thou art silent, I am satisfied. Thy presence is enough. I ask no more. Only to be with Thee, only to see Thee, Sufficeth me. My heart is then at rest. I wonder I am worthy of so much.

Martha. Lord, dost Thou care not that my sister Mary

Hath left me thus to wait on Thee alone? I pray Thee, bid her help me.

Christ. Martha, Martha, Careful and troubled about many things Art thou, and yet one thing alone is needful! Thy sister Mary hath chosen that good part, Which never shall be taken away from her!

Henry Wadsworth Longfellow.

## 3173. BETHEL.

Genesis xxxv:15.

Holy be this, as was the place
To him of Padan-aram known,
When Abraham's God revealed His face,
And caught the pilgrim to the throne.

Oh! how transporting was the glow
That thrilled his bosom, mixed with fear,
"Lo! the Eternal walks below—
The Highest tabernacles here!"

Be ours, when faith and hope grow dim,
The glories that the patriarch saw;
And when we faint, may we, like him,
Fresh vigor from the vision draw.
Heaven's lightning hovered o'er his head,
And flashed new splendors on his view;
Break forth, thou Sun! and freely shed
Glad rays upon our Bethel too.

'Tis ours to sojourn in a waste
Barren and cold as Shinar's ground;
No fruits of Eshcol charm the taste,
No streams of Meribah are found;
But Thou canst bid the desert bud
With more than Sharon's rich display,
And Thou canst bid the cooling flood
Gush from the Rock and cheer the way.

We tread the path Thy people trod,
Alternate sunshine, bitter tears;
Go Thou before, and with Thy rod
Divide the Jordan of our fears.
Be ours the song of triumph given,—
Angelic themes to lips of clay,—
And ours the holy harp of heaven,
Whose strain dissolves the soul away.

William B. Tappan.

#### 3174. BETHEL, Dream at.

Genesis xxviii : 12.

Calmly resting from thy toil
On this lonely spot;
Sleeping, dreaming, happy saint,
Earth and time forgot;
On this rocky waste thou liest,
Thine the blessed lot!
Soaring dreamer, on thee shine
Rays of love and joy divine,
What a dream-land now is thine!

Who would not sleep on such a bed,
With stony pillow for his head,
If they might dream with thee,
Whose glad dreaming is no seeming,
Nor whose sleeping ends in weeping,
And whose waking is no breaking
Of the bright reality.

Horatius Bonar.

## **3175.** BETHESDA.

John v: 2-9.

I saw again the spirits on a day, [lay; Where on the earth in mournful case they Five porches were there, and a pool, and round,

Huddling in blankets, strewn upon the ground,

Tied up and bandaged, weary, sore, and spent,

The maimed and halt, diseased and impotent.

For a great angel came, 'twas said, and See the porches open wide, stirred Thy mercy all may prove

The pool at certain seasons, and the word Was, with this people of the sick, that they Who in the waters here their limbs should lay

Before the motion on the surface ceased, Should of their torment straightway be released.

So with shrunk bodies, and with heads down-dropped,

Stretched on the steps, and at the pillars propped,

Watching by day and listening through the night,

They filled the place, a miserable sight.

And I beheld that on the stony floor
He too, that spoke of duty once before,
No otherwise than others here to-day,
Foredone and sick and sadly muttering lay.
"I know not, I will do—what is it I would
say?

What was that word which once sufficed alone for all,

Which now I seek in vain, and never can recall?

I know not, I will do the work the Lord requires,

Asking no reason why, but serving its desires:

Will do for daily bread, for wealth, respect, good name,

The business of the day—alas! is that the same?"

And then, as weary of in vain renewing His question, thus his mournful thought pursuing,

I know not, I must do as other men are doing.

But what the waters of that pool might be, Of Lethe were they or philosophy; And whether he, long waiting, did attain Deliverance from the burden of his pain There with the rest; or whother, yet before, Some more diviner stranger passed the door With his small company into that sad place, And, breathing hope into the sick man's face, Bade him take up his bed, and rise and go, What the end were, and whether it were so, Further than this I saw not, neither know.

Arthur H. Clough.

## 3176. BETHESDA, Christ our.

John v: 2.

Jesu, take my sins away,
And make me know Thy name;
Thou art now as yesterday,
And evermore the same:
Thou my true Bethesda be;
I know within Thy arms is room,
All the world may unto Thee,
Their house of mercy, come.

See the porches open wide,
Thy mercy all may prove;
All the world is justified
By universal love.
Halt and withered when they lie,
And sick, and impotent, and blind,
Sinners may in Thee espy
The Saviour of mankind.

See me lying at the pool,
And waiting for Thy grace;
Oh, come down into my soul,
Disclose Thy angel-face!
If to me Thy bowels move,
If now Thou dost my sickness feel,
Let the spirit of Thy love
The helpless sinner heal.

Sick of anger, pride, and lust,
And unbelief I am;
Yet in Thee for health I trust,
In Jesu's sovereign name.
Were I taken into Thee,
Could I but step into the pool,
I from every malady
Should be at once made whole.

Persons Thou dost not respect;
Whoe'er for mercy call
Thou in no wise wilt reject:
Thy mercy is for all.
Thou wouldst freely all restore
(Would all the gracious season find),
Fill with goodness, love, and power,
And with a healthful mind.

Mercy, then, there is for me,
(Away my doubts and fears!)
Plagued with an infirmity
For more than thirty years;
Jesu, cast a pitying eye;
Thou long hast known my desperate case;
Poor and helpless here I lie,
And wait Thy healing grace.

Long hath Thy good Spirit strove
With my distemper'd soul,
But I still refused Thy love
And would not be made whole:
Hardly now at last I yield,
I yield with all my sins to part;
Let my soul be fully healed,
And throughly cleansed my heart.

Sin is now my sore disease;
But though I would be free,
When the water troubled is
There is no help for me.
Others find a cure, not I;
In Thee they wash away their sin;
I, alas! have no man nigh
To put my weakness in.

Pain and sickness at Thy word And sin and sorrow flies; Speak to me, Almighty Lord, And bid my spirit rise; Bid me take my burden up, The bed on which Thyself didst lie, When on Calvary's steep top My Jesus deigned to die.

Bid me bear the hallowed cross Which Thou hast borne before; Walk in Thy righteous laws, And go and sin no more, Lest the heaviest curse of all, The vile apostate's curse, I prove: To the hottest hell they fall Who fall from pardoning love.

But Thou canst preserve from sin, And stablish me with grace, Keep my helpless soul within Thy arms through all my days: Jesu, I on Thee alone For preserving grace depend; Love me freely, love Thine own, And love me to the end. J. and C. Wesley.

## 3177. BETHESDA, Healed at. John v: 8, 9.

Pale, weary watcher by Bethesda's pool, From dewy morn to silent glowing eve; While round thee play the freshening breezes cool,

Why wilt thou grieve?

Listen! and thou shalt hear the unearthly

Of heaven's bright herald passing swiftly by, O'er the calm pool his healing wing to spread; Why wilt thou die?

At his approach once more the troubled wave Leaps gushing into life, its torpor gone; Once more called forth its boasted power to save,

Which else had none!

Ah! then his spirits feel a deeper grief When o'er the rippling surface healing flows; His wasted limbs experience no relief, No help he knows!

Healing and strength and cure for all his woe May linger round that sacred fountain's brim; Yet all unable he one step to go; No cure for him!

No friend is watching there whose anxious

For him prompt access to the pool can win, Soon as the angel did the waters move, Others stepped in!

O ye who idly pass unheeding by! Knew ye the sickening pang of hope delayed, Your listless steps would eagerly press nigh, And give him aid.

Ah! wretched lot, of gnawing want to die, While smiling plenty mocks us all around; Or shipwrecked watch, as we all helpless lie, Others home-bound!

Yet sadder far to him who reads aright The story of our being's end and aim, The spirit darkened 'mid surrounding light, By sin and shame!

To see the impervious clouds of prejudice, Round which the sunbeams pour their light in vain;

The dead soul fettered by the films of vice, Knows not its chain.

Then if thy spirit freedom, knowledge drink, Bathed in that living fount which maketh

Oh! aid thy brother ere he helpless sink, To work his cure!

Hopeless and helpless, vainly did he turn For help or pity to the busy throng; Yet found them both in One, whose heart did burn

> With love, how strong! Bernard Barton.

## 3178. BETHESDA, The Pool of.

Around Bethesda's healing wave, Waiting to hear the rustling wing Which spoke the angel nigh who gave Its virtue to that holy spring, With patience, and with hope endued, Were seen the gathered multitude.

Among them there was one whose eye Had often seen the waters stirred; Whose heart had often heaved the sigh, The bitter sigh of hope deferred; Beholding, while he suffered on, The healing virtue given—and gone!

No power had he; no friendly aid To him its timely succor brought; But, while his coming he delayed, Another won the boon he sought; Until the Saviour's love was shown, Which healed him by a word alone!

Had they who watched and waited there Been conscious who was passing by, With what unceasing, anxious care Would they have sought His pitying eye; And craved, with fervency of soul, His power divine to make them whole!

But habit and tradition swayed Their minds to trust to sense alone; They only hoped the angel's aid While in their presence stood, unknown, A greater, mightier far than he, With power from every pain to free.

Bethesda's pool has lost its power! No angel by his glad descent Dispenses that diviner dower Which with its healing waters went;

But He whose word surpassed its wave Is still omnipotent to save.

#### BETHLEHEM.

And what that fountain once was found Religion's outward forms remain; With living virtue only crowned, While their first freshness they retain; Only replete with power to cure When spirit-stirred, their source is pure.

Yet are there who this truth confess Who know how little forms avail; But whose protracted helplessness Confirms the impotent's sad tale; Who day by day and year by year As emblems of his lot appear.

They hear the sounds of life and love
Which tell the visitant is nigh;
They see the troubled waters move,
Whose touch alone might health supply;
But weak of faith, infirm of will,
Are powerless, helpless, hopeless still!

Saviour! Thy love is still the same
As when that healing word was spoke;
Still in Thine all-redeeming name
Dwells power to burst the strongest yoke!
Oh! be that power, that love displayed,
Help those whom Thou alone canst aid!

Bernard Barton.

#### 3179. BETHLEHEM.

Matthew ii: 6.

They speak to me of princely Tyre, That old Phænician gem, Great Sidon's daughter of the north; But I will speak of Bethlehem.

They speak of Rome and Babylon—What can compare with them? So let them praise their pride and pomp; But I will speak of Bethlehem,

They praise the hundred-gated Thebes, Old Mizraim's diadem, The city of the sand-girt Nile, But I will speak of Bethlehem.

They speak of Athens, star of Greece, Her hill of Mars, her Academe; Haunts of old wisdom and fair art, But I will speak of Bethlehem.

Dear city, where heaven met with earth,
Whence sprang the rod from Jesse's stem.
Where Jacob's star first shone; of thee
I'll speak, O happy Bethlehem!
Horatius Bonar.

## 3180. BETHLEHEM AND CALVARY.

With pilgrim staff and hat I went
Afar through Orient lands to roam.
My years of pilgrimage are spent
And this the word I bring you home:
The pilgrim's staff you need not crave
To find Christ's cradle or His grave;
But seek within you; there shall be
His Bethlehem and His Calvary!

O heart, what helps it to adore
His cradle where the sunshine glows?
Or what avail to kneel before

The grave where long ago He rose? That He should find in thee a birth, That thou shouldst seek to die to earth And live to Him: this, this must be Thy Bethlehem and thy Calvary.

Friedrich Rückert.

#### 3181. BETHLEHEM AND GOLGOTHA.

In Bethlehem He first arose
From whom we draw our true life's breath;
And Golgotha at last He chose,
Where His cross broke the power of death.
I wandered from the western strand,
Through strange scenes of the morning land;
But naught so great did I survey
As Bethlehem and Golgotha.

The ancient wonders of the world Here rose aloft—the mighty seven; How was their transient glory hurled To earth before the might of Heaven! In passing, I could see and tell How all their pride to ruin fell; There stood in quiet Gloria But Bethlehem and Golgotha.

Cease, pyramids of Egypt, cease! The toil that built you never gave The faintest thought of death's great peace: 'Twas but the darkness of a grave. Ye sphinxes, in colossal stone! The riddle life an unread one Ye left; the answer found its way Through Bethlehem and Golgotha.

O Rocknabad, earth's Paradise, Of all Shiraz the sweetest flower! Ye Indian sea-coasts, breathing spice, Where groves of palms in beauty tower; I see o'er all your sunny plains The step of Death leave sable stains. Look up! There comes a deathless ray From Bethlehem and Golgotha.

Thou Cāāba! black stone of the waste, At which the feet of half our line Yet stumble. Stand, now, proudly braced Beneath thy crescent's waning shine! The moon before the sun grows dim; Thou art shattered by the sign of Him, The conquering Prince. "Victoria!" Shout Bethlehem and Golgotha.

O Thou, who in a shepherd-stable
An infant willingly hast lain,
And through the cross's pain wert able
To give the victory over pain!
To pride the manger seems disgrace;
The cross a vile, unworthy place;
But what shall bring this pride down? Say?
'Tis Bethlehem and Golgotha.

The Magi kings went forth to see
The Shepherd Stock, the Paschal Lamb;
And to the cross on Calvary
The pilgrimage of nations came.
Amidst the battle's stormy toss,
All flew to splinters—but the Cross;
As east and west encamping lay
Round Bethlehem and Golgotha.

Oh, march we not in martial band, But with the Spirit's flag unfurled! Let us subdue the Holy Land As Christ Himself subdued the world. Let beams of light on every side Fly, like apostles, far and wide, Till all men catch the beams that play O'er Bethlehem and Golgotha.

With pilgrim staff and scallop-shell Through Eastern climes I sought to roam; This counsel have I found to tell, Brought from my travels to my home: With staff and scallop do not crave To see Christ's cradle and His grave. Turn inward! there in clearest day View Bethlehem and Golgotha.

O heart! what helps it that the knee Upon His natal spot is bended? What helps it, reverently to see The grave from which He soon ascended? Let Him within thee find His birth; And do thou die to things of earth, And live Him; let this be for aye Thy Bethlehem and Golgotha. Friedrich Rückert, tr. by N. L. Frothingham.

# **3182.** BETHLEHEM, Invitation to. St. Luke ii: 15.

Come, let us with speed to Bethlehem go, The house of that bread which God doth bestow:

To all He hath given and sent from above The banquet of heaven, the Son of His love. By faith we shall see Him promised of old, And know it is He of whom we were told; That heavenly Stranger fall prostrate before, And God in a manger with angels adore.

## J. and C. Wesley.

## 3183. BETHLEHEM, The Babe of. Matthew ii: 1.

Far back in the past when the shadows lay Like a curtain o'er the wide, wide earth, There were men who told of a coming day When a babe should be born in a lowly way, But his coming should gladden the earth.

And the prophets looked, and the sages For the rising of that bright sun; [longed In palace and hovel the story was told Of a prince who should sprinkle the earth with gold,

And join all the nations in one:

Of a king at whose throne all peoples should kneel, [heal, Physician whose touch should all maladies A brother whose heart full of sympathy true Should dry up our tears, as the sun dries the dew.

But the ages came like the beating tides
That thunder against the rocky shore,
Nor heeded the cry of the saddened breast
That had looked and longed for a holy rest
Through the years which had gone before;
And the ages went like the rolling stream
Whose waters to ocean ceaseless pour;
The war trumpet sounded from ocean to main,
And fields were all strewn with mangled and
slain,
[drowned
And the cry of the perishing heart was
'Mid the angry battle roar.

But prophet and sage stand with lifted brow,
Feeling hope in their hearts growing strong,
While a voice speaks with a tender word,
And a message comes which ear has not
heard;
In Bethlehem near where the temple crowns
Old Zion's lofty, hallowed grounds,
The Babe in a manger is born;
A sceptreless Prince in swaddling bands,

A crownless King on His mother's breast, A sovereign Ruler of all the lands, A Saviour to give His people rest; Lowly He lies with the common horde, Babe, man, and brother, King and Lord.

The birth of the Babe sent a thrill o'er the world: [corse;

'Twas the beat of a heart in the breast of a 'Twas the gift of sight to the eye of the blind; [dead;

'Twas the throb of a pulse in an arm that was 'Twas the quiver of nerve whence life had fled; [despair;

'Twas the bursting of hope o'er the reign of And seraph and cherub their anthems sing, As they fly to the manger to crown Him King; And the angels of God, a joyful throng, Proclaim to the shepherds that Christ is born:

Proclaim to the shepherds that Christ is born; And the stars shot smiles from their lofty height

O'er the nations that groped in deepest night, While prophet and sage that had waited long Answered with psalm the angels' song.

O Christ of the manger, the garden, the cross, We bring our poor hearts as an offering to Thee;

In Thy birth we have hope, In Thy death we have life;

O touch us and cause us Thy beauty to see. We will join with the angels on Bethlehem's plains, [strains,

Our hearts sing responsive to heavenly Glad tidings of joy to the world we proclaim, Salvation to all in the one hallowed name.

through the gloom,

Until "ashes to ashes" we sleep in the tomb. Then, washed in Thy blood and redeemed by Thy grace,

May we dwell, blessed Lord, in the smile of Thy face. J. H. Mc Carty.

## 3184. BETHLEHEM, The Fountain of.

Chronicles xi: 16 19.

High on the summit of a cliff that beetled o'er the plain,

The warrior stood, his fiery eye full-flashing in disdain;

For in the breakings of the morn, beneath, in myriads lay

The wild, beleaguering hosts that swept his brightest hopes away;

Thick as the pest o'er Mizraim's land the rolling thousands came,

And Judah felt round all her coasts the devastating flame.

And as he gazed, deep thoughts of wrath his inmost bosom stirred,

As floating on the rising breeze their impious songs he heard.

From lips unholy—awful thought!—like pestilence there came,

In horrid mirth, in muttered sounds, the Unutterable Name.

Dark grew his brow; his nervous arm upraised his shining spear,

Strong in his might, his conscious heart mong thousands knew not fear.

Lo! buried thoughts, a glittering train, rose o'er his troubled mind,

Like painted clouds before the breath of the soft summer wind;

He thought of hours of victory, when, borne in blushing pride,

The wave of beauty rolled along and glittered by his side;

When rosy lips, in silver sounds, responded o'er the plain:

"Saul has his thousands—David has his tens of thousands slain!"

Dark grew the terrors of his brow, when gleaming from afar,

Through its tall palms, sweet Beth'lem's fount showed like a radiant star.

Pure fountain! thoughts of deepest love came on that glance of thine;

The warrior's tear, his nerveless arm, proclaim the potent sign:

Yes! peaceful thoughts of other days, when round thy shaded brink,

He watched his bleating flocks, and bore his weakling lambs to drink!

And 'neath thy sheltering palms he raised the consecrated strain,

And sung the glories of the heavens—the wonders of the main;

And in the moments of rapt thought, with more than seraph's fire,

Transcendent bard! he swept the strings, and struck the golden lyre.

Evermore may Thy light be our guide | Celestial thoughts were his; he cried, "All hail, pellucid spring!

> Who from thy fountain's lucent wave one cooling draught may bring?

> Without the gate I see thee gleam: 'twould ease this burning brow

> To know, as oft in other years, thy limpid waters now.

> Oh that some valiant arm might gain thine ever-living spring,

> And through the godless hosts even now one cooling draught would bring!"

He spoke, and swifter than the bird that loves the mountain crest,

His warriors through the embattled lines on to the fountain prest.

Exulting, to their leader they in conscious pride return,

Bearing aloft in blood-stained hands the overflowing urn!

He gazed, the sacred vessel took, and o'er the flowery sod

Libations poured, in pious joy, to Israel's chosen God:

"Unhallowed wish! Lord of my life! I consecrate to Thee

The perilled draught. Forgive my sin, and still my Guardian be.

Lord! like the glorious Prototype, we still would cast our eyes

To the red source whence Zion's wave and cleansing waters rise;

We, 'mid the shades of changing life, in sunshine, and in storm,

Would gaze on that most tranquil depth which nothing can deform;

And from its holy calmness we, through life's most checkered years,

Would find a balm for agony, an antidote for tears.

Yes! we would cast our cherished hopes, our earth-born thoughts away

And, as an offering at Thy shrine, our brightest trophies lay.

Accept, forgive, this erring heart! Oh consecrate our strain,

And from Thy temple in the skies, smile, smile on us again!

David Mallock.

## 3185. BETHLEHEM, The Well of.

2 Samuel xxiii: 15-17.

There is sound of war in Judah, and over Ephrath's plain,

Though the fields are ripe for harvest, no Hebrew reaps the grain;

For the armies of the heathen have come with flame and sword

To waste the pleasant dwellings of the people of the Lord.

In the Valley of the Giants Philistine tents are spread

And their warriors are marshalled within the House of Bread.

No chief goes forth against them, and no | And the scorching rays of sorrow on mournchampion comes to save,

For Israel's hope, an exile, is pent within a

Around him still are gathered a chosen faithful few,

Tried in full many a battle, and to his banner true.

Upon the cliffs of limestone rock the autumn sunbeams beat,

And glare upon the hunted band with all their parching heat.

Till David, faint and thirsty, in his longing speaks to them,

Would that I had but water from the well of Bethlehem!

Then up arose three chieftains from the places where they sate,

To bring their master water from the fount beside the gate.

They reck not of the thousand swords which fain would bar their way,

But calm in strength and valor straight address them to the fray.

Three men against an army vast, they have no thought of flight,

For each against a host of men hath stood alone in fight.

Too well Philistine widows have learnt those three names in woe;

Shammah, and Eleazar, and the peerless Adino.

Those mighty men have broken through all that opposing ring,

And have borne the cooling water in triumph to their king.

But David hath the chalice out before Jehovah poured,

Saying, "This is blood, not water; I may not drink it, Lord!

O type of future story! O most deep and mystic sign

Of the longing of the nations for Him of David's line!

There is sound of war in all lands, and through its cruel bane,

Though the souls are ripe for harvest, no reaper stores the grain;

For the hosts of evil spirits make war with flame and sword

Against the Gentile watchers who are waiting for the Lord.

Afar in every country their countless legions spread,

To turn the poor and hungry from the blessed House of Bread.

ers ever beat,

No Rock is in the weary lands to shadow from the heat.

There is nothing to bring cooling, and naught may comfort them,

Save the Well of Living Water that springs in Bethlehem.

But three go forth to seek that fount, in faith

and valor strong;
Three who reck not of hindrances, nor of that travail long.

They go o'er hills and deserts with the guiding star before,

Wise Caspar, true Baltasar, and the faithful Melchior.

In vain the hosts of Satan would beset their wandering,

For the mighty men break through them to reach their new-born King.

They haste in eager worship to that longexpected sight,

To the Well of Life whose glory gives all believers light,

To the Chief Who comes to vanquish, the Champion strong to save,

To Israel's Hope, an infant, now laid within a cave.

And where the Babe is cradled, Whom the three in awe behold,

They lay their three rich offerings, myrrh, frankincense, and gold.

Then they turn them back in triumph, once more afar to roam,

Till they bear those living waters to thirsting hearts at home.

And that chalice of Thy passion, unto the Father poured,

Although it is blood, not water, yet we may drink it, Lord!

O pledge of future glory! O most deep and mystic sign

Of the healing of the nations by Him of David's line!

Richard Frederick Littledale.

## 3186. BETHLEHEM, Towers of.

Above, the towers of Bethlehem Fade on the night that falls on them; Yet hold in guard the rocky steep, Which Rehoboam bade them keep.

They overlook the lengthening vale, That stretches to the Dead Sea pale, And far beyond to Eastern plains, Where Amnon now no longer reigns. O city small! 'mid Judah's host,
Now growing to her crown and boast,
How high at morn thy head shall be,
For earth shall bow to hallow thee.

R. E. A. Townsend.

## 3187. BEULAH, Land of Isaiah 62: 4.

I've reached the land of corn and wine, And all its riches freely mine; Here shines undimmed one blissful day, Fof all my night has passed away.

O Beulah land, sweet Beulah land, As on thy highest mount I stand, I look away across the sea, Where mansions are prepared for me, And view the shining glory shore. My heaven, my home for evermore!

The Saviour comes and walks with me, And sweet communion here have we; He gently leads me with His hand, For this is heaven's border-land.

A sweet perfume upon the breeze Is borne from ever-vernal trees, And flowers that never-fading grow Where streams of life forever flow.

The zephyrs seem to float to me Sweet sounds of heaven's melody, As angels, with the white-robed throng, Join in the sweet redemption song.

#### 3188. BIBLE, The Picture.

Thou folio dusk and olden,
My friend in early days,
When loving hands oft opened
Thy secrets to my gaze,
Oft o'er thy pictures bending,
Delighted I would stand,
My sports forgot, while dreaming
About the Orient land.

Thou openest the portals
Of distant zones to me;
In thee, as in a mirror,
Their glittering stores I see.
Thanks, for through thee are glimpses
Of strange, far regions sent,
Of camels, palms, and deserts,
The shepherd and his tent.

More near to view thou bringest
The hero and the sage,
By gifted seers depicted
Upon thy priceless page;
The fair and bride-like maidens,
As well their words portray,
Of each a living semblance
Thy figured leaves display.

The patriarchal ages,
What simple times were they,
When men on every journey
Met angels by the way.

Their wells and herds of cattle, How often have I seen, While on thy pages gazing With quiet, thoughtful mien.

Again thou seemst, as lying
Upon the stool, of yore,
While I, intently musing,
Upon thy pages pore,
As if the old impressions,
So oft with rapture viewed,
In fresh and brilliant colors
Before me stood renewed.

As if, more bright than ever,
Again before me placed,
I saw the quaint devices
Around thy borders traced;
Branches and fruit combining,
Round every picture wrought,
Each to some picture suited,
And all with meaning fraught;

As if, in days departed,
My enger steps I bent,
To ask my gentle mother
What every picture meant;
As if some song or story,
I learned of each to tell,
While beaming mildly on us,
My father's glances fell.

O time now fled forever!
Thou seemst a tale gone by;
The picture-Bible's treasures,
The bright, believing eye,
The glad delighted parents,
The calm, contented mien,
The joy and mirth of boyhood,
All, all, alas! have been.
Ferdinand Freiligrath.

## 3189. BIRDS, Support of the. Matthew x: 31.

No storehouse nor barn have we,
And winter so close at hand,
With the chilling shadow of want
Cast darkly over the land;
And cometh with morning light
A deeper and darker dread,
That harder and fiercer will be
The struggle for daily bread.

No storehouse nor barn have we,
The fluttering birds of the air;
No voice to make known our wants,
With hunger our only prayer.
Yet God feedeth us day by day
As the light of the morn comes round,
And never without His leave
Shall one of us fall to the ground.

O Saviour! I hear Thy voice In these happy birds of the air, Who sow not, gather, nor reap, Yet lack not a Father's care. They trust to a guiding Hand,
Which feedeth them day by day;
What want they with storehouse or barn?
And are we not better than they?
Hollis Freeman.

## 3190. BIRDS, Voices of the.

Luke xii: 6.

A little sparrow twittered near my door, And to my ear

The meaning clearer came than e'er before, And brought me cheer.

"Not one of us without our Father's care Falls to the earth;

Why doubt His fonder care for you, who are Of far more worth?"

A soaring eagle in his lofty flight Gave me a thought,

Which to my weak and faltering soul a Fresh courage brought. [bright,

"Know ye not, they that wait upon the Lord Strength shall renew?

Shall mount on wings as eagles? This His Has promised you." [Word

Thus humble sparrow and the prouder bird Sweet comfort give;

And I, reminded of God's faithful Word, More trusting live.

And throughout nature's varied forms of life, Where'er I look,

I find them all with references rife To that dear Book;

As though this earth companion volume were To sacred page,

Where man beholds the illustration fair From age to age.

Annie E. Poulsson.

#### 3191. BLEST, Land of the.

The sunset is calm on the face of the deep,
And bright is the last look of day in the
west,

And broadly the beams of its parting glance sweep,

Like the path that conducts to the land of the blest;

All golden and green is the sea as it flows
In billows just heaving its tide to the shore:
And crimson and blue is the sky as it glows
With the colors that tell us that daylight
is o'er.

I sit on a rock that hangs over the wave, And the surf heaves and tosses its snowwreaths below,

And the flakes, gilt with sunbeams, the flowing tide pave,

Like the gems that in gardens of sorcery grow:

I sit on the rock, and I watch the light fade, Still fainter and fainter away in the west, And I dream I can catch, through the mantle of shade,

A glimpse of the dim distant land of the blest.

And I long for a home in that land of the soul, Where hearts always warm glow with friendship and love,

And days ever cloudless still cheerily roll, Like the age of eternity blazing above: There with friendships unbroken, and loves

ever true,
Life flows on, one gay dream of pleasure

and rest,

And green is the fresh turf, the sky purely blue,

That mantle and arch o'er the land of the blest.

The last line of light now is crossing the sea, And the first star is lighting its lamp in the sky;

It seems that a sweet voice is calling to me, Like a bird on that pathway of brightness to fly:

"Far over the wave is a green sunny isle, Where the last cloud of evening now shines in the west;

'Tis the island that Spring ever woos with her smiles;

Oh! seek it—the bright happy land of the blest." James Gates Percival.

#### 3192. BLIND MAN'S TESTIMONY.

John ix: 25.

He stood before the Sanhedrim;
The scowling rabbis gazed at him;
He recked not of their praise or blame;
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise;
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate-clouded face of men.

But still they questioned, Who art thou? What hast thou been? What art thou now? Thou art not he who yesterday Sat here and begged beside the way; For he was blind.

—And I am he, For I was blind, but now I see.

He told the story o'er and o'er;
It was his full heart's only lore;
A prophet on the Sabbath-day
Had touched his sightless eyes with clay,
And made him see who had been blind.
Their words passed by him like the wind
Which raves and howls, but cannot shock
The hundred-fathomed-rooted rock.

Their threats and fury all went wide; They could not touch his Hebrew pride, Their sneers at Jesus and His band, Nameless and homeless in the land, Their boasts of Moses and his Lord, All could not change him by one word.

I know not what this man may be, Sinner or saint; but as for me One thing I know, that I am he That once was blind, but now I see.

They were all doctors of renown,
The great men of a famous town, [wise
With deep brows, wrinkled, broad and
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath-day;
And what the Christ had done for him
He knew, and not the Sanhedrim.

Harper's Magazine.

## 3193. BLIND MEN HEALED, Two. Matthew x: 27-34.

When from that home, with rapture wild, That hailed from death a rescued child, The mighty Rescuer homeward hied, Lo! on His way two blind men cried:

"Ho! Son of David! Prince benign! Lend us Thy sovereign aid divine! Oh end our dismal, doleful night! Have mercy on us! Grant us sight!"

He heard their piteous pleading loud, But paused not in the jostling crowd; Their faith by deeds He fain would prove, And seeming coldness veiled His love.

Homeward to Simon's house He sped; But soon the blind ones, thither led, His long-sought presence gained once more, With plea more piteous than before.

Once more he asked: "Believe ye, both, That I can do this?" Nothing loth, Already light in faith's clear ray, Instant they answered, "Yea, Lord, yea!"

"Be it according to your faith," In tenderest tones the Saviour saith, And touched their eyes. Lo! day's full light Burst glorious on their perfect sight!

Then straight, with emphasis severe, He charged them, "See that no man hear Or know who wrought this:" vain command—

They sound His fame through all the land.

But, as they hasted forth, they found A man whose tongue a fiend had bound, Till, robbed of man's distinguished boast, The godlike gift of speech was lost.

To Him whose power themselves had blessed They brought their brother, worse distressed, And when the devil was cast out, They heard the dumb man sing and shout.

The multitude with wonder tell—
"'Twas ne'er so seen in Israel!"
But maddened Pharisees still said,
"He casts out demons through their head."

O Saviour, we are blind and dumb, To thee for sight and speech we come; Touch Thou our eyes with truth's bright rays, Teach Thou our lips to sing Thy praise.

Help us to feel our mournful night, And seek, through all things, for Thy light, Till the glad sentence we receive, "Be it to you as you believe."

Then swift the dumb to Thee we'll bring, Till all Thy grace shall see, and sing; Or, at Thy word, through doubt and hate, For ampler revelations wait.

George Lansing Taylor.

3194. BLIND, Sight Restored to the.

John ix: 11.

When the great master spoke,
He touched his withered eyes,
And at one gleam upon him broke
The glad earth and the skies.

And he saw the city's walls,
And kings' and prophets' tomb,
And mighty arches, and vaulted halls,
And the temple's lofty dome.

He looked on the river's flood,
And the flash of mountain rills,
And the gentle waves of the palms that stood
Upon Judea's hills.

He saw on heights and plains
Creatures of every race:
But a mighty thrill went through his veins
When he met the human face;

And his virgin sight beheld
The ruddy glow of even,
And the thousand shining orbs that filled
The azure depths of heaven.

And woman's voice before

Had cheered his gloomy night,
But to see the angel form she wore

Made deeper the delight;

And his heart at daylight's close
For the bright world where he trod,
And when the yellow morn arose,
Gave speechless thanks to God.

John H. Bryant.

Exodus xii: 7-14.

Christ, our Passover, is slain,
To set His people free;
Free from sin's Egyptian chain
And Pharaoh's tyranny.

Lord, that we may now depart,
And truly serve our pardoning God,
Sprinkle every house and heart
With Thine atoning blood.

Let the angel of the Lord
His awful charge fulfil;
Let His pestilential sword
The first-born victims kill.
Safe in snares and death we dwell
Protected by that crimson sign
From the rage of earth and hell,
And from the wrath Divine.

Wilt thou not a difference make
Betwixt Thy friend and foe?
Vengeance on the Egyptians take,
And grace to Israel show?
Knowst Thou not, most righteous God,
We on the paschal Lamb rely?
See us covered with the blood,
And pass Thy people by.

J. and C. Wesley.

## 3196. BLOOD OF CHRIST, The. Hebrews ix: 22.

Blood is the price of heaven;
All sin that price exceeds;
Oh, come to be forgiven—
He bleeds! my Saviour bleeds!

Under the olive boughs,
Falling like ruby beads
The blood drops from His brows—
He bleeds! my Saviour bleeds!

While the fierce scourges fall
The precious blood still pleads;
In front of Pilate's hall
He bleeds! my Saviour bleeds!

Beneath the thorny crown
The crimson fountain speeds;
See how it trickles down—
He bleeds! my Saviour bleeds!

Bearing the fatal wood
His band of saints He leads,
Marking the way with blood;
He bleeds! my Saviour bleeds!

On Calvary His shame
With blood still intercedes;
His open wounds proclaim
He bleeds! my Saviour bleeds!

He hangs upon the tree,

Hangs there for my misdeeds;
He sheds His blood for me;
He bleeds! my Saviour bleeds!

Ah, me! His soul is fled;
Yet still for my great needs
He bleeds when He is dead;
He bleeds! my Saviour bleeds!

His blood is flowing still;
My thirsty soul it feeds;
He lets me drink my fill;
He bleeds! my Saviour bleeds!

O sweet, O precious blood!
What love, what love it breeds!
Ransom, reward, and food—
He bleeds! my Saviour bleeds!
F. W. Faber.

#### 3197. BORDER LANDS.

Father, into Thy loving hands
My feeble spirit I commit,
While wandering in these border lands,
Until Thy voice shall summon it.
Father, I would not dare to choose
A longer life, an earlier death;
I know not what my soul might lose
By shortened or protracted breath.

These border lands are calm and still,
And solemn are their silent shades;
And my heart welcomes them, until
The light of life's long evening fades.
I heard them spoken of with dread,
As fearful and unquiet places;
Shades, where the living and the dead
Look sadly in each other's faces;

But since Thy hand hath led me here,
And I have seen the border land,
Seen the dark river flowing near,
Stood on its brink, as now I stand,
There has been nothing to alarm
My trembling soul; how could I fear
While thus encircled with Thine arm?
I never felt Thee half so near.

What should appall me in a place
That brings me hourly nearer Thee?
Where I may almost see Thy face,—
Surely 'tis here my soul would be.
They say the waves are dark and deep,
That faith has perished in the river;
They speak of death with fear, and weep;
Shall my soul perish? never, never.

I know that Thou wilt never leave
The soul that trembles while it clings
To Thee; I know thou wilt achieve
Its passage on Thine outspread wings.
And since I first was brought so near
The stream that flows to the Dead Sea,
I think that it has grown more clear
And shallow than it used to be.

I cannot see the golden gate
Unfolding yet to welcome me;
I cannot yet anticipate
The joy of heaven's jubilee.

But I will calmly watch and pray, Until I hear my Saviour's voice, Calling my happy soul away, To see His glory and rejoice.

## 3198. BOZRAH, Vision of.

Is. xxxiv: 6, and lxiii: 1.

On Carmel's brow the wreathy vine
Had all its honors shed,
And o'er the vales of Palestine
A sickly paleness spread;
When the old seer by vision led,
And energy sublime,
Into that shudowy region sped,
To muse on distant time.

He saw the valleys far and wide,
But sight of joy was none;
He looked o'er many a mountain side,
But silence reigned alone,
Save that a boding voice sung on,
By wave and waterfall,
As still, in harsh and heavy tone,
Deep unto deep did call.

On Kison's strand and Ephratah
The hamlets thick did lie;
No wayfarer between he saw,
No Asherite passed by:
No maiden at her task did ply,
No sportive child was seen;
The lonely dog barked wearily
Where dwellers once had been.

Oh! beauteous were the palaces
On Jordan wont to be,
And still they glimmered to the breeze,
Like stars beneath the sea!
But vultures held their jubilee
Where harp and cymbal rung,
And there as if in mockery
The baleful satyr sung.

But who had seen that prophet's eye
On Carmel that reclined!
It looked not on the times gone by,
But those that were behind:
His gray hair streamed upon the wind,
His hands were raised on high,
As mirrored on his mystic mind
Arose futurity.

He saw the feast in Bozrah spread
Prepared in ancient day;
Eastward, away the eagle sped,
And all the birds of prey.
"Who's this," he cried, "comes by the way
Of Edom, all divine,
Travelling in splendor, whose array
Is red, but not with wine?"

Blest be the herald of our King
That comes to set us free!
The dwellers of the rock shall sing,
And utter praise to Thee!

Tabor and Hermon yet shall see
Their glories glow again,
And blossoms spring on field and tree,
That ever shall remain.

"The happy child in dragon's way
Shall frolic with delight;
The lamb shall round the leopard play,
And all in love unite;
The dove on Zion's hill shall light,
That all the world must see.
Hail to the journeyer, in his might,
That comes to set us free!"

James Hogg.

## 3199. BOUND WOMAN HEALED,

Luke xiii: 11-13.

For eighteen years, she, patient soul, Her eyes hath graveward sent; All vain for her the starry pole, She is so bowed and bent.

What mighty words! Who can be near? What tenderness of hands! Oh! is it strength, or fancy mere? New hope, or breaking bands?

The pent life rushes swift along Channels it used to know; And up, amidst the wondering throng, She rises firm and slow.

To bend again in grateful awe, Will power no more at strife, In homage to the living Law Who gives her back her life.

Uplifter of the drooping head!
Unbinder of the bound!
Thou seest us sore-burdened
Bend hopeless to the ground.

What if they see Thee not, nor cry, Thou watchest for the hour, To raise the forward beaming eye, To wake the slumbering power.

I see Thee wipe the stains of time From off the withered face; Lift up thy bowed old men, in prime Of youthful manhood's grace.

Like summer days from winter's tomb, Arise thy women fair; Old age a shadow, not a doom, Lo! is not anywhere.

All ills of life shall melt away
As melts a cureless woe,
When, by the dawning of the day
Surprised, the dream must go.

I think thou, Lord, wilt heal me too,
Whate'er the needful cure;
The great best only thou wilt do,
And hoping I endure.

George Macdonald.

## 3200. BREAD, Blessing the.

Matthew xxvi: 26-28.

Onward it speeds, the awful hour from man's first fall decreed,

When the dark serpent's wrath shall bruise the woman's spotless seed;

The foe He met—the desert path triumphantly He trod,

And now a darker, deadlier strife awaits the Son of God.

Soon shall a strange and midnight gloom involve the conscious Heaven,

While in Jehovah's mystic fane the inmost veil is riven!

Soon shall one deep and dying groan the solid mountains rend;

The yawning grave shall yield their dead, the buried saints ascend!

And yet, amidst his little flock, still Jesus stands, serene,

Unawed by sufferings yet to be, unchanged by what hath been;

Still beams the light of love undimmed in that benignant eye,

Nor, save his own prophetic word, aught speaks him soon to die!

He pours within the votive cup the rich blood of the vine,

And "Drink ye all the hallowed draught," he cries, "this blood is mine."

He breaks the bread: then clasps His hands, and lifts His eyes in prayer,

"Receive ye this, and view by faith My body symbolled there!

"For like the wine that crowns this cup, My blood shall soon be shed;

My body broken on the cross, as now I break the bread:

For you the crimson stream shall flow—for you the hand divine

Bares the red sword, although the heart that meets the blows be mine;

"And oft your willing steps renew around the sacred board,

And break the bread and pour the wine in memory of your Lord:

To drink with me the grape's fresh juice to you shall yet be given,

Fresh from the deathless vine that blooms in blest abodes of heaven!"

Thomas Dale.

## 3201. BREAD, Our Daily.

Matthew vi: 11.

"Give us this day our daily bread;"
Hear Thou, O Lord, our prayer,
Lone children of Thy care;

It is a desert land we journey through;
Each day anew, [dew.
We need for food Thy bread, for drink Thy

"Give us this day our daily bread,"
We dare not ask for more;
Enough is ample store;
But should Thy hand a larger gift impart,

But should Thy hand a larger gift impart,

Keep Thou our heart,

Lest we be puffed with vain and selfish ar

Lest we be puffed with vain and selfish art.

"Give us this day our daily bread;"
Thy bread is strength indeed,
And in our deepest need
It is enough, upon life's dusty road,
To find our load [stowed.
Sustained by grace, and help each day be-

"Give us this day our daily bread."
Oh may we be content
With blessings daily sent;
We cannot eat to-morrow's bread to-day,
We need not prey
Upon the ills the future hides away.

"Give us this day our daily bread."
This answered prayer shall bring
Each cherished, needful thing; [peace
For sorrow, joy; for weakness, strength and
As storms increase;
Our never-failing good till life shall cease.

Dwight Williams.

## 3202. BRIDE, The Three Songs of the.

Expectans Expectavi.

A maiden, clothed in purple,
Sat on a fenced hill;
Her face, I saw, was hidden,
And her fettered hands were still.
She sat beneath a palm-tree,
With a veil upon her head;
While a voice came forth from Horeb,
As the deserts round her spread.

A rock stood up beside her,
Amidst those thirsty sands;
She sat beneath its shadow,
With her head upon her hands.
Then I listened to her singing—
Her voice was low and faint;
And thus towards the morning
I heard her make her plaint:

"I am waiting for my Loved One,
As the long dark years go by;
I am waiting for my Loved One,
Till His star is in the sky.
My sight is always failing,
My eyes with tears are dim;
And my heart is faint with waiting,
But I only wait for Him.

"I am waiting for my Loved One,
But His step I cannot hear;
And I ask the stars above me
To tell me He is near.
I look upon the mountains,
But His feet I cannot see,
Nor the promised light which telleth
That my Love doth come to me.

"My heart is cold and empty,
Which He alone can fill;
Once I thought I heard Him coming
By the lightning-girded hill.
There only came the thunder,
And His written words on stone;
Then passed away the glory,
And I was left alone.

"I waited 'midst the coverings
Of scarlet, white, and blue;
And when upward the great Temple
In its noiseless beauty grew,
Then a symbol of His presence
In that Temple made a home;
Now I wait before the curtain,
But my Loved One doth not come.

"So I sit beneath this palm-tree,
And my eyes are dim with tears,
As I look out for His coming,
Through the twilight of the years.
And I turn from every other,
For He alone can be
The golden-girdled Husband,
Whom God hath given to me."

Thus she waited for her Loved One,
Thus she veiled herself for Him;
The day-spring had not risen,
And she sat in twilight dim.
I stood beside the palm-tree,
I heard the north wind blow,
As she sorrowed for her Loved One,
And her voice was faint and low.

In widow's weeds a maiden
Sat waiting for her Love;
Above her grew an apple-tree,
And in it sat a dove!
The villages were round her,
The vineyards of the King;
Through the dark-green olive-gardens
The birds were on the wing.

She was waiting for her Loved One;
All her love grew more and more,
As her wistful gaze was fastened
On the cedar-boarded door.
She was clothed in white and purple,
With a presence full of grace;
Her veil was off her forehead,
Still I could not see her face.

Then I wondered how this maiden,
With her bright and yellow hair,
Could be sitting in her sorrow,
In widow's mourning there.
So I listened to her singing,
Where the vines and palm-trees meet;
Thus she sorrowed for her Loved One,
And her voice was low and sweet:

"I am waiting for my Loved One, I am waiting for His day; He came to me at midnight,
He came, but went away.
He came, and once He called me.
With His hand upon the door;
I only saw Him pass me
On the thorn-strewn purple-floor.

"My Loved One came: one moment His light upon me shone: I rose to see His beauty,
He had turned, and He was gone. He came, and went away again,
He went, but doth not stay;
He will come again to find me
In the brightness of the day.

"I cried about the city,
'O watchmen, can ye tell
The footsteps of my Loved One,
Or the place where He doth dwell?'
The watchmen answered roughly,
And took my veil from me:
So I wandered late and early,
But my Love I could not see.

"I am waiting for my Loved One O weary hours, go by!
I am waiting for His coming,
Till His cross is in the sky.
He will not leave me always,
He will come again at last;
I am waiting for His coming,
Till the winter all be past.

"He hung upon the apple-tree,
When His eyes with blood were dim,
To drag me from the darkness,
So I keep myself for Him.
For when He hung uplifted,
And the thorns were round His head,
He brought me to the bridal,
And I to Him was wed.

"He stayed but for a moment;
I looked, and He was gone:
But I love Him more than ever,
Though He left me thus alone.
For though He hastened from me,
Yet He also came to stay;
Now He dwells upon His altar,
And He doth not go away.

"I am waiting for my Loved One, For He hath gone afar; I have promised to expect Him, Till the rising of His star. Yet He always is beside me In the shadows of this night; I am waiting for my Loved One, In His beauty and His light."

Thus, sorrow-crowned, she waited,
With her heart all full of love;
A virgin-wife and widow,
Whilst above her moaned the dove.

As she sat beneath the apple-tree,
I heard the south wind blow;
Thus she sorrowed for her Loved One,
And her voice was sweet and low.

In heavenly light, a maiden
Sat at her Loved One's side;
While He gazed with love upon her
In a glory deep and wide.
I looked—her robes were ruddy;
I looked—and they were white;
Then they burned in mingled beauty,
With a blaze of golden light.

I had wandered through the deserts,
With footsteps upward turned;
When this glory flashed upon me,
When this fiery splendor burned.
The sea of glass, fire-mingled,
In its quivering brightness shone;
There the crystal stream was flowing,
And there stood the sapphire throne

The gates of pearl were open;
The lily-beds were fair;
And the bride, in burning raiment,
Sat with her Loved One there.
Through my soul astonished, fainting,
Through my senses dull and dim,
I saw the King in all His beauty,
And His sister crowned with Him.

There dark nights and days of anguish,
Grief, and deat's could come no more:
Shade of sorrow dims no faces
On that radiant, deathless shore.
Faithful she had been in Egypt,
Then the loneliness was past;
From her plaintive, patient waiting,
He had brought her home at last.

She had waited for her Loved One
Till He called her, till He came;
Till He set upon her forehead
Her turret-crown of flame.
I looked upon the Bridegroom,
On the ransomed gleaming throng,
As she sang and praised her Loved One,
And her voice was sweet and strong:

"He hath brought me from the darkness,
He hath bought me with His blood;
For me He made a pathway
Through the dark and stormy flood.
He won me by His dying,
He gave for me His life;
He brought me up from Egypt,
To be His virgin-wife.

"He hath given me all my graces—
I have nothing of my own;
He hath made me as His sister;
He hath set me on His throne.
I stood beside the Red Sea,
I saw its waters part,

Now His arms are ever round me, Now my head is on His heart.

"I waited for my Loved One
Through the long and dreary days;
When my prayers could scarcely find Him,
And I knew not how to praise.
I waited for my only One
By the manger and the tree,
And by His holy sepulchre,
Till He rose and made me free.

"I waited for my Loved One
In the black and pitchy night;
When the sable veil was round me,
And I could not see the light.
I waited for my only One,
In the deep heart-breaking gloom;
Through the lonely darkened valley,
Through the shadows of the tomb.

"I waited for my Loved One,
Till this promised day had come;
I waited by His altar,
Where He dwelt as in His home.
There the tabernacle's glory
Was a glory from above,
With the beauty of my Loved One,
In the knowledge of His love.

"I saw Him come from Bozrah,
With raiment dyed in blood;
In the morning, on the mountain,
In His loveliness He stood.
In His dying and His rising,
My Love was still the same;
But His blood-stained, seamless raiment
Shone like a burning flame.

"In the wine-press, at the vintage,
He was still Eternal God;
Though thorns were strewn around Him
In the way on which He trod.
He turned not back, nor faltered
Till the vintage all was gleaned;
I loved Him through that sorrow,
And upon his heart I leaned.

"He went down to the harvest,
With His sickle sharp and bright;
And I watched Him in His reaping,
In His weakness and His might.
Now all His wheat is garnered
Beneath this starry dome;
And He makes for all a banquet
In this ceaseless harvest-home.

"My eyes were dim with watching, When I waited in the night; Now they are dim with gazing On the brightness of His light. On this beauty of my Loved One Now I gaze for evermore; And with all my heart upon Him, Ever as I gaze, adore.

"I drink in all His beauty,
As on His heart I lie;
As there burneth in my memory
The day when He did die—
When He did die to save me,
And bring me home to this;
This fulness of His presence
In this thrillingness of bliss.

"I drink in all His beauty,
All my heart to Him is bowed;
All my heart is faint with loving,
With the love that once I vowed.
I knew not when I vowed it,
What one day it would be;
In this bridal never-ceasing,
In this fire of charity.

"I drink in all His beauty,
As on His heart I lie;
One thrilling joy is with me—
That He is ever nigh.
In His heart a torrent floweth;
All my love is perfect now,
As I gaze upon my Loved One,
With His crowns upon His brow.

"As I lie amidst these splendors,
His strong arms round me fold;
He gives me all His treasures,
All His silver and His gold.
But purer, stronger, brighter
Than this fiery crystal sea,
Is the love with which He loves me—
Is the love He gives to me.

"Thus for Him I ever waited,
Till He made me all His own;
Then at last He brought me to Him,
Then He set me on His throne.
Now He kisses me and loves me,
My God, and spouse divine;
He has married me forever,
I am His and He is mine."

Thus she sang her heavenly anthem,
Sitting at her Loved One's side;
Rapturous, fainting, crowned, exulting,
Sceptred as His sister-bride;
On His heart, and in His kingdom,
Where old things are passed away—
Where the eternal hills are lighted
By the everlasting day.

Ever drinking in His beauty,
Thus she sang of love and grace;
Sang of triumph, sang of glory,
Looking in her Loved One's face.
There her song kept ever rising,
By the pierced hands and feet;
All the Bridegroom's love was round her,
And her voice was strong and sweet.

H. A. Rawes.

#### 3203. BROIDERY-WORK.

Exodus xxxvi · 1.

Beneath the desert's rim went down the sun, And from their tent-doors, all their service done,

Came forth the Hebrew women, one by one.

For Bezaleel, the master, who had rare And curious skill, and gifts beyond compare, Greater than old Mizraim's greatest ware,

Had bidden them approach at his command, As on a goat-skin spread upon the sand, He sat, and saw them grouped on every hand.

And soon, as came to pass, a silence fell, He spake and said: "Daughters of Israel, I bring a word; I pray ye, hearken well.

"God's tabernacle, by His pattern made, Shall fail in finish, though in order laid, Unless ye women lift your hands to aid!"

A murmur ran the crouched assembly through,

As each her veil about her closer drew:
"We are but women! What can women
do?"

And Bezaleel made answer: "Not a man Of all our tribes, from Judah unto Dan, Can do the thing that just ye women can!

"The gold and broidered work about the hem [stem—Of the priest's robes—pomegranate, knop and Man's clumsy fingers cannot compass them.

"The sanctuary curtains that must wreathen be,

And bossed with cherubim, the colors three, Blue, purple, scarlet, who can twine but ye?

"Yours is the very skill for which I call; So bring your cunning needlework, though small

Your gifts may seem: the Lord hath need of all!"

O Christian women! for the temple set Throughout earth's desert lands, do you forget

The sanctuary curtains need your broidery yet?

Margaret J. Preston.

3204. BUILDER, The Foolish.

Matthew vii: 26, 27.

Upon the loose, unstable sands
He built his home unblest:
"And this," he cried, "my bulwark stands,
And here shall be my rest."

The deep floods rose, the wild winds blew, The rain and tempest came; The wind, and storm, and flood o'erthrew His home, and hope, and name.

It fell, nor left a longer trace
Than those dark clouds that lowered;
For founded on a faithless base
The mighty fabric towered!

He knew not of a rock that stood Secure 'mid storm and rain, Where warning wind and swelling flood Had risen and raged in vain.

Oh! had his home been founded there,
Amid the tempest's shock
Had risen secure that fabric fair,
On that eternal Rock!

H. W. J.

## 3205. BUSH, A Modern Burning.

In the tangled, dim old garden,
Where the frost had traced its name,
I saw one autumn morning
A sumac bush aflame;
All its leaves like burning falchions
Leaped up in a glowing blaze,
And I thought, the old-time marvel
Is wrought in latter days.

Not a fibre curled or shrivelled,
No tissue scorched or lost,
Yet it flamed like the fiery pillar
That led old Israel's host.
And a voice like perfume stealing,
Spake soft, but made no sound;
And I knew that God was saying,
"This ground is holy ground;

"There's no backward glancing needed
To teach thee what to do;
For the bush that burned for Moses
Glows bright to-day for you;
And the voice that thrilled the prophet
To deeds before unwrought,
Is the same that now interprets
Jehovah's mighty thought;

"O'er the busy present's pathway
Still 'signs and wonders' move,
And the miracles of Nature
Her laws unchanging prove;
Ye have need to walk with reverence,
Bare-browed and feet unshod,
Lest ye fail to see the glory
And hear the Word of God."
Chicago Unity.

## 3206. BUSH, The Burning. Exodus iii: 1-5.

The historic Muse, from age to age,
Through many a waste heart-sickening page
Hath traced the works of man:
But a celestial call to-day
Stays her, like Moses, on her way,
The works of God to scan.

Far seen across the sandy wild,
Where, like a solitary child,
He thoughtless roamed and free,
One towering thorn was wrapt in flame,
Bright without blaze it went and came;
Who would not turn and see?

Along the mountain ledges green
The scattered sheep at will may glean
The desert's spicy stores:
The while, with undivided heart,
The shepherd talks with God apart,
And, as he talks, adores.

Ye too, who tend Christ's wildering flock,
Well may ye gather round the rock
That once was Sion's hill:
To watch the fire upon the mount
Still blazing, like the solar fount,
Yet unconsuming still.

Caught from that blaze by wrath divine,
Lost branches of the once-loved vine,
Now withered, spent, and sere,
See Israel's sons, like glowing brands,
Tossed wildly o'er a thousand lands
For twice a thousand year.

God will not quench nor slay them quite,
But lifts them like a beacon light
The apostate church to scare;
Or like pale ghosts that darkling roam,
Hovering around their ancient home,
But find no refuge there.

Ye blessed angels! if of you
There be, who love the ways to view
Of kings and kingdoms here
(And sure 'tis worth an angel's gaze
To see, throughout the dreary maze,
God teaching love and fear):

Oh say, in all the bleak expanse,
Is there a spot to win your glance,
So bright, so dark as this?
A hopeless faith, a homeless race,
Yet seeking the most holy place,
And owning the true bliss!

John Keble.

## 3207. BUSH, The Burning. Exodus iii: 2-5.

It was a lonely desert spot, and near, Outlined against the clear blue atmosphere, A mountain rose, in bold and towering form; In sunshine calm, majestic in the storm; And Moses hither led his peaceful flock; Or paused for rest, by tall o'erhanging rock; Or still among the mountain dells pursued For pasturage his way of solitude; When, lo! a sudden flame burst on his sight, An awful brightness of unearthly light; And Moses marvelled at its flashing hue. Still wondering, he near and nearer drew, Until he saw a bush, with wild amaze, Still unconsumed within the fiery blaze;

71 CAIN.

And broke the silence of the scene of flame; The voice was in the fire; the mighty one, The angel spoke, and Moses heard alone: "Take off thy shoes; the place is holy ground.'

And Moses hid his face in fear profound. And then in gentler strain the voice returned, Still from the bush, within the fire unburned; And God with Moses spake, and gave command,

With promise of deliverance by His hand, To all His people, still in bondage sore, When He should open wide their prison door. Dwight Williams.

## 3208. CAIN.

Genesis iv: 8-15.

He fled! Ah! whither bends the assassin's path

Whose hand is crimsoned with a brother's blood?

He fled, wild-howling from the avenging wrath,

That branded the fell murderer as he stood: On his dark brow the Almighty seal is set, That all who see may fear, and fearing shun; O Cain! thy punishment is deeper yet To think on that thine own red arm hath done!

To live, and think on the dead Abel's love, His gentle bearing, and his causeless wrong? Alas! what demon could thy fury move To slay the bright, the innocent, the young-He who upon the same fond bosom hung, Nurtured by one fond mother's hand, and taught

To lisp twin prayers with thee, in infant tongue?

Oh! canst thou pray who hast this ruin wrought?

Thou canst not, fratricide! a voice pursues Thy trembling step; a cry is in thine ear That freezes breath; the feeling that bedews Sorrow's wan cheek yields not one softening

To thy despair: the tempest is within; The quenchless fire, the never-dying worm! O wretched man of horror and of sin, Where wilt thou hide thee from life's coming storm?

Where wilt thou hide thee, whom no smiling

Again shall cheer and woo to balmy rest? 'Tis thine a wretched fugitive to roam O'er trackless wastes that foot hath never

'Tis thine to till the earth, for thee accurst; To win thy bread in sorrow and in pain; To rear a cruel race; and oh! yet worse, To ask of Heaven the death thou gavestın vain!

And then he heard with dread a voice that | Thou canst not pray, nor could thy prayers

The past, or give that peace thou ne'er shalt know;

Oh! vain to still thy Abel's dying groan, Or stanch the bubbling life-streams as they flow!

The shaft is sped—the foul unhallowed deed That glares, that flashes on thy shrinking

Again thine arm is raised, thou seest him bleed-

Smile on his murderer; look to heaven and die!

Hark! 'tis thy mother's voice! She comes to seek

Her wandering sons, to chide, to weep, to bless.

Hark! where thy father Adam tries to speak The peace he feels not; fearful visions press On his rapt soul; and thy fair sister one, Whose thrilling accents on the night breeze flow

In liquid music. Oh! if aught atone For guilty deed, thy heart atoneth now.

They reach the spot—breaks forth one bitter

"My son, my Abel! wake thee; let my breath Breathe life into thy lifeless form! Oh, why Still dost thou sleep? Great God! can this be death?

It is, it is! yet who this deed hath done? Who could thy precious blood inhuman shed?"

And Adam faintly whispered, "Cain, our son."

The murderer shuddering heard, and shrieking fled.

He fled, not unpursued! Oh! woman's love Endures through all—want, woe, abasement, guilt.

Her fears are earthward, but her hope above. She knelt for pardon on the life-blood spilt— Knelt first to Heaven, then to the weeping pair

That sorrow for the living and the dead— Kissed her pale sister-form of lone despair, "I go to Cain," and unrepining fled.

And forth they went; for oh! he dares not

A father's eye, nor brook a mother's tears; And forth they went, to press with toilsome

Unpractised wastes, through long and lonely years;

Fruit of his deadly crime: yet pitying Heaven,

That e'en in chastening still delights to save, To life's dark pilgrimage through time hath given

A beacon-light, a hope beyond the grave! John Bird.

## 3209. CAIN, Brother of. Genesis iv: 9.

Here it found me: "Where is thy brother?"
Out of the very heavens it fell,
Sharp as a peal of rattling thunder;
Then the echo leapt up from hell.

He—Jehovah—"Where is thy brother?"
I knew, He knew; the devil laughed,
He that gave me the staff to fell him.
So the archer reviled the shaft!

O my brother, my brother, my brother! Thy blood panted and throbbed in me; We were children of one mother, Little children upon her knee.

O my brother, my brother, my brother! Sad-eyed, tender, good, and true; Never more on hill or valley, Never tracked through morning dew.

I held up the staff before me, Down it crashed on the gentle head; One live look of wondering sorrow, One sharp quiver—that was dead.

Thou! Thou gavest me a brother—
Gave me a life to cast away.
Hast Thou in heaven such another?
Hast Thou in heaven a sword to slay?

Hasten Thou: "Where is thy brother?"
Voice my curst lips dare not name,
Hasten! write with thy fiery finger
On my forehead the murderer's shame.

I am doomed—alone forever.
Ye\*, so long as the slow years part,
Thou shalt brand new Cains with curses,
Not on the forehead, but in the heart!
Rose Terry Cooks.

#### 3210. CAIN, Curse of.

Said Enoch: "On this spot began
The fatal curse: man perished here by man;
The earliest death a son of Adam died
Was murder, and that murder fratricide!
Here Abel fell a corse along this shore;
Here Cain's recoiling footsteps recked with
gore;

Horror upraised his locks, unloosed his knees;

He heard a voice; he hid among the trees.
'Where is thy brother?' From the whirlwind came

The voice of God amidst enfolding flame:
'Am I my brother's keeper?' hoarse and low,

Cain muttered from the copse, 'that I should know.'

Lo! from the dust the blood of Abel cries:
'Curst from the earth that drank his blood,
with toil

Thine hand shall plough in vain her barren soil;

An exile and a wanderer thou shalt be; A brother's eye shall never look on thee.'

"The shuddering culprit answered in despair:

'Greater the punishment than flesh can bear.'

'Yet thou shalt bear it; on thy brow revealed Thus be thy sentence and thy safeguard sealed!'

Silently, swiftly as the lightning blast,
A hand of fire athwart his temples passed;
He ran, as in the terror of a dream,
To quench his burning anguish in the
stream;

But, bending o'er the brink, the swelling wave

Back to the eye his branded visage gave.
As soon on murdered Abel durst he look,
Yet power to fly his palsied limbs forsook;
There, turned to stone for his presumptuous
crime,

A monument of wrath to latest time, Might Cain have stood; but Mercy raised his head

In prayer for help; his strength returned—he fled.

That mound of myrtles o'er their favorite child

Eve planted, and the hand of Adam piled; Yon mossy stone, above his ashes raised, His altar once with Abel's offering blazed, When God, well pleased, beheld the flame arise,

And smiled acceptance on the sacrifice."

James Montgomery.

#### **3211.** CALVARY.

Luke Exiii: 33.

Mount of horrors! Calvary!
Where, on the accursed tree,
Christ His life a ransom gave,
Man's rebellious race to save.
Mount of horrors! thee I sing,
Wafted on contrition's wing
To thy summit, thence to view
What our guilt had rendered due.

Yonder rugged, flinty way,
First, my mournful soul, survey.
Lo! where the delirious throng
Urge the Man of woes along,
Overburdened, bruised, and faint,
Who the cruel scene may paint!
See him sink, as up the steep
He strains! Weep, Salem's daughters, weep!
Not alone for Him you see
On His road to Calvary,
Weep, but for yourselves; for you
And your babes the deed shall rue!

Onward still, Thou Man Divine, Lies that thorny track of Thine; More indignity and pain, Ere the destined spot Thou gain, Doomed to suffer. Why that pause? How the scene my spirit awes! Is the final crime begun? Is that bruised, that mangled one To the cross supinely bound? See, His hands and feet they wound! Was it thus Messiah died? Hide the spectacle, oh! hide.

Ah! 'tis done! Upon the rood, Crimsoned with His sacred blood, There he hangs the thieves between. He of meek, majestic mien, He, His Father's image pure, Sin's demerit to endure!

And is no kind soother near? None to succor, none to cheer? Where is he who vowed to shed His life's blood for Him? he has fled. Where is he who on His breast, Much-favored youth, was wont to rest? Gone, e'en that beloved one—gone! He treads the wine-press all alone, With no refuge but the grave, Of all deserted, all to save! By God above, and men below, By earth and heaven forsaken now. See Him languish! hear Him groan! Mortals, have ye hearts of stone? Is not hatred yet appeased? Has not yet your malice ceased? Still the Jew's blaspheming leer; Still the Roman's callous jeer; Still those dying sons of crime Railing out their fleeting time! All conspire the dregs to pour Of wrath's full cup on that dread hour.

Hark! with the voice of God He cries, "Tis finished!" Scorn turns pale—He dies! For so Redeeming Mercy willed. All is now at length fulfilled; Christ has bowed His sacred head, And seeks the regions of the dead. As I contemplate the sight, Shrinks my spirit with affright; Trembles all the man within, Conscious of that blackest sin! Well might heaven its light withdraw! Well might earth recoil with awe! Well the temple's veil might rend! Well the wondering dead ascend, Startled by the daring deed Which doomed the Lord of life to bleed!

Whom on Calvary thus I view,
Oh 'twas I, 'twas I that slew!
I transpierced him, mocked him, spurned;
I such love with hate returned!
Spirit, that canst bid them flow,
Touch the springs of holy woe;
Let mine eyes as fountains be,
Pouring tears incessantly,
Like a deluge, down my cheek;
Break this flinty heart, oh! break.

Mount of wonders! Calvary! When I fix my gaze on thee, Adoration sways my soul; Mysteries round thy summit roll. Angel's ken can never pierce, Nor archangel's power disperse.

Who, with garments dyed in blood, Victor in that conflict stood, Which the power of Satan broke, And released us from his yoke? Who was thus for sinners slain? Who this ignominious pain Freely, gladly underwent? God, the Lord Omnipotent: He who glory's middle throne Fills—the unbegotten Son; In the plenitude of bliss, Forming, ruling all that is. He the guiltless, He the God, Thus endured His Father's rod; Whom we chiefly might expect To renounce us, and reject; Whose just vengeance might have rushed Forth on our guilty heads, and crushed. We against Him had rebelled We His goodness had repelled; We His word had disbelieved, And His Holy Spirit grieved: Yet for us His throne He left, Of His royalties bereft, And in fashion as a man, Perfected redemption's plan, Humbled by His creatures so, Burdened with such matchless woe!

Oh the patience! Oh the love! All our loftiest thoughts above, Which could thus with sinners bear! Which could hold them still so dear! Which could such a ransom give, That our ruined race might live! Mount of wonders! 'tis on thee Mercy can with Truth agree; Righteousness and Peace can kiss; Man recover strength and bliss. Angels view thee with amaze, Wondering more the more they gaze; Deeper, wishing, still to pry Into that boundless mystery. I with angels would adore, And with them still more and more Into things desire to look Thou recordest in thy book,-Fount of grace, which thou hast given, To reveal the will of Heaven! On me pour increasing light, That the length, the breadth, the height, And the depth, my soul may know-All Thy saints can reach below— Of that vast, stupendous love, Human knowledge far above!

Mount of triumph! Calvary! What effulgence beams from thee! How my night is turned to day, How my fears are chased away, How my fainting heart grows bold When thy glories I behold!

Yes, redemption is complete! Trampled 'neath Messiah's feet Sin and death forever lie; He hath won the victory. And the captor's captive led-He hath bruised the serpent's head. Hope, welcome visitant, appears, Points to Thee, and dries my tears; Faith her station at my side Takes, from my prison-house to guide; And Charity, supremely fair, Enters my breast, and nestles there; Moulding to Thy image, Lord, The heart with holiness abhorred, And creating all anew, When thy wondrous grace I view.

Mount of triumph! what shall now My firm expectance overthrow? Is it life, or is it death, Aught around, above, beneath? Who shall my accuser be, Lord, if I am found in Thee? Who condemneth? Thou hast died, Through Thy Godhead crucified; As the warrior backward steps, Who on his foe resistless leaps; That Thou from the ravening grave Mightst be omnipotent to save, And from that roaring lion's power Who ever seeketh to devour. What shall harm me, while I lean On the cross in spirit seen? Nought! Thy strength can never fail, Never shall my foes prevail: Though in tenfold might they rise, My soul their utmost rage defies. When to Calvary I turn, There I my privilege discern, And in thy redemption strong, March triumphantly along: March rejoicing, for I feel Thy kind hand my bruises heal, And a taste at times bestow Of heaven's enjoyments here below. Upward looking, I behold Paradise its gates unfold; Where a mansion waits for me, Where of life's unfading tree I the blessed fruit shall share, And to those living founts repair, Which, gushing forth at God's right hand, Flow copious through Immanuel's land. Till the hour when over death Exulting with my latest breath, Prompt me with this mortal tongue To thy praise to pour my song, Captain of my salvation! Thou From whom each perfect gift must flow, Thou who all this bliss for me Purchasedst on Cavalry!

T. Greenwood.

3212. CALVARY, Scenes of.

Sing, trembling Muse, how on the awful brow

Of Calvary, veiled in unearthly shadows As on a darkened theatre, was wrought The tragedy that moved the universe, And moulded all its destinies anew!

The mist of years hath melted. Where am I? Without thy walls, templed Jerusalem! Amid the throng of thy tumultuous people, Upon the hill of death. Three crosses rise From yonder rocky bed. Three forms of men Are quivering on them! Are they all alike—Felons upon whose dark, atrocious deeds, Stern justice hath affixed her burning brand? Speak, ye invisible spirits! who attend On injured innocence; is there not One, Pronounced unblamed by Rome's proud procurator,

Even in the solemn, public judgment-hall? Ah! ye are silent. Some dread mystery Hangs o'er this scene, ye cannot pierce as yet! Spirit of prophecy! unveil thy light, And to my trembling heart the truth dis-

close.

The veil of heaven is rent; and through the

I see, I see, upon that midmost cross,
In fashion as a man, and humbled low
(Oh, awful "mystery of godliness!"
Awful, and yet engaging; dear, though
dread),

My Lord! my God! God manifest in flesh!
And "numbered with transgressors!" It is
He!

Bear witness, blessed spirits! ye who bowed Around His throne on high: bear witness now

To His eternal glory. On that throne [left Man's misery touched His heart: for man He That glory; threw aside the form of God, Assumed a servant's state, and to the world Came, gentle as a man to sympathize, Yet able as the Omnipotent to save! The world beheld Him, but it knew Him not: Blind to the beauty of His holiness, [all It turned from Him in scorn. In vain were His miracles of mercy, and His words Fraught with celestial wisdom. One betrayed And others crucified Him! Tell it not In hell, lest demons triumph; nor in heaven, Lest angels tremble.

He had come to die!
He saw the storm of ruin that o'erhung
Man's whole horizon. Was there none could
save?

He threw Himself upon the lifted cross, 'Twixt earth and heaven. The bolt of vengeance fell,

That would have shivered and consumed the world,

But fell on Him. He, self-devoted, caught The wrath in His own bosom, and quenched it there! Stupendous sacrifice! I see Thee now, Incarnate Love! I see Thee on that tree Of agony and execration hung; Girt round with scornful men. Oh! they

have wreathed

Thy throbbing temples with the pointed thorn,

In bitter mockery of Thy regal claims;
Illustrious victim! Prince of life! I see
The crimson current draining drop by drop,
Through every wound with anguish; yet the
look

Of bland and suffering meekness changes not!
Methinks that silent meekness doth upbraid
Thy murderers, methinks expostulates
With me. Hark! Didst Thou speak, my
dying Lord?

"O man of many sins! behold the price
Of thy redemption. Look, and sin no more!"
I hear Thee, lover of my soul! I hear,
And my whole heart is moved. Oh let me die
To sin with Thee! I would not leave Thy
view.

I feel a sweet and secret sympathy Grow a: I gaze upon Thee. I would share, My suffering Saviour! every pang of Thine, Each throb, each pulse, each thought!

So shall I know

The bitterness of sin: so shall I feel
What dread desert of death was mine, what
love

Unbounded Thine! my Life! my Hope! my Joy!

My Triumph, and my Song!

But 'tis the hour Of Thy soul's travail. Mysterious hour! How like a mountain doth our guilt oppress That wrung, and crushed, and quivering heart! I see

The fainting head sink on that throbbing breast,

The languid eye pour its last look of love, Then darken into death.

There was a sound Of agony, and prayer, and triumph came From those expiring hips! My heart shall drink

The spirit of His words, and life forever!
"Tis finished!" Heaven hath caught the rising cry,

And echoed back to earth. But who can tell The fulness of its meaning? Yet a while, And He who uttered will Himself explain, And pour the brightness of eternity Where rested time's dark shadow!

Calvary!
Thy name to me is balm. My thoughts repose
On thee the livelong day; and when at night
Deep sleep descends on men, my thoughts
awake,

And muse upon thy wonders. Round the

Twine my eternal hopes, and flourish there!

John Newton.

3213. CALVARY, Shrine of. Luke xxiv: 46.

Oh close the book, and seal the seal, And let the veil drop over all; Would that oblivion could conceal What memory shudders to recall!

'Twas here, on this accursed hill,
"Without the gate," the deed was done,
Which made the vexed earth's heart to thrill,
And darkened the indignant sun.

Here rose the taunts of cruel scorn,
Here hung the felons by His side;
Less vile than they who wove the thorn
And reared the cross on which He died.

Well might the night o'erspread the day, As darkness ruled ere time began, When He, whom heavenly hosts obey, "Was made a curse" for sinful man.

"Was made a curse;" but never yet
Did curse such fruit of blessing bear;
For all our sin, and doom, and debt,
By costliest price were cancelled there.

Hence more than other, Calvary slopes Invite the pilgrim feet to stray, As some fair shrine, where buried hopes Love has embalmed to cheat decay.

The full heart here, all shrines above,
Its wealthier adoration pours;
In sight of that all-suffering love,
The eyes may weep, the faith adores.

'Tis not the life, divinely pure,
And even more, divinely kind:
'Tis not the power all ills to cure,
Nor flash earth's beauty on the blind:

'Tis not that loaves to banquets grew Whene'er He willed the thousands fed; Nor, at His word, that life anew Quickened the swathed or buried dead:

'Tis not His teaching, though He spake
The wisest words to human thought;
Words, which the proud ones oft mistake,
But sweetly to the child-heart taught:

Life, healing, teaching! in all these
Some purpose and some lesson lie;
But faith the deeper mystery sees,
"That it behoved" the "Christ to die."

To die, not in oblation vain,
The seal to all His words to give;
Not in the martyr's scorn of pain;
To die that all the world might live!

Oh for the heart this truth to learn, Erewhile too darkly understood! We for the living Saviour yearn; Our trust is in the sprinkled blood. And while by faith we humbly cling
To Christ the crucified alone,
Each to His cross our sins would bring,
Eager to crucify our own.

W Morley Punshon.

3214. CALVARY, The Highway to. John xviii: 33.

Repair to Pilat's hall,
Which place, when thou hast found,
Then shall thou see a pillar stand,
To which thy Lord was bound.

'Tis easie to be known
To anie Christian eye;
The bloudie whips doe point it out
From all that stand thereby.

By it there lies a robe
Of purple, and a reed
Which Pilat's servants used t' abuse
In sinne's deriding deed;

When they pronounced "All hail! God save thee!" with a breath, And by the same cride presently, "Let Christ be done to death."

His person had in scorne,
His doctrine made a iest,
Their mockeries were a martirdome;
No wrongs but Him opprest.

What courage less than His
Would have endured like shame,
But would with griefs of such contempt
Have dide t' indure the same!

A little from that place, Upon the left hand side, There is a curious portlie dore Right beautifull and wide.

Leave that in anie wise,
Forbid thy foot goe thether;
For out thereat did Judas goe—
Despaire and he together.

But to the right hand turn,
Where is a narrow gate;
Forth which St. Peter went to weepe
His poor distrest estate.

Doe immitate the like, Goe out at sorrowe's dore; Weepe bitterly as he did weepe, That wept to sinne no more.

Keep wide of Cayphus' house,
Though courtous thoughts infence:
There bribery haunts, despare was hatcht;
False Judas came from thence.

But go on forward still,
Where Pilat's pallace stands;
There, where he first did false condemne,
There washed his guiltie hands,

Confessed he found no cause,
And yet condemned to die,
Fearing an earthly Ceaser more
Than God that rules on hie.

By this direction then
The way is vnderstood;
No porch, no dore, nor hal to passe,
Vnsprinkled with Christ's blood.

So shall no errour put
Misguiding steppes betweene;
For every drop sweet Jesus shed
Is freshly to be seene.

A crowne of piercing thornes
There lies imbrued in gore;
The garland that thy Sauiour's head
For thy offences wore.

Which, when thou shalt behold,
Thinke what His love hath line,
Whose head was loaden with those briars
'T valade thee of thy sinne.

Whose sacred flesh was torne,
Whose holie skinne was rent;
Whose tortures and extreamest paines
Thy pains in hell preuent.

As God from Babilon
Did turne, when they, past cure,
Refused help whome He would heale,
Denying health t' indure:

So from Hierusalem
The soule's Phisition goes,
When they forsook His sauing health
And vowed themselves His foes.

Goe with Him, happy soule,
From that forsaken towne,
Vpon whose wals lies not a stone
But rum must throw downe.

Follow His feet that goes
For to redeeme thy losse,
And carries alle our sinnes with Him
To cansel on His crosse.

Behold what multitudes
Doe guard thy God about,
Who, bleeding, beares His dying tree
Amidst the Jewish rout!

Look on with liquid eies,
And sigh from sorrowing mind,
To see the death's-man goe before,
The murdering troopes behind.

Centurion hard at hand,
The threues upon the side,
The exclamations, shouts, and cries,
The shame He dotn abide.

Then presse amongst the throng, Thyselfe with sorrowes weed; Get very neare to Christ, and see What teares the women shed

Teares that did turne Him backe
They were of such a force—
Teares that did purchase daughters' names
Of Father's kind remorse.

To whom He said: "Weepe not;
For me drop not a teare;
Bewaile your offspring and yourselues
Griefe's cause vnseen is neare."

Follow their steppes in teares,
And with these women mourn;
But not for Christ; weepe for thyselfe,
And Christ will grace returne.

To Pilat's bold demands
He yeelded no replie;
Although the judge importuned much,
Yet silence did denie.

Vnto his manie words
No answer Christ would make;
Yet to those women did He speake
For teares' and weepings' sake.

Thinke on their force by tears—
Teares that obtained love;
Where words too weak could not persuade,
How teares had power to moue.

Then looke towards Jesus' load,
More than He could indure;
And how for helpe to beare the same,
A hireling they procure.

Joine thou vnto the crosse; Beare it of loue's desire; Doe not as Cyrenæus did, That took it vp for hire.

It is a gratefull deede,
If willing vnderta'ne;
But if compulsion set aworke,
The labour's done in vaine.

The voluntarie death
That Christ did die for thee,
Gives life to none but such as ioy
Crosse-bearing friends to be.

Vp to Mount Caluarie,
If thou desire to goe,
Then take thy crosse and followe Christ,
Thou canst not miss it so.

When there thou art arrived, His glorious wounds to see, Say but as faithful as the thiefe: "O Lord, remember me!" Assure thyselfe to have
A gift all gifts excelling;
Once sold by sinne, once bought by Christ,
For saints' eternall dwelling.

By Adam, Paradise
Was sinne's polluted shade;
By Christ, the dunghill Golgotha,
A paradise was made.

Samuel Rowlands.

3215. CALVARY, The Star of.

It is the same infrequent star,
The all-mysterious light,
That like a watcher, gazing on
The changes of the night,
Toward the hill of Bethlem took
Its solitary flight.

It is the same infrequent star,
Its sameness startleth me:
Although the disk is red a blood
And downward, silently,
It looketh on another hill,
The hill of Calvary!

Nor noon, nor night; for to the west
The heavy sun doth glow;
And like a ship, the lazy mist
Is sailing on below;
Between the broad sun and the earth
It tacketh to and fro.

There is no living wind astir;
The bat's unholy wing
Threads through the noiseless olive-trees,
Like some unquiet thing
Which playeth in the darkness when
The leaves are whispering.

Mount Calvary! Mount Calvary,
All sorrowfully still,
That mournful tread, it rends the heart
With an unwelcome thrill;
The mournful tread of them that crowd
Thy melancholy hill!

There is a cross, not one alone,
'Tis even three I count,
Like columns on the mossy marge
Of some old Grecian fount;
So pale they stand, so drearily,
On that mysterious Mount.

Behold, O Israel! behold,
It is no human One
That ye have dared to crucify.
What evil hath He done?
It is your King, O Israel?
The God-begotten Son!

A wreath of thorns, a wreath of thorns!
Why have ye crowned Him so?
That brow is bathed in agony,
'Tis veiled in every woe;
Ye saw not the immortal trace
Of Deity below.

It is the foremost of the Three;
Resignedly they fall,
Those death-like, drooping features,
Unbending, blighted all:
The Man of Sorrows, how He bears
The agonizing thrall!

'Tis fixed on thee, O Israel!
His gaze! how strange to brook;
But that there's mercy blended deep
In each reproachful look,
'Twould search thee, till the very heart
Its withered home forsook.

To God! to God! how eloquent
The cry, as if it grew
By those cold lips unuttered, yet
All heartfelt rising through,
"Father in heaven! forgive them, for
They know not what they do!"
Nathaniel Hauthorne.

#### 321C. CANA, Christ in.

John ii: 1-11.

Dear Friend, whose presence in the house, Whose gracious word benign Could once, at Cana's wedding feast, Change water into wine.

Come, visit us! and when dull work Grows weary, line on line, Revive our souls and let us see Life's water turned to wine.

Gay mirth shall deepen into joy, Earth's hopes grow half divine, When Jesus visits us to make Life's water glow as wine.

The social talk, the evening fire,
The homely household shrine,
Grow bright with angel visits when
The Lord pours out the wine.

For when self-seeking turns to love,
Not knowing mine nor thine,
The miracle again is wrought,
And water turned to wine.

J. F. Clarke.

# 3217. CANA, The Marriage at.

John ii · 1.

They stand amid their earnest friends, joyful yet awed and still,

As priestly hands the rite of old by God ordained fulfil;

The few and simple words they breathe, though scarce they meet the ear, Pledge heart to heart, and life to life

through many a coming year.

As meet their hands with tender grasp, each

heart renounces there
Whatever thought of earthly bliss the other
may not share.

Henceforth together do they pass, in joy and sorrow one,

Nor that mysterious union ends, till life itself be done.

And now with blushes and with smiles, the young bride meets her friends;

With voice of trembling earnestness, a father o'er her bends,

A sister's tear is on her cheek, a mother's heart o'erflows,

As hope and fear their visions to her anxious eyes disclose.

That trusting one, whose deepest love is yielded to his claim,

Who now by smiling friends addressed, first hears her matron name!

To her he vows himself anew, before that secret shrine

Where conscience to the heart reveals the majesty divine.

Blest Saviour! though no bridal wreath entwine Thy awful brow,

Not void of sympathy for aught of blameless joy wast Thou.

And walking in Thy gospel's light, Thy true disciples prove

The purity of wedded bliss, the holiness of love. S. G. Bulfinch.

### 3218. CANAAN, From Egypt to.

My God, while journeying to Canaan's land, For peace I do not pray; Nor seek beneath Thy sheltering sweetness,

To rest each circling day; [Lord, I cry to Thee for strength to struggle on, But do not ask that smooth the way may be;

Sufficient for Thy servant 'tis to know [Thee.
That earth's bleak desert ends at last with

I do not ask of Thee that loving friends Should wander by my side, Or that my hand should feel an angel's touch,

A guardian and a guide;

But Israel's God, do Thou go on before, An ever-present beacon in the way:

A fiery pillar in dark sorrow's night, A cloudy column in my prosperous day.

I do not ask, O Master dear! to lean My head upon Thy breast;

Nor seek within Thy circling arms to find An ever-present rest;

I beg from Thee that crown of prickly thorns
That once Thy sacred forehead rudely tore:
And I will press those crimson brambles close

To my poor heart and ask from Thee no more.

But when, at length, my scorched and weary
Shall reach their journey's end, [feet
And I have gained the longed-for promised
Where milk and honey blend, [land,

Then give me rest and food and drink, dear Lord;

For then another pilgrim will have passed, As Thou didst, o'er the wastes of barren sand From Egypt into Canaan, safe at last.

## 3219. CANAAN, The Heavenly.

On Jordan's stormy banks I stand, And cast a wishful eye To Canaan's fair and happy land, Where my possessions lie.

Oh, the transporting, rapturous scene, That rises to my sight! Sweet fields arrayed in living green And rivers of delight!

All o'er those wide extended plains Shines one eternal day; There God, the Son, forever reigns, And scatters night away.

No chilling winds or poisonous breath, Can reach that healthful shore; Sickness and sorrow, pain and death, Are felt and feared no more.

When shall I reach that happy place, And be forever blest? When shall I see my Father's face, And in His bosom rest?

Filled with delight, my raptured soul
Would here no longer stay:
Though Jordan's waves around me roll,
Fearless I'd launch away.

Samuel Stennett.

# 3220. CANAAN, The Prospect of.

Deuteronomy iii: 27.

Lo! in longing hope I stand,
To enter, Lord, the goodly land,
Land of liberty and peace,
Happy land of righteousness!
We, who have rebellious been,
Bring into the rest from sin,
Into the rest of ripest love,
Into the rest of saints above.

For Thy people's rest I sigh,
Ready on Jordan's brink to die;
Must I, Lord, excluded be,
Never tread the land I see?
Oh! for mercy's sake receive,
Bid me in Thine image live;
And then in perfect peace depart,
Holy and just, and pure of heart.
Charles Wesley.

# 3221. CANAAN, Woman of.

Matthew xv: 22-08.

Prayer an answer will obtain,
Though the Lord a while delay;
None shall seek His face in vain,
None be empty sent away.

When the woman came from Tyre, And for help to Jesus sought, Though He granted her desire, Yet at first He answered not.

Could she guess at His intent,
When He to His followers said,
"I to Israel's sheep am sent,
Dogs must not have children's bread."

She was not of Israel's seed, But of Canaan's wretched race: Thought herself a dog indeed? Was not this a hopeless case?

Yet although from Canaan sprung,
Though a dog herself she styled,
She had Israel's faith and tongue,
And was owned for Abrah'm's child.

From His words she draws a plea:
"Though unworthy children's bread,
"Tis enough for one like me,
If with crumbs I may be fed."

Jesus then His heart revealed:
"Woman, canst thou thus believe?
I to thy petition yield;
All that thou canst wish, receive."

'Tis a pattern set for us,

How we ought to wait and pray;

None who plead and wrestle thus,

Shall be empty sent away.

John Newton.

# 3222. CANAANITE, Prayer of the.

Matthew xv: 22-28.

Lord, regard my earnest cry,
A potsherd of the earth;
A poor guilty worm am I,
A Canaanite by birth:
Save me from this tyranny,
From all the power of Satan save;
Mercy, mercy upon me,
Thou Son of David, have!

To the sheep of Israel's fold
Thou in Thy flesh wast sent;
Yet the Gentiles now behold
In Thee their covenant:
See me then, with pity see,
A sinner whom Thou cam'st to save;
Mercy, mercy upon me,
Thou Son of David, have!

Still I cannot part with Thee;
I will not let Thee go;
Mercy, mercy upon me,
Thou Son of David, show!
Vilest of the sinful race,
On Thee, importunate, I call,
Help me, Jesus, show Thy grace;
Thy grace is free for all.

Nothing am I in Thy sight,
Nothing have I to plead;
Unto dogs it is not right
To cast the children's bread.
Yet the dogs the crumbs may eat
That from the master's table fall;
Let the fragments be my meat;
Thy grace is free for all.

Give me, Lord, the victory,
My heart's desire fulfil,
Let it now be done to me
According to my will?
Give me living bread to eat,
And say, in answer to my call,
"Canaanite, thy faith is great,
My grace is free for all."

If Thy grace for all is free,
Thy call now let me hear,
Show this token upon me,
And bring salvation near;
Now the gracious word repeat,
The word of healing to my soul,
"Canaanite, thy faith is great!
Thy faith has made thee whole."
J. and C. Wesley.

### 3223. CANAANITE, The.

Within the cool quadrangle's welcome shade, Beneath the linen awning, Jesus sought A moment's quiet, while the fountain played Her pleasant interlude to weary thought.

Through the porch gleamed the rose-red sunset snows

Of the wild crags of northern Galilee; What awful life is in the God-repose, That with the past and present welds futurity!

Up the benched gateway thrills a woman's cry.

As if the swollen torrent of deep care Had torn down silence in its agony To fling grief's secret on the trembling air!

The loneliness of one unuttered woe,

The silent tears when every hope had fled,
The sacred love, which mothers best may
know,

When sickness glooms around a first-born's bed.

The weary hours beside her little child,
The patient sadness of her darling's eye,
As with unselfish love she feebly smiled,
All, all, came sobbing on that bitter cry.

"O Lord, Thou Son of David, pity me!" So 'mid the wreck, bareheaded, 'gainst the spray,

A drowning man might shrick across the sea, | For they who wrought our pains and When hope of human help had passed away. | Asked us for Sion's pleasant songs.

O Lord, thou Son of David, pity me!
While ghastly doubts stung her sin-laden
If for the guilt done by her secretly, [breast,
God's curse had fallen on what she loved
the best.

He did not answer her one single word,
Yet love was speaking in His every look.
When earth is silent then may heaven by
heard,

In sorrow's gloom faith best reads God's own book.

Thinkst thou He hears not, when for mana day

Thy knees are worn with fasting and with prayer?

Thinkst thou He turns with any love away, Because thou seest no angel on the air?

Tempter, away! each throb of pain He knows;
I will kneel on, and wait His blessed time;
Up the steep staircase of life's darksome woes
I'll climb and sing, till overhead God's
chime

Break with one roar of an eternal sea;
And lo! if I have prayed He giveth more;
I stagger down, half blind with victory,
Whispering the chant from out the opening door.

A. Brodrick.

#### 3224. CAPERNAUM.

Matthew xi : 23.

But near where Jordan, rippling, joins the lake,

And towering hills a wilder aspect take,
Dark groups of ruin draw the traveller's eye,
And while they prompt reflection ask a sigh.
Frieze, cornice, pillar, lie in mouldering
heaps,

Where in the sun the listless adder sleeps.
With ivies hung by Rum's mocking hand,
A huge black pile o'erlooks the wave-kissed
sand:

Here frowns a building, pierced with arches gray,

Temple or royal palace, who may say?
Within those courts their tents wild Arabs
spread,

Or some fell robber hides his dastard head: Bright pleasure's town, where sorrow shed no tear,

'Tis proud Capernaum, all thou seest here!
Nicholas Michell.

# 3225. CAPTIVES, Song of the Jewish. Psalm exxxvii: 1-6.

We sat us down by Babel's streams,
And dreamed soul-saddening memory's
dreams;

And dark thoughts o'er our spirits crept Of Sion—and we wept, we wept! Our harps upon the willows hung Silent, and tuneless, and unstrung; For they who wrought our pains and wrongs, Asked us for Sion's pleasant songs How can we sing Jehovah's praise To those who Baal's altars raise? How warble Judah's freeborn hymns, With Babel's fetters on our limbs? How chant thy lays, dear Fatherland, To strangers on a foreign strand? Ah no! we'll bear grief's keenest sting, But dare not Sion's anthems sing.

Place us where Sharon's roses blow;
Place us where Siloe's waters flow;
Place us on Lebanon, that waves
Its cedars o'er our fathers' graves:
Place us upon that holy mount,
Where stand the temple, gleams the fount;
And love and joy shall loose our tongues,
To warble Sion's pleasant songs.

If I should e'er, earth's fairest gem, Forget thee, O Jerusalem!
May my right hand forget its skill
To wake the slumbering lyre at will!
If from my heart, e'en when most gay,
Thy memory e'er should fade away,
May my tongue rest within my head
Mute as the voices of the dead!

Remember, oh! remember, Lord, In that day Edom's race abhorred; When once again o'er Salem's towers The son of joy its radiance pours, Forget not them whose hateful cry Rose loud and fiend-like to the sky; 'Be that unholy city crushed, Raze, raze it even with the dust!'

Daughter of Babylon, the hour
Is coming that shall bow thy power,
The Persian sword shall make thee groan,
The Mede shall fill Belshazzar's throne;
Best shall be he who bids thee sip
The cup thou heldst to Salem's lip,
And mocks thee, weeping o'er the stones
Red with thy children's bleeding bones.

Henry Neile.

## 3226. CARMEL, Elijah on.

1 Kings xviii: 43.

Where ancient Carmel, vast, abrupt, and steep,

Lifts its blue summit o'er the midland deep,
The prophet kneeled, to pray that genial rain
Might spread fresh verdure o'er the scorched
plain:

For God, to punish Israel's sin had banned The clouds of heaven, and drought comsumed the land.

Each spring had failed, and every blade of grass,

The earth seemed iron, and the heavens brass; And three long years the sluices of the sky Their influence to a guilty land deny, Turning the vales where milk and honey

flowed To barren wilds, gaunt famine's dread abode.

At length the penal vengeance passed away, And melting Mercy heard the prophet pray; Inspired the faith that turned aside the rod, And touched with tenderness the heart of God.

He bowed, he prayed, but still the sky was clear,

Nor sound of gust, nor sight of cloud, was near:

Then from the earth on which he leaned his head,

The prophet rose, and to his servant said, "Haste to the summit, the horizon sweep, And cast thine eye along the distant deep;" He went, he gazed upon the sky and main, Still there was nothing—not a sign of rain. Elijah said, "Go seven times," and bowed His face between his knees, and now a cloud Small as a human hand at first appeared, But quick as thought the mighty column reared

Along the sky—and black and wide it spread, While the wind whistled round the mountain's head.

Say, muse, what truth dost thou from this deduce,

Has it a moral, meant for Christian use? Yes, pilgrim, listen! there are gems and

Beneath the surface of this common mould. In all thy trials through this world of woe; In all thy ills, and thou hast ills to know, Go to thy God, in patience, for redress; Go seven times! and each the promise press: But leave to Him the mode, the time, the place

To hear thy prayer, and remedy thy case:
Be not impatient of a quick reply,
He may delay it but He can't deny!
Pray, wait and watch—then watch, and
wait, and pray,

And do it seven times on every day;
Thy full deliverance is surely planned,
Although it come but as a little hand;
The blessing in some simple medium lurks,
For not by miracle, but means, He works.

Joshua Marsden.

### 3227. CENTURION'S SERVANT HEALED, The.

Matthew viii: 5-13.

From that mount where Christ's discourse From the lips of seeming man,
Like a river from its source,
Deep with wondrous wisdom ran,

Homeward now the Saviour moves,
Toward Capernaum's gates once more,
Toward the city that He loves,
But whose blindness grieves Him sore.

As the favored town He nears, Lo, a hastening cavalcade, Issuing from its gate appears, Sent to beg His instant aid! Palsy-smitten, moaning lies
A centurion's servant dear;
In another hour he dies—
When the Lord's approach they hear.

In the good centurion's heart
Hope and fear alternate strive—
"He can bid disease depart,
He can bid my servant live.

"But, a Gentile foe, I fear
My own prayer He will refuse;
Let me—for He now is near—
Send the elders of the Jews."

Now they plead with interest bold:
"Worthy he who asks Thy grace;
Yonder synagogue behold,
Reared by Him; He loves our race."

Soon their pompous plea is spent, Spent in praise of pride and pelf; Ah, how humbler he who sent, He who hastens now himself!

- "Lord, I am not worthy Thou Under my poor roof shouldst stand, And, if Thou but speak, I know, E'en as at my own command,
- "This man comes, another goes, Or my servant does my will, So, whate'er our mortal woes, All obey Thy power and skill.
- "If Thou wilt but speak the word, Lo, my servant shall be healed." Marvelling much, the Saviour heard, Nor His wonder long concealed.
- "Not in Israel have I found Faith like this a Gentile shows! Trust so perfect, so profound, Faith that failure fears nor knows!"
- "Go; and as thou hast believed, Be it unto thee and thine!" Lo, they find the man relieved, Healed and saved by power divine!

Thou who didst the Gentile meet
In his sad extremity,
To our inmost souls repeat—
Faith needs true humility.

And whene'er we seek thy face,
Let us leave our works behind;
Seek Thee only through Thy grace,
Seeking thus we can but find.

George Lansing Taylor.

# 3228. CHILDREN BLESSED BY CHRIST. Mark x: 13-16.

It was the sunset hour—and thousands came From the lone villages and distant hills Of far-off Galilee, to meet the Lord, Bearing, with gentle step and anxious eye, The sufferers of their race to Jesus' feet, That He might lay His sin-subduing hand In blessing on their wan and wasted frames, And heal them with a sanctifying touch.

Amid the crowds that, with adoring looks, Hung on the footsteps of the Son of God, A Galilean mother brought her child, In its young loveliness, its laughing eyes Dancing in dewy light—and kneeling, prayed A benediction from those sinless lips Upon the cherub beauty of the babe—But the disciples with officious zeal Silenced the suppliant with this stern rebuke: "Why troublest thou the Master?"

Jesus heard,
And in displeasure turned His radiant eye
With a reproving glance on him that spake;
Then in a voice of calm authority,
With gentle accents briefly thus replied:
"Suffer these little ones to come to Me,
Nor let them be forbidden; for of such
My Father's kingdom is."

Then Jesus took the infant in His arms,
And gently with His blessed hand put back
The silken curls that clustered on its brow;
And bending o'er it, pressed His holy lips
Upon the stainless forehead of the babe—
Making the brow of childhood, from that
hour,

A thing of holiness—the only shrine Which the Redeemer hallowed with a kiss.

"Suffer these little ones to come to me,"
Was the command of Him who, on the cross,
Bowed His anointed head, and with His blood
Purchased redemption for our fallen race;
And blessed they who to that holy task
Devote the energies of their young years,
Teaching, with pious care, the dawning light
Of infant intellect to know the Lord:
Thrice blessed they who guide with gentle

The timid steps of childhood in that path Which, rightly trodden, leads the wanderers home,

Where they shall meet the teachers and the taught,

On that blest Sabbath which shall have no end. C. Huntingdon.

### 3229. CHILDREN, Christ Blessing.

"The Master has come over Jordan,"
Said Hannah, the mother, one day:
"He is healing the people who throng Him,
With a touch of His finger, they say.
And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly;
But he shook his head and smiled:
"Now, who but a doting mother
Would think of a thing so wild?

If the children were tortured by demons, Or dying of fever, 'twere well; Or had they the taint of the leper, Like many in Israel"—

"Nay, do not hinder me, Nathan; I feel such a burden of care:

If I carry it to the Master,
Perhaps I shall leave it there.

If He lay His hands on the children,
My heart will be lighter, I know;
For a blessing forever and ever
Will follow them as they go."

So, over the hills of Judah,
Along the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,
Mong the people who hung on His teaching,
Or waited His touch and His word, [ing,
Through the row of proud Pharisees hastenShe pressed to the feet of the Lord.

"Now why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how, from morning till evening,
He teacheth, and healeth disease?"
Then Christ said, "Forbid not the children;
Permit them to come unto Me:"
And He took in His arms little Esther,
And Rachel He set on His knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers,
And blessed them with tenderest love;
As He said of the babes in His bosom,
"Of such is the kingdom of heaven;"
And strength for all duty and trial
That hour to her spirit was given.

Julia Gill.

# 3230. CHILDREN, Christ Blessing the. Matthew xix: 13, 14.

The errand upon earth was well-nigh done; A little more, and that dread passer-on, Time, that not even at the cross stood still, Must come with Calvary's ninth hour. And Christ

Turned toward Jerusalem. Galilee was sweet With its fair mount, that was the step of heaven

(Whereon He had but just now stood, and through

The door flung open to the throne of God, Drank strength in the transfiguring light), and here

Dwelt Mary, holy mother, and 'twas here His childhood had been passed; and here the life

E'en Christ must learn to love, to be "like us," Had been most sweet to Him. But not where life

So gently beautiful is known; oh, not Where Nature with her calm rebuke is heard; Could the great wrong be done! in Mammon's mart,

The crowded city, where the small still voice Is, like the leaf's low whisper, overborne; Where the dark shadow, which before us falls When we are turning from the light away, Seems at another's feet and not our own; Where, 'mid the multitude's bewildering shout,

Anguish may moan unheedly and even Lama sabacthani go up unheard—
There only, could the Son of God be slain!
And when to His disciples Jesus said,
"Behold, we go up to Jerusalem,"
Then turned His path from peaceful Galilee;
Thence to the scourge, the buffet and the scorn.

Gethsemane's last conflict, and the cross— The meek first step to Calvary was there!

And Christ passed over Jordan to the coast
Of populous Judea, and there came
Multitudes to Him, listening as He taught,
And wondering at His miracles; for lo!
His calm word healed all sicknesses; the blind
Rose up and gazed upon the luminous brow
Whose glory had shone through their darkened lids;

The dumb spoke, and the leper became clean, And devils were cast out which had defied The word of His disciples. With new awe, Touched with compassionating love, looked these

Upon their Master now; for near at hand They felt the shadow of His coming hour, And though His face shone with the strengh new given

By the celestial sacrament of light
Upon the mount administered, they still
Trembled as men, for One who as a man,
Must pass through death—death of such
agony

As for a world's transgressions might atone—Whose bitter cup even the Son of God Must shrink from, with a prayer that it might pass!

Christ had told o'er His sorrows to the end. They knew what must befall. In silence sad Listened the twelve, while jeered the Phari-

And tempted Him the Scribe—for so must He
To His last victory come; but cager still,
Looked they where they might minister to
Him,

Or watchfully, from that dark path of woe, Pluck out the needless thorn.

The eventide
Found Him among His questioners the same,
Patient and meek as in the morning hour;
And while the Scribes, with His mild
answers foiled,

Sat by and reasoned in their hearts, behold
There was a stir in the close multitude,
And voices pleaded to come nigh; and
straight,

The crowd divided, and a mother came, Holding her babe before her, and on Christ Fixing her moist eye steadfastly. He turned, Benignant, as she tremblingly came near, And the sad earnestness His face had worn While He disputed with the crafty Scribes, Was touched with the foreshadowing of a smile.

And lo! another and another still, Led by this sweet encouragement to come, Pressed where the first had made her trusting way,

And soon a fair young company they stood:
A band who (by a lamp of love, new lit
And fed by oil of tenderness from heaven,
By recognition, instinct as the eye
To know 'mid clouds the twinkle of a star—
By mother's love) knew what must holiest be,
And where to bring their children to be blest.
And as Christ looked upon them where they
stood,

And each would lay her infant in His arms, To see it there and know that He had borne Her burden on His bosom, there rose up Some of the twelve; and mindful of the night, And of the trials of the weary day, They came between, and bade them to depart, And trouble not the Master. Then did Christ, Reproving His disciples, call again The mothers they had turned from Him away; And leaning gently toward them as they came, Tenderly took the babes unto His arms, And laid His hand upon their foreheads fair, And blessed them, saying: "Suffer them to

For in My Father's kingdom, such are they. Whoso is humble as a little child, The same is greatest in the courts of heaven." Spotless is infancy, we fondly feel; Angels in heaven are like it, He hath said.

Mothers have dreamed the smile upon the lips Of slumbering babes to be the memory Of a bright world they come from; and that, here,

'Mid the temptations of this fallen star,
They bide the trial for a loftier sphere—
Ever progressing. Fearfully, if so,
Give we, to childhood, guidance for high
heaven!

But be this lofty vision as it may, Christ blessed them here. And oh! if in the hour

Of His first steps to Calvary, and 'mid The tempters, who, He knew, had thus begun The wrongs that were to lead Him to the cross

If here, 'mid weariness and gathering woe,
The heart of Christ turned meltingly to them,
And, for a harsh word to these little ones,
Though uttered but with sheltering care for
Him,

He spoke rebukingly to those He loved—
If babes thus pure and priceless were to
Christ,

Holy, indeed, the trust to whom they're given!

Sacred are they! N. P. Willis.

3231. CHILDREN, Christ's Love for.

Matthew xiv: 13, 14.

There is no sweeter story told
In all the blessed book,
Than how the Lord within His arms
The little children took.

We love Him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The tired, sin-sick soul.

But closer to His loving self
Our human hearts are brought,
When for the little children's sake
Love's sweetest spell is wrought.

For their young eyes His sorrowing face
A smile of gladness wore—
A smile that for His little ones
It weareth evermore.

The voice that silenced priest and scribe, For them grew low and sweet; And still for them His gentle lips The loving words repeat:

"Forbid them not!" O blessed Christ!
We bring them unto Thee,
And pray that on their heads may rest
Thy benedicite!

#### 3232. CHINNERETH.

St. John xvi: 3-8.

The limpid waters of the sacred lake
All sparkling lay;
Each wave an opal, laughed and danced,
As o'er the emerald hills first glanced
The new-born day.

A tiny ship all through the night had rocked
Upon the wave;
Its owners heeded not the morning wind,
For baffled hopes had made them, heart and
No longer brave. [mind,

But lo! as toward the shining, pebbly shore
Their eyes they turn, [light,
They see, bathed in the morning's glorious
A form so fair, their sad hearts at the sight
Within them burn.

Ah, waters pure! above all waters blest,

True name is thine, [pressed
A harp: Chinnereth; and thy strings are
By sacred feet; thy music lulled to rest

Manhood divine.

Across the conscious billows came a voice,
"What will ye gain, [moil?
My children, from your weary night's turFor without Me even hard and earnest toil
Must be in vain.

"Cast ye your nets upon the ship's right side, And ye shall find." Obedient, they met their sure reward; CHRIST.

Their nets were filled. "We knew Thee not, O Lord!

For we were blind."

Across the billows of life's troubled sea
There comes a voice [tossed,
To us, who all night long have toiled and
Almost despairing at our labor lost,
And we rejoice.

"O thou of little faith! when wilt thou learn
That without Me [plete?
Thy heart, thy hopes, thy dreams are incomCast now thy life on this side, at My feet,
And thou shalt see

"That He who in the wilderness can feed
Ten thousand men
With loaves and fishes, He can surely make
Of thy poor gift, when offered for His sake,
E'en talents ten."
A. F. P.

# 3233. CHRIST, Agony of.

Matthew xxvi: 36-46.

A wreath of glory circles still His head,
And yet He kneels, and yet He seems to be
Convulsed with more than human agony;
On His pale brow the drops are large and red
As victim's blood on votive altar shed;
His hands are clasped, His eyes are raised in
prayer.

Alas! and is there strife He cannot bear Who calmed the tempest, and Who raised the dead?

There is! there is! for now the powers of hell Are struggling for the mastery. 'Tis the hour When death exerts his last permitted power; When the dread weight of sin since Adam fell,

Is visited on Him who deigned to dwell

A man with men, that He might bear the
stroke

Of wrath divine, and burst the captive's yoke. But oh! of that dread strife what words can tell?

Those, only those, which broke with many a groan

From His full heart, "O Father, take away The cup of vengeance I must drink to-day; Yet, Father, not my will, but Thine be done!" It could not pass away, for He alone Was mighty to endure and strong to save; Nor would Jehovah leave Him in the grave, Nor could corruption taint His Holy One.

# 3234. CHRIST, Ascension of.

Luke xxiv: 50, 51.

Rise, glorious Conqueror, rise
Into Thy native skies—
Assume Thy right;
And when in many a fold
The clouds are backward rolled,
Pass through the gates of gold,
And reign in light!

Victor o'er death and hell!
Cherubic legions swell
The radiant train:
Praises all heaven inspire;
Each angel sweeps his lyre,
And waves his wings of fire,
Thou Lamb once slain!

Enter incarnate God!
No feet but Thine have trod
The serpent down:
Blow the full trumpets, blow!
Wider your portals throw!
Saviour, triumphant, go,
And take Thy crown.

Yet who are these behind,
In numbers more than mind
Can count or say;
Clothed in immortal stoles,
Illumining the poles
A galaxy of souls,
In white array?

And then was heard afar,
Star answering to star:
Lo! these have come,
Followers of Him who gave
His life their lives to save;
And now their palms they wave,
Brought safely home!

O Lord, ascend Thy throne!
For Thou shalt rule alone
Beside Thy sire,
With the great Paraclete
The Three in One complete,
Before whose awful feet
All foes expire.

Egerton Brydges.

3235. CHRIST, Ascension of. John xx . 30. 31.

See the Conqueror mounts in triumph,
See the King in royal state
Riding on the clouds His chariot
To His heavenly palace gate;
Hark! the choirs of angel voices
Joyful hallelujahs sing,
And the portals high are lifted
To receive their heavenly King.

Who is this that comes in glory,
With the trump of jubilee?
Lord of battles, God of armies
He has gained the victory;
He who on the cross did suffer,
He who from the grave arose,
He has vanquished sin and Satan,
He by death has spoiled His foes.

While He lifts His hands in blessing, He is parted from His friends; While their eager eyes behold Him, He upon the clouds ascends; He who walked with God, and pleased Him,
Preaching truth and doom to come,
He, our Enoch, is translated
To His everlasting home.

Now our heavenly Aaron enters,
With His blood, within the veil;
Joshua now is come to Canaan,
And the kings before Him quail;
Now He plants the tribes of Israel
In their promised resting-place,
Now our great Elijah offers
Double portion of His grace.

He has raised our human nature
In the clouds to God's right hand;
There we sit in heavenly places,
There with Him in glory stand:
Jesus reigns, adored by angels;
Man with God is on the throne;
Mighty Lord, in Thine ascension
We by faith behold our own.
Christopher Wordsworth.

#### 3236. CHRIST, Baptism of.

Matthew iii: 13-17.

It was a green spot in the wilderness,
Touched by the river Jordan. The dark pine
Never had dropped its tassels on the moss
Tufting the leaning bank; nor on the grass
Of the broad circle stretching evenly
To the straight larches, had a heavier foot
Than the wild heron's trodden. Softly in
Through a long aisle of willows, dim and
cool,

Stole the clear waters with their muffled feet, And, hushing as they spread into the light, Circled the edges of the pebbled tank Slowly, then rippled through the woods away.

Hither had come the apostle of the wild, Winding the river's course. 'Twas near the flush

Of eve, and, with a multitude around, Who from the cities had come out to hear, He stood breast-high amid the running

Baptizing as the Spirit gave Him power. His simple raiment was of camel's hair, A leathern girdle close about his loins, His beard unshorn, and for his daily meat The locust and wild honey of the wood; But like the face of Moses on the mount Shone his rapt countenance, and in his eye Burned the mild fire of love; and as he spoke The ear leaned to him, and persuasion swift To the chained spirit of the listener stole. Silent upon the green and sloping bank The people sat, and while the leaves were shook

With the birds dropping early to their nests, And the gray eve came on, within their hearts

They mused if he were Christ. The rippling stream

Still turned its silver courses from his breast As he divined their thought. "I but baptize,"

He said, "with water; but there cometh One,

The latchet of whose shoes I may not dare E'en to unloose. He will baptize with fire And with the Holy Ghost." And lo! while yet

The words were on his lips, he raised his eyes,

And on the bank stood Jesus. He had laid His raiment off, and with His loins alone Girt with a mantle, and His perfect limbs, In their angelic slightness, meek and bare, He waited to go in. But John forbade, And hurried to His feet and stayed Him there.

there,
And said, "Nay, Master! I have need of
Thine,

Not Thou of mine!" And Jesus, with a smile Of heavenly sadness, met his earnest looks, And answered, "Suffer it to be so now; For thus it doth become Me to fulfil All righteousness." And, leaning to the stream,

He took around Him the apostle's arm,
And drew him gently to the midst. The
wood

Was thick with the dim twilight as they came

Up from the water. With his clasped hands Laid on his breast, the apostle silently Followed his Master's steps; when lo! a light.

Bright as the tenfold glory of the sun,
Yet lambent as the softly burning stars,
Enveloped them, and from the heavens away
Parted the dim blue ether like a veil;
And as a voice, fearful exceedingly,
Broke from the midst, "This is My muchloved Son,

In whom I am well pleased," a snow-white dove,

Floating upon its wings, descended through; And, shedding a swift music from its plumes, Circled, and fluttered to the Saviour's breast.

Nathaniel Parker Willis.

#### 3237. CHRIST, Baptism of.

Luke iii : 21-23.

To be baptized, not cleansed, cometh He, Who is more spotless than that living Light Which gilds the crest of heaven's sublimity; He comes, by being washed, to wash white Baptism itself, that it henceforth from Him And His pure touch, with purity may swim.

As when, amongst a gross ignoble crowd Of flints, and pebbles, and such earth-bred stones,

A heaven-descended diamond strives to Its lus re's brave ejaculations; [shroud A) hough it 'scapes the test of vulgar eyes, The wiser jeweller the gem descries: So most judicious John's discerning eye This stranger's shy but noble splendor read; Besides, when others to their baptism by A penitent confession prefaced, He waived that useless circumstance, and so Himself concealed, yet intimated too.

See how suspense astounds the Baptist: for The promised sign his Master to descry Appeared not; this made his just demur Dispute the case, and resolutely cry, "If Thou art spotless, fitter 'tis for me, Who sinful am, to be baptized by Thee."

But when his Lord replied, "For once let Prevail, since thus alone we must fulfil [Me The sum of righteousness," ambiguous, he Felt sacred awe surprise his trembling will: He mused, and guessed, and hovered about The glimmering truth with many a yielding thought;

Which Jesus seeing, He upon him threw The urgent yoke of an express injunction; Whose virtue forthwith efficacious grew, And made the meek saint bow to His high function:

Cast but thine eye a little up the stream, Wading in crystal there thou seest them.

Old Jordan smiled, receiving such high pay For those small pains obedient he had spent, Making his waters guard the dried way Through wonders when to Canaan Israel went:

Nor does he envy now Pactolus' streams Or eastern floods, whose paths are paved with gems.

The waves came crowding one upon another To their fair Lord, their chaste salute to give:

Each one did chide and jostle back his brother,

And with laborious foaming murmur strive To kiss those feet, and so more spotless grow, Than from its virgin spring it first did flow.

But those most happy drops the Baptist cast On life's pure head, into the joyless sea Which borroweth from death its stile, made

And soon confuted that sad heraldry: The deep that day revived, and clapped his

And rolled his smiles about his wondering strands. James Beaumont.

3238. CHRIST, Birth of.

Luke ii: 1-7.

Blessed night, when first that plain Echoed with the joyful strain: "Peace has come to earth again."

Blessed hills, that heard the song Of the glorious angel-throng, Swelling all your slopes along.

Happy shepherds, on whose ear Fell the tidings glad and dear, "God to man is drawing near."

Happy shepherds, on whose eye Shone the glory from on high, Of the heavenly Majesty.

Happy, happy Bethlehem, Judah's least but brightest gem, Where the rod from Jesse's stem,

Scion of a princely race, Sprung in Heaven's own perfect grace, Yet in feeble lowliness.

This, the woman's promised seed, Abram's mighty son indeed; Succorer of earth's great need.

This the victor in our war, This the glory seen afar, This the light of Jacob's star!

Happy Judah, rise and own Him, the heir of David's throne, David's Lord, and David's Son.

Babe of promise, born at last, After weary ages past, When our hopes were overcast.

Babe of weakness, can it be That earth's last great victory Is to be achieved by Thee?

Child of meekness, can it be That the proud rebellious knee Of this world shall bend to Thee?

Child of poverty, art Thou He to whom all Heaven shall bow, And all earth shall pay the vow?

Can that feeble head alone Bear the weight of such a crown, As belongs to David's son?

Can these helpless hands of Thine Wield a sceptre so divine, As belongs to Jesse's line?

Heir of pain and toil, whom none In this evil day will own, Art Thou the Eternal One?

Thou, o'er whom the sword and rod Wave, in haste to drink Thy blood, Art Thou very Son of God?

Thus revealed to shepherds' eyes, Hidden from the great and wise, Entering earth in lowly guise;

Entering by this narrow door, Laid upon this rocky floor, Placed in yonder manger poor. We adore Thee as our King, And to Thee our song we sing; Our best offering to Thee bring.

Guarded by the shepherd's rod, 'Mid their flock Thy poor abode, Thus we own Thee, Lamb of God.

Lamb of God, Thy lowly name, Kings of kings we Thee proclaim; Heaven and earth shall hear its fame.

Bearer of our sins' sad load, Wielder of the iron rod, Judah's Lion, Lamb of God!

Mighty King of righteousness, King of Glory, King of Peace, Never shall Thy kingdom cease!

Thee, earth's heir and Lord, we own; Raise again its fallen throne, Take its everlasting crown.

Blessed Babe of Bethlehem, Owner of earth's diadem, Claim and wear the radiant gem.

Scatter darkness with Thy light, End the sorrows of our night, Speak the word, and all is bright.

Spoil the spoiler of the earth, Bring creation's second birth, Promised day of song and mirth.

'Tis Thine Israel's voice that calls, Build again Thy Salem's walls, Dwell within her holy halls.

'Tis Thy Church's voice that cries, Rend these long unrended skies, Bridegroom of the Church, arise.

Take to Thee Thy power and reign, Purify this earth again; Cleanse it from each curse and stain.

Sun of peace, no longer stay, Let the shadows flee away, And the long night end in day.

Let the dayspring from on high, That arose in Judah's sky, Cover earth eternally.

Babe of Bethlehem, to Thee, Infant of eternity, Everlasting glory be.

Horatius Bonar.

3239. CHRIST, Birth-Song of.

Luke ii: 13, 14.

Calm on the listening ear of night
Come Heaven's melodious strains,
Where wild Judea stretches far
O'er silver-mantled plains.

Celestial choirs from courts above
Shed sacred glories there,
And angels, with their sparkling lyres,
Make music in the air.

The answering hills of Palestine Send back the glad reply; And greet from all their holy heights The Day-Spring from on high.

O'er the blue depths of Galilee
There comes a holier calm;
And Sharon waves, in solemn praise,
Her silent groves of palm.

"Glory to God!" the sounding skies
Loud with their anthems ring;
"Peace to the earth, good-will to men,
From Heaven's eternal King."

Light on thy hills, Jerusalem:
The Saviour now is born,
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn.

Edmund H. Sears.

### 3240. CHRIST, Burial of. Mark xv: 43.

bound.

At length the worst is o'er, and Thou art laid Deep in Thy darksome bed;

All still and cold beneath yon dreary stone,
Thy sacred form is gone; [hung,
Around those lips where power and mercy
The dews of death have clung.

The dews of death have clung.

The dull earth o'er Thee and thy foes around,

Thou sleepst a silent corse in funeral fetters

Where'er Thou roamst, one happy soul, we Seen at Thy side in woe, [know, Waits on Thy triumph—even as all the blest With him and Thee shall rest.

Each on his cross, by Thee we hang a while, Watching Thy patient smile,

Till we have learned to say, "Tis justly done;

Only in glory, Lord, Thy sinful servant own."

Soon wilt Thou take us to Thy tranquil
To rest one little hour, [bower
Till Thine elect are numbered, and the grave
Call Thee to come and save;

Then on Thy bosom borne shall we descend,
Again with earth to blend,

Earth all refined with bright supernal fires, Tinctured with holy blood, and winged with pure desires.

Oh come that day, when in this restless heart Earth shall resign her part,

When in the grave with Thee my limbs shall
My soul with Thee be blest! [rest,
But stay, presumptuous—Christ with thee
In the rock's dreary sides; [abides
He from the stone will wring celestial dew,
If but the prisoner's heart be faithful found
and true.

John Keble.

3241. CHRIST, Crucifixion of.

Matthew xxvii: 35-38.

Ringing out on the air,
Hear their impious prayer,
As they shout, in wild rout,
And Omnipotence dare:
"On our heads evermore,
Be the blood which we pour!"—
Rising high, hear the cry,
In its murderous roar.

Now mocking, they cry
"Let the Nazarcne die!"
"Spare Him not!" 'tis the plot
Of His doom, drawing nigh;
"Ha! ha! King of the Jews,"
How they taunt and abuse,
With their sneers, and their jeers,
Him they madly accuse.

"Barabbas" they cry;
"Let Him live, and not die!"
"Bring Him out!" how they shout,
"Lift the Nazarene high!"
See the crown on His brow,
They are mocking Him now,
As they smite Him in spite,
And with insult they bow.

Look at Pilate, afraid,
As in purple arrayed,
Jesus waits in the gates,
Where decision is made;
Hear him cry as he stands,
While he washes his hands,
"Not the blood of the good
The occasion demands!

"No fault have I found
In the man ye have bound;
Loose the bands from His hands,
Nor the innocent wound!
Even Herod hath said,
Let His blood be not shed;
Let me rise and chastise
This your captive, instead.

"Shall I lift Him on high!
Must the Innocent die!
Shall I bring out your King,
At your murderous cry?"
"None but Cæsar!" they shout,
With fierce clamor and rout;
"Let Him hang, till death's pang:
Bring the Nazarene out!!"

How they surge on the street;
Oh those murderous feet.
He is led with the tread
Of a storm in the heat.
To the mountain of pain,
Where the blood of the slain
Shall be poured on the sward,
As the earth's richest stain.

"Lifted up," as He said, On the cross where He bled; 'Tis the hour of His power,
By the blood which He shed;
By His grief, by His pain,
He shall conquer and reign;
He shall win from its sin,
Rebel earth with its train.

Ages past, ages yet,
Are on Calvary met,
Evermore as before,
He hath cancelled our debt;
So He came to this hour,
From dominion and power;
Yielding life in the strife
As a frail tender flower.

By the cross is the crown,
On past the world's frown;
Let it smite, in the fight,
Here we conquer alone.
From the night of the grave
Came the mighty to save;
And He rose o'er His foes,
With the life which He gave.
Dwight Williams.

#### 3242. CHRIST FORSAKEN.

Matthew xxvi: 56.

Fled!—and from whom? The Man of woe
Who in Gethsemane had felt
Such pangs as bade the blood-drops flow,
And the crushed heart with anguish melt?
They who were gathered round His board,
Partook His love, beheld His power,
Saw the sick healed, the dead restored,
Failed they to watch one fearful hour?

All fled? Yet one there was who laid
His head upon that sacred breast,
By friendship's holy ardor made
A cherished, an illustrious guest;
One, too, who walked with Christ the wave,
When the mad sea confessed His sway,
And strangely sealed her gaping grave—
Fled these forgetfully away?

Yes: all forsook the Master's side
When foes and dangers clustered round,
And when in bitterness He cried,
'Mid the dread garden's awful bound.
Yet knew they not how near Him stood
The host of heaven, a guardian train,
Deploring man's ingratitude,
And wondering at his Saviour's pain.

O ye, whose hearts in secret bleed
O'er transient hope, like morning dew,
O'er friendship faithless in your need,
Or love to all its vows untrue;
Who shrink from persecution's rod,
Or slander's fang, or treachery's tone,
Look meekly to the Son of God,
And in His griefs forget your own.

Forsaken are ye?—so was He;
Reviled?—yet check the vengeful word;
Rejected?—should the servant be
Exalted o'er His suffering Lord?
Nor deem that Heaven's omniscient eye
Is e'er regardless of your lot;
Deluded man from God may fly,
But when was man by God forgot?

L. H. Sigourney.

#### 3243. CHRIST, Infancy of.

Home of the Christ-child at Nazareth, Let my thoughts within thee dwell; There, where, shrouded in man's weakness, Dwelleth Light Ineffable.

Angels circle round adoring,
Watchful as the hours go by,
As the mystery advanceth
Of that wondrous infancy.

Cradled by a human mother, Though with grace divine imprest, Playing with soft aimless touches On her cheek and on her breast.

In the water from the fountain,
'Mid the oleanders wild,
In the early morn and evening,
Mary bathes the unsullied Child.

Joyfully she clothes and feeds Him, And she trains Him day by day, Till the beautiful child Jesus Has been taught to kneel and pray.

Humbly were the small hands folded, Bended was the golden head: But God only, in the heavens, Understood the prayer He said.

For of all the cries and pleadings
That have yet ascended there,
None has ever come before Him
Mighty as that Infant's prayer.

'Twas the highest act of homage
That the world had ever shown;
And the purest pulse of worship
That man's heart had ever known.

Then He learned to be obedient;
And with simple, winning grace,
In the precincts of that cottage
He has filled a child's true place.

And the name at which archangels
Bow adoring, and say, "Lord,"
In that peasant-home was spoken,
As a common household word.

Caroline M. Noel.

3244. CHRIST IN THE TEMPEST,

Matthew xv: 22-27.

Lo! in the moonless night,

In the rough wind's despite,

They ply the oar.

Keen gusts smite in their teeth; The hoarse winds chafe beneath With muffled roar.

Numb fingers, failing force, Scarce serve to hold the course Hard-won, half-way, When o'er the tossing tide, Pallid and heavy-eyed, Scowls the dim day.

And now in the wan light,
Walking the waters white,
A shape draws near,
Each soul, in troubled wise,
Staring with starting eyes,
Cries out for fear.

Each grasps his neighbor tight, In helpless, huddled fright Shaken and swayed. And lo! the Master nigh Speaks softly, "It is I; Be not afraid."

E'en so to us, that strain
Over life's moaning main,
Thou drawest near,
And, knowing not Thy guise,
We gaze with troubled eyes,
And cry for fear.

A strange voice whispers low,
"This joy must thou forego,
Thy first and best."
A shrouded phantom stands
Crossing the best-loved hands
For church-yard rest.

Then, soft as is the fall
Of that white gleaming pall
By snowflakes made,
Stilling each startled cry,
Thou speakest, "It is I;
Be not afraid."

#### 3245. CHRIST KNOCKING.

Revelations iii: 20.

Behold, I knock! 'Tis piercing cold abroad
This bitter winter-time;
The ice upon the dark pines has not thawed,
The earth is white with rime;
O human hearts! are ye all frozen too,
That at closed doors I vainly call to you?
Is there not one will open to his Lord?
Behold, I knock!

Behold, I knock! The evening shadows lie
So peaceful near and far;
Earth sleepeth, but in yonder cloudless sky
Glimmers the evening star;
'Tis in such holy twilight time, that oft
Full many a stony heart hath waxed soft,
Like Nicodemus, in the dark-drawn night,
Behold, I knock!

Behold, I knock! O soul, art thou at home? For thy Beloved's here;

Hast thou made ready flowers ere He should
Is thy lamp burning clear? | come?
Know'st thou how such a friend received
should be?

Art thou in bridal garments dressed for Me?

Decked with thy jewels as for guests most dear?

Behold, I knock!

Behold, I knock! Say not, "'Tis zephyr Which rustles the dead leaf." [mild It is thy Saviour, 'tis thy God, my child, Let not thine car be deaf; If I come now in breezes soft and warm, I may return again upon the storm; 'Tis no light fancy—firm be thy belief; Behold, I knock.

Behold, I knock! As yet I am thy guest,
Waiting without for thee;
The time shall come when, homeless and disThou, soul, shalt knock for Me; [tressed,
To those who heard My voice 'ere 'twas too
I open in that hour My peaceful gate; [late,
To those who scorned, a closed door will
it be.

Behold, I knock!

## 3246. CHRIST KNOCKING STILL.

Knocking, knocking, who is there? Waiting, waiting, oh, how fair! 'Tis a pilgrim, strange and kingly, Never such was seen before.

Ah! my soul, for such a wonder, Wilt thou not undo the door?

Knocking, knocking, still He's there,
Waiting, waiting, wondrous fair;
But the door is hard to open,
For the weeds and ivy-vine,
With their dark and clinging tendrils,
Ever round the hinges twine.

Knocking, knocking, what! still there? Waiting, waiting, grand and fair; Yes, the pierced hand still knocketh, And beneath the crowned hair Beam the patient eyes, so tender, Of thy Saviour waiting there.

Harriet Beecher Stowe.

# 3247. CHRIST, Loneliness of.

Luke ix: 58.

Birds have their quiet nest,
Foxes their holes, and man his peaceful bed;
All creatures have their rest;
But Jesus had not where to lay His head.

Winds have their hour of calm, And waves to slumber on the voiceless deep; Eve hath its breath of balm To hush all senses and all sounds to sleep.

The wild deer hath its lair,
The homeward flocks the shelter of their shed;

All have their rest from care, But Jesus had not where to lay His head.

And yet He came to give
The weary and the heavy-laden rest,
To bid the sinner live,
And soothe our griefs to slumber on His
breast.

What, then, am I, my God,
Permitted thus the paths of peace to tread,
Peace purchased by the blood
Of Him who had not where to lay His head.

I who once made Him grieve,
I who once bid His gentle spirit mourn;
Whose hand essayed to weave
For His meek brow the cruel crown of thorn.

Oh! why should I have peace?
Why? but for that unchanged, undying love
Which would not, could not, cease,
Until it made me heir of joy above

Yes, but for pardoning grace, I feel I never should in glory see The brightness of that face, That once was pale and agonized for me.

Let the birds seek their nest,
Foxes their holes, and man his peaceful bed;
Come, Saviour, in my breast,
Deign to repose Thine oft-rejected head!

Come! give me rest, and take
The only rest on earth Thou lovest, within
A heart, that for Thy sake
Lies bleeding, broken, penitent for sin.
J. S. Monsell.

#### 3248. CHRIST, Mother of.

Luke ii: 19.

Thy boy was sad, yet fair.

The marvels of His birth were strange to hear,

And, to regard His gentle face and speak Some fond word of Him to His youthful mother.

Seemed kindness to the humble Nazarenes Who stopped at Mary's door; but thoughtfully

She listened to their praises of the child—
So less than all she knew—and let her heart
Look with its answer up to God. And day
Followed on day, like any childhood's passAnd silently sat Mary at her wheel, [ing;
And watched the boy Messiah as she spun,
And—as a human child unto his mother
"Subject" the while—He did her low-voiced
bidding,

Or gently came to lcan upon her knee

And asked her of the thoughts that in Him

stirred

Dimly as yet, or with affection sweet,

Tell murmuring of His weariness; and there, All tearful-hearted, as a human mother Unutterably fond, while touched with awe—She paused, or with a tremulous hand spun on,

The blessing that her lips instinctive gave, Asked of Him with an instant thought again.

And when they "went up to Jerusalem,
After the custom of the feast," and there
"Fulfilled the days," and back to Nazareth
Went a day's journey, and sought Jesus
there,

Among their kinsfolk who had gone before, And found Him not—the mother's heart of Mary

Well knew, that wheresoever strayed the child,

He could not go by angels unattended;
But, therefore, was her tenderness untroubled? No.

Though in her memory lay Gabriel's words, Brought her on wings at God's own throne unfolded;

Though in rapt speech, Anna, the prophetess, Had named Him the Redeemer, newly born; And Simeon, forbidden to see death Till he had seen the Christ, had taken Him Into his arms, and prayed that he might now Depart in peace; though of the song they

(That host, who, while the glory of the Lord Shone round about, told of His birth by night Unto the shepherds as they watched), she knew

The burden was a work yet unfulfilled—
To him the Saviour given, and yet to do.
Still was the child she loved gone from her

And Mary "sought Him sorrowing."

And who "Kept all His sayings in her heart" but Mary? It was not with unnatural brightness beaming

From the fair forehead of the boy, nor yet By revelations from His infant lips,
Too wondrous to deny, that Jesus first
Gave out the dawn of the Messiah morn
Breaking within His soul. With wisdom
only

Reached by the child's simplicity—so oft
Truer than sage's lore—and outward pressed
By the divinity half conscious now,
He argued in the temple, and amazed
The elders, seated in their midst; but none,
In these first teachings, saw the Son of God,
And He went back to Nazareth, a child,
Unsought by the disputing priests again,
And His strange words forgotten but by
Mary,

Who "kept them in her heart."

Oh, not alone
In His pure teachings and in Calvary's woe,
Lay the blest errand of the Saviour here.
His walk through life's dark pathway blessed
yet more.

Distant from God so infinitely far
Was human weakness, till He came to bear,
With us, our weaknesses av hile, that fear
Had heard Jehovah's voice, in thunder only,
And worshipped trembling. Heaven is nearer
now.

At God's right hand sits One who was a child,

Born as the humblest, and who here abode Till of our sorrows He had suffered all. They who now weep remember that He wept.

The tempted, the despised, the sorrowing, feel

That Jesus, too, drank of these cups of woe. And oh! if of our joys He tasted less; If all but one passed from His lips away—That one—a mother's love—by His partaking

Is like a thread of heaven spun through our life,

And we, in the untiring watch, the tears, The tenderness and fond trust of a mother, May feel a heavenly closeness unto God—For such, all human in its blest excess, Was Mary's love for Jesus.

Nathaniel Parker Willis.

3249. CHRIST, My Advocate.

Hebrews ix : 24.

Entered the holy place above,
Covered with meritorious scars,
The tokens of His dying love
Our great High-priest in glory bears;
He pleads His passion on the tree,
He shows himself to God for me.

Before the throne my Saviour stands,
My Friend and Advocate appears;
My name is graven on His hands,
And Him the Father always hears;
While low at Jesus' cross I bow,
He hears the blood of sprinkling now.

This instant now I may receive
The answer of His powerful prayer:
This instant now by Him I live,
His prevalence with God declares;
And soon my spirit, in His hands,
Shall stand where my Forerunner stands.
Wesleyan Hymns.

#### 3250. CHRIST, My Guest.

Speechless Sorrow sat with me; I was sighing wearily!
Lamp and fire were out: the rain Wildly beat the window-pane.
In the dark we heard a knock; And a hand was on the lock; One in waiting spake to me,
Saying sweetly,
"I am come to sup with thee!"

am come to sup with thee;

All my room was dark and damp; "Sorrow!" said I, "trim the lamp;

Light the fire, and cheer thy face;
Set the guest-chair in its place."
And again I heard the knock;
In the dark I found the lock:
"Enter! I have turned the key!—
Enter, Stranger!
Who art come to sup with me."

Opening wide the door, he came;
But I could not speak his name:
In the guest-chair took his place;
But I could not see his face!
When my cheerful fire was beaming,
When my little lamp was gleaming,
And the feast was spread for thee,
Lo! my Master

Was the Guest that supped with me!

Harriet M. Kimball.

### 3251. CHRIST, No Room for. Luke ii ; 7.

Footsore and weary, Mary tried Some rest to seek, but was denied. "There is no room," the blind ones cried.

Meekly the Virgin turned away, No voice entreating her to stay; There was no room for God that day.

No room for her round whose tired feet Angels are bowed in transport sweet, The Mother of their God to greet.

No room for Him in whose small hand The troubled sea and mighty land Lie cradled like a grain of sand.

No room, O Babe divine! for Thee That Christmas night; and even we Dare shut our hearts and turn the key.

In vain Thy pleading baby cry Strikes our deaf souls; we pass Thee by, Unsheltered 'neath the wintry sky.

No room for God! O Christ! that we Should bar our doors, nor ever see Our Saviour waiting patiently.

Fling wide the doors! Dear Christ, turn back!

The ashes on my hearth lie black, Of light and warmth a total lack.

How can I bid Thee enter here Amid the desolation drear Of lukewarm love and craven fear?

What bleaker shelter can there be Than my cold heart's tepidity— Chill, wind-tossed, as the winter sea?

Dear Lord, I shrink from Thy pure eye, No home to offer Thee have I; Yet in Thy mercy pass not by. Catholic World. 3252. CHRIST, Passion of. Isaiah lili: 7.

Kneeling on the earth, He prays,
Man of sorrows, all alone!
Yet, in depth of agony,
Still He comforteth His own.
Pale, the blood-sweat o'er Him flows,
To the Father's will He bows.

Judas kisses and betrays:
Crowds in fury onward roll;
Lo! He speaks the healing word,
And the smitten ear is whole.
Prisoner, He is led alone,
Friend and lover both are gone.

Binding Him in cruel chains,
On they drag Him at their will;
Smiting with their fists His back,
His deep cup of woe they fill;
Stripe on stripe they on Him lay,
Mixed with bitter mockery.

Innocent, He stands condemned,
Spite of taunts, serenely meek;
Questioned, answers not a word,
Bears the buffet on His cheek;
Hears unmoved the nation's cry,
Crucify Him! crucify.

Horatius Bonar.

**3253.** CHRIST, Poverty of.

Matthew viii: 29.

O'er the dark wave of Galilce
The gloom of twilight gathers fast,
And on the waters drearily
Descends the fitful evening blast.

The weary bird hath left the air,
And sunk into his sheltered nest;
The wandering beast has sought his lair,
And laid him down to welcome rest.

Still near the lake, with weary tread,
Lingers a form of human kind;
And on His low unsheltered head,
Flows the chill night-damp of the wind.

Why seeks He not a home of rest?
Why seeks He not a pillowed bed?
Beasts have their dens, the bird its nest;
Christ hath not where to lay His head.

Such was the lot He freely chose,
To save from woe the human race;
And from IIIs poverty there flows
Enriching streams of heavenly grace.
Russell.

3254. CHRIST, Prophecy of. John iii: 30.

He must grow greater, I grow less and less; I like the mist which o'er the mountain flies, And in the rising glory vanishes; He like the sun in yon fair morning skies; Amen, amen! I would not have it otherwise.

His name among the nations shall go forth, Above all names that earth has ever known; A name for ages, name of matchless worth, Enduring when each other name is gone, And this poor name of mine to dark oblivion thrown.

His story over earth shall yet be told,
A story for the universe to hear; [old,
A wondrous story, which shall ne'er grow
But fresher yet shall grow, and yet more dear,
When my brief tale is told of sin and want
and fear.

His love, the more than sunshine for all things

And beings, or above or here below,
Shall fly abroad on everlasting wings,
Gladdening all space and time with its
swift flow,

Till this cold love of mine be lost in its bright glow.

His voice, that fills the heaven of heavens with bliss,

The more than music of each listening ear, Itself the melody of melodies,

Swells out o'er space, entrancing sphere on sphere,

Till this frail voice of mine is hushed with love and fear.

His throne, before whose majesty so few On earth now bow, shall be of thrones the throne,

Its splendor ever bright and ever new;
While on His head there rests the eternal
crown.

When from each brow of earth the glittering gold has gone.

Horatius Bonar.

#### 3255. CHRIST, Resurrection of.

## Mark xvi: 1.

Morning of the Sabbath day,
O thou sweetest hour of prime!
Dart a retrospective ray
O'er the eastern hills of time;
Daybreak let my spirit see
At the foot of Calvary.

Joseph's sepulchre is nigh;
Here the seal upon the stone,
There the sentinel, with eye,
Star-like, fixed on that alone;
All around is calm and clear,
Life and death keep Sabbath here.

Bright and brighter, beam on beam,
Now, like first created light,
From the rock-cleft, gleam by gleam,
Shoot athwart the waning night,
Till the splendor grows intense,
Overpowering mortal sense.

Glory turns with me to gloom,
Sight, pulsation, thought depart,
And the stone that closed the tomb,
Seems to lie upon my heart;
With that shock the vision flies;
Christ is risen: and I may rise.

Rise, like Him, as from this trance,
When the trumpet calls the just
To the saints' inheritance,
From their dwellings in the dust;
By Thy resurrection's power,
Jesus, save me in that hour.

Sabbath morning, hail to thee,
O thou sweetest hour of prime!
From the foot of Calvary,
Now to Zion's top I climb,
There my risen Lord to meet,
In His temple, at His feet.

James Montgomery.

#### 3256. CHRIST, Resurrection of.

Matthew xxviii: 2-4.

Lift your glad voices in triumph on high, For Jesus hath risen, and man cannot die, Vain were the terrors that gathered around Him,

And short the dominion of death and the grave;

He burst from the fetters of darkness that bound Him,

Resplendent in glory to live and to save.

Loud was the chorus of angels on high:
"The Saviour hath risen, and man shall not die,"

Glory to God, in full anthems of joy;
The being He gave us death cannot destroy,
Sad were the life we must part with to-morrow,

If tears were our birthright, and death were our end;

But Jesus hath cheered the dark valley of sorrow,

And bade us, immortal, to heaven ascend. Lift, then, your voices in triumph on high, Jesus hath risen, and man shall not die.

H. Ware, Jr.

#### 3257. CHRIST RISEN.

Matthew xii, 44.

The tomb is empty; wouldst thou have it full?

Still sadly clasping the unbreathing clay; O weak in faith, O slow of heart and dull, To dote on darkness, and shut out the day!

The tomb is empty; He who, three short days.

After a sorrowing life's long weariness, Found refuge in this rocky resting-place, Has now ascended to the throne of bliss. CHRIST.

Here lay the Holy One, the Christ of God, He who for death gave death, and life for life; Our heavenly Kinsman, our true flesh and blood;

Victor for us on hell's dark field of strife.

This was the Bethel, where, on stony bed, While angels went and came from morn till even.

Our truer Jacob laid His wearied head; This was to Him the very gate of heaven.

The Conqueror, not the conquered, He to whom

The keys of death and of the grave belong, Crossed the cold threshold of the stranger's tomb,

To spoil the spoiler and to bind the strong.

Here death had reigned; into no tomb like this

Had man's fell foe aforetime found his way; So grand a trophy ne'er before was his, So vast a treasure, so divine a prey.

But now His triumph ends; the rock-barred door

Is opened wide, and the great prisoner gone; Look round and see, upon the vacant floor The napkin and the grave-clothes lie alone.

Yes, death's last hope, his strongest fort and prison

Is shattered, never to be built again; And He, the mighty captive, He is risen, Leaving behind the gate, the bar, the chain.

Yes, He is risen who is the First and Last; Who was and is; who liveth and was dead; Beyond the reach of death He now has passed, Of the one glorious church the glorious Head.

Horatius Bonar.

### 3258. CHRIST, Samson and. Judges xvi: 2, 3.

He laid him down in Gaza town, The forceful Nazarite,

And the heathen guard kept watch and ward To slay him at morning-light.

But at midnight he rose from the midst of No longer would he stay; [his foes, And to Hebron's hill of his own strong will, He carried their gates away.

The Nazarene captive whom hell had ensnared,

Around whom the hosts of the evil one glared, Hath gone from among them in conquering

And broken in pieces their bars and their gate.

Oh now His rolling chariot wheels
Lead bound captivity,
And where His presence Hc reveals
His people bow the knee.
He takes to Him a priestly bride,
And He Himself is glorified,

And clad in white and gold: He sitteth on the royal seat, And all the nations at His feet Lay tribute manifold.

The riddle erewhile spoken,
May now be read with ease;
The slaughtered lion's tokens,
The honey and the bees.
To-day in full completeness
The mystery stands good,
Since from the strong comes sweetness,
And from the eater food.

Hearken to Him as He comes in His might, Monarch of monarchs, victorious in fight: Speaks He in anger, the sinner to blame? Speaks He in sorrow, the dastard to shame?

With no reproach for blindness
He meets His own to-day,
In perfect loving-kindness
Thus only will He say.

The winter time away is past, the rain is gone and o'er,

The flowerets bloom again at last, the birds are heard once more;

And in our land we list afresh the cooing of the dove,

The figs and vines are green and lush: oh come away, my love!

R. F. Littledale.

# 3259. CHRIST, Scourging. Matthew xxvii: 26-30.

Pilate then, Jesus' spotless life to save,
Command to soldiers for His scourging gave;
Within the common hall the armed bands
Strip Him, and to a pillar tie His hands;
With knotted cords His tender flesh they
lashed,

Long gaping furrows in His muscles gashed; His blood which gushing ran from every pore, Bathed Him a second time in His own gore; His head they with a wreath of thorns sur-

And every thorn gave a peculiar wound; His blood afresh in showers came trickling down,

From the sharp, numerous gorings of His

Mock-purple robes He on His shoulders wore, For sceptre, in His hand a reed He bore; With bended knee His patience they abuse, Spit in His face, and cry, Hail, King of Jews.

Bishop Ken.

# 3260. CHRIST, Seeking.

Matthew xi: 7-9.

What went ye out to see
O'er the rude sandy lea,
Where stately Jordan flows by many a palm,
Or where Gennesaret's wave
Delights the flowers to lave, [balm?
That o'er her western slope breathe airs of

All through the summer night Those blossoms red and bright Spread their soft breasts, unheeding, to the | With face unveiled, is He they go to seek: Like hermits watching still [breeze, Around the sacred hill. [knees. Where erst our Saviour watched upon His

The paschal moon above Seems like a saint to rise. Left shining in the world with Christ alone; Below the lake's still face Sleeps sweetly in the embrace Of mountain terraced high with mossy stone.

Here may we sit and dream Over the heavenly theme, Till to our soul the former days return; Till on the grassy bed, Where thousands once He fed, The world's incarnate Maker we discern.

Oh cross no more the main, Wandering so wild and vain, To count the reeds that tremble in the wind, On listless dalliance bound, Like children gazing round, Who on God's works no seal of Godhead find:

Bask not in courtly bower, Or sun-bright hall of power, Pass Babel quick, and seek the holy land; From robes of Tyrian dye Turn with undazzled eye strand, To Bethlehem's glade or Carmel's ha

Or choose thee out a cell In Kedron's storied dell, Beside the springs of Love, that never die; Among the olives kneel The chill night-blast to feel, And watch the moon that saw thy Master's agony.

Then rise at dawn of day, And wind thy thoughtful way Where rested once the Temple's stately With due feet tracing round | shade. The city's northern bound,

To the other holy garden, where the Lord was laid.

Who thus alternate see His death and victory, Rising and falling as on angel wings, They, while they seem to roam, Draw daily nearer home, [of kings. Their heart untravelled still adores the King

Or if at home they stay, Yet are they, day by day, . land, In spirit journeying through the glorious Not for light fancy's reed, Nor honor's purple meed,

Nor gifted prophets' lore, nor science' wondrous wand.

But more than prophet, more Than angels can adore Blessed be God, whose grace Shows Him in every place To homeliest hearts of pilgrims pure and John Keble. meek.

### 3261. CHRIST, Seeking for.

Christ, whose first appearance lighted Gloomy death's obscure domain, Long in Herod's courts benighted Sought I Thee, but sought in vain: All was glitter, pomp and pleasure, Sensuality and pride; But my heart found not its treasure, And remained unsatisfied.

Then to learned scribes and sages Seeking Christ I wandered on; But upon their barren pages Jacob's Star had never shone: True, indeed, like men in prison Groping for the light of day, Spake they of the Light new risen, But themselves saw not one ray.

To the temple I was guided By the altar-fire and lights; But, though all else was provided, Christ was absent from the rites. Then more precious time I wasted In thy streets, Jerusalem; But I sought in vain, and hasted On my way to Bethlehem.

In the streets I wandered slowly. Looking for some trusty guide; All was dark and melancholy, None I met with, far and wide. On a sudden I perceived O'er my head a star to shine; Lo, because I had believed, And had sought Him, Christ was mine?

Only seek and you will find Him: Never cease to seek the Lord; And should He delay, remind Him Boldly of His plighted word. Follow Him, and He will lead you; Trust Him in the darkest night; Jacob's Star will still precede you, Jacob's Star will give you light. Spitta, tr. by R. Massie.

## 3262. CHRIST'S ENTRY INTO JERUSALEM. Mark xi: 9-11.

From Olivet's sequestered seats, What sounds of transport spread? What concourse moves through Salem's streets, To Zion's holy head? Behold Him there in lowliest guise! The Saviour of mankind: Triumphal shouts before Him rise,

And shouts reply behind:

And "strike," they cry, "your loudest string, He comes! Hosanna to our King!"

Not those alone, the present train,
Their present King adored;
An earlier and a later strain
Extolled the self-same Lord.
Obedient to His Father's will,
He came, He lived, He died;
And gratulating voices still
Before and after cried.
"All hail! the Prince of David's line!
Hosanna to the Man Divine!"

He came to earth: from eldest years,
A long and bright array
Of prophet-bards and patriarch-seers
Proclaimed the glorious day:
The light of heaven in every breast,
Its fire on every lip,
In tuneful chorus on they pressed,
A goodly fellowship;
And still their pealing anthem ran,
"Hosanna to the Son of Man!"

He came to earth: through life He passed
A Man of griefs: and, lo!
A noble army following fast
His track of pain and woe:
All decked with palms, and strangely bright,
That suffering host appears;
And stainless are their robes of white,
Though steeped in blood and tears;
And sweet their martyr-anthem flows
"Hosanna to the Man of Woes!"

From ages past descends the lay
To ages yet to be,
Till far its echoes roll away
Into eternity.
But, oh! while saints and angels high,
Thy final triumph share,
Amidst Thy followers, Lord, shall I,
Though last and meanest there,
Receive a place, and feebly raise
A faint hosanna to Thy praise.

J. W. Cunningham.

# 3263. CHRIST, Silence of. Mark xv: 5.

While for us He undertakes,
Burdened with our sinful load,
No defence our proxy makes,
Speechless at the bar of God;
Dumb before the Judge supreme,
All our crimes He owns to Him.

Man will speak accused by man,
Fearful of disgrace and loss,
Long his innocence maintain,
Eagerly defend his cause;
God with us accepts the shame,
Yields to death a silent Lamb.

Sealed His lips with wisdom's seal, Sealed by meek humility, Reverence for His Father's will, Love for all mankind and me: Nothing need the Lamb reply; All His business is to die.

But His silence intercedes,
If their guilt the guilty own,
For the self-condemned it pleads,
Powerful at the gracious throne;
But His blood a voice hath found,
Life and heaven is in the sound!

J. and C. Wesley.

# 3264. CHRIST, The.

Monarchs are feasting in their towers; E'en through the starry midnight hours, The festal radiance streams around. O'er the hushed cities, blent the sound Of music and luxurious mirth; For boundless peace is on the earth. Around them famous captains sit; Beauty, nobility, and wit: Each to his proud heart saith, with glee, "I am a king; there's none like me!" Ah, foolish pride! Ah, vaunting cheer! A King more mighty far is near. He walks the desert, and His throne Is of the massy mountain-stone: He walks the waters, and they spread In silent homage to His tread: And the wild winds, with playful sweep, Herald His path across the deep. Heaven's spirits in their glory speed To wait, or minister at need. Know ye not whence this Monarch springs? He is the King of kings!

The world speeds on as it has sped Through all the ages that are fled. The city streets with sunshine glow; The city throng moves to and fro; The gay, the gainful, and the grave, Mingle like air-drops in the wave; Mingle, yet mix not; seen and lost! Each with his own sole thoughts engrossed. They hope no change, they fear no change; They feel at hand no era strange; But from the desert scorched and dry Comes the wild prophet's warning cry: And by the brooks and shepherd's fold There walks One awful to behold; And by the borders of the sea, Passing, He says, "Come, follow Me!" And men rise up, forsaking all, Through power of that mysterious call. What word is that? The same which spake, Made earth, and shall unmake!

In synagogues throughout the land
The priest and the proud Levite stand,
Dealing without or stint or flaw
The terrors of the ancient law;
Bad to the bad, and to the worse
A heavier doom, a bitterer curse.
But there sits One in wilds apart,
Awful in aspect, meek in heart;

And from His graceful lips descend Blessing, and blessing without end.

The eager crowds around Him press;
His very glance doth heal and bless.
By desert, mountain, rock, and sea,
They follow Him continually.
His form is glorious to behold;
His words are drops of living gold;
His face is like a king's, but sad,
Yet in its light all souls are glad;
Amaze, and dread, and love devour
All hearts, new thoughts and words of power.
Whence brings He joy in such increase?
He is the Prince of Peace!

The sage, in his most secret cell, Ponders each antiquated spell; Each prophet-scroll, each starry sign, For advent of the Hope Divine. O fool! in knowledge lost and drowned, They who sought not, the first have found. Even now the ignorant and low Hear words of wonder overflow: Stupendous visions view the dark: The dumb is singing like the lark: Lameness runs far and wide to tell Tidings of many a miracle. What need of seer or sage renowned, To tell such hearts whom they have found? The very demons shriek with fear: The Christ! the Christ is here!

The old man faints upon his bed;
The young man in his strength is dead;
In silent chambers tears descend
Through anguish for the perished friend.
But at one death, one parting cry,
Earth trembles, darkness fills the sky.
The deed is done, the deed of woe!
The King of kings has been below:
The Prince of peace has trod the earth;
The very Christ has had His birth.

No word of old is rendered vain,
The world's Desire is found and slain,
Time has not such a guest as He!
Time never more such scenes shall see!
But every breath of His shall time
Bear to remotest age and clime,
His words that to the winds were sown,
In hecdless ears, and places lone,
Like rains upon the mountains shed,
Shall run and fill an ocean-bed; [spring
Like beams that fall, seemed quenched, yet
Upward in every living thing; [burn,
Thus shall they live, spread, breathe, and
Till Time expire, and Christ return.

William Howitt.

3265. CHRIST, The Temptation of. Luke iv: 1-13.

Too weak, alas! too weak is the temptation For one whose soul to nobler things aspires Than sensual desires! Ah! could I, by some sudden aberration, Lead and delude to suicidal death This Christ of Nazareth!

Unto the holy Temple on Moriah,
With its resplendent domes, and manifold
Bright pinnacles of gold,
Where they await Thy coming, O Messiah!
Lo! I have brought thee. Let Thy glory here
Be manifest and clear.

Reveal Thyself by royal act and gesture,
Descending with the bright triumphant host
Of all the highermost
Archangels, and about Thee as a vesture
The shining clouds, and all Thy splendors
show
Unto the world below!

Cast Thyself down, it is the hour appointed; And God hath given His angels charge and care

To keep Thee and upbear
Upon their hands His only Son, the Anointed,
Lest He should dash His foot against a stone,
And die, and be unknown.

Henry Wadsworth Longfellow.

3266. CHRIST THE LIGHT OF THE WORLD. Luke ii: 32.

Light of the Kosmos, Reason, Cause Of all that is, below, above, Centre and spring of life and love, And Lord of love's eternal laws;

One world of Thine we dimly scan,
And own it full of wrong and woe;
We know not why it should be so,
Nor why should sin Thy offspring, man.

We know we sin. Through mind and heart,
Through soul and sense defilement stains;
The good in us is bound in chains
Whose links we will not rend apart.

And darkness, vast and dense and sad Hangs o'er us all, a tearful cloud; Each heart with aching throbs aloud, With none, none, none to make us glad.

What, none? Nay, nay! O Thou divine!
Thou Light of worlds! We see Thee stand
'Mid suns abashed on either hand,
O'erawed we see Thee stand and shine!

Thou shin'st for us! In mortal frame,
With mortal weakness compassed round
In Thee, and Thee alone were found
Love's spotless light and scathless flame!

Thou shin'st in us. Truth's crystal ray
From Thee, Thyself the truth who art,
Fills reason's eye and passion's heart,
And lifts us toward Thy nameless day.

Thou shin'st through us. From man to man, From age to age, from race to race, Thy breadening beams our darkness chase, To crown with light what light began.

As truth and love took human mould To touch and teach and save at first, So still, from soul to soul, as erst, Must goodness win its way, and hold.

Our goodness Thou, our love and light, In us set up Thy kingdom soon; Shine, shine to boundless, blissful noon, To noon that knows nor shade nor night.

Like sunrise lances through a wood, So through our hearts, through nations, climes.

Flash, till the clash of heavenly chimes Shall hail o'er earth the dawn of good!

Rise, orbed in glory! Saviour! King!
Jehovah! Jesus! Truth! Light! Love!
Lion of Judah! Lamb and Dove!
Reign Thou, till earth like heaven shall sing!
George Lansing Taylor.

# 3267. CHRIST, The Third Temptation of. Matthew iv: 8.

The mountain is a blaze of light!
Who stands upon its topmost height?
His only robe the lightning,
His burning crown, his tossing wing;
Nor spear nor sceptre in his hand,
But flashing from his eye command!
There, tempter, towers the haughty frame,
That not the thunderbolt could tame;
Nor age on age's dreary flight,
Nor dungeons of eternal night:
In pride, in grandeur and despair,
There stands the princedom of the air.

Who stands upon the mountain's height? No form of majesty and might, No splendors darting from His robe, To startle or to blast the globe; But patience in his heavenward eye, Like one who came to toil and die. The Infant of the Virgin's womb-He comes to make the earth His tomb; Beneath the pagan scourge to bleed, To bear the sceptre of the reed; To wear the robe of mockery, To meet the scorn, the taunt, the lie; To feel the tortures of the slave; Victor, yet victim, of the grave! With more than mortal anguish wan, Stands, on that height, the Son of Man! Twice had His holy strength been tried. Twice had He smote the Tempter's pride; But now along the desert-sand Bursts, tempest-like, the wild command: "Ye kingdoms, in your glory rise." Earth hears it from her farthest skies.

From the chill Tartar's boundless plain, From jewelled India's mountain-chain; From forest depth, and golden cave, Beyond the ocean's western wave; The visions of the empires come, Circling thy central glory, Rome!

The wild command is heard once more!
In panoply earth's millions pour;
As, borne upon the eagle's wings,
Rise the rich musterings of her kings;
Helm, turban, golden diadem,
Pour onward like a fiery stream,
On horse, on foot, on seythed car;
The living hurricane of war!
As rushed they on the tempter's gaze
Around him shot a broader blaze;
The flash of triumph in his eye,
His words, the words of victory; [crown.
"Man, wouldst thou wear of crowns the
Worship its lord; the world's thine own."

The grandeur of the God awoke? In sounds of death the judgment broke: "Satan, avaunt!" Despair, despair, Was in his groan, and shrinking glare; Prone on his face, the guilt-struck fell! The panther bounded at his yell. The viper started from the spring, The vulture rushed upon the wing. The jackal cowered beside the dead, The hungry lion howled and fled. The vision and the fiend were gone! There stood the Conqueror—alone.

But o'er the mountain's pinnacle,
What splendors upon splendors swell,
What more than mortal harmonies,
What clouds of more than incense rise!
The shout of joy, the holy hymn,
Are from your lips, ye seraphim;
Your shout, your song, "for man forgiven,"
Your King, Messiah, King of heaven!

George Croly.

# 3268. CHRIST WALKING ON THE SEA. Matthew xiv: 22-36.

The multitudes, miraculously fed,
Had to their distant homes been sent away;
Jesus had sought apart the mountain head,
'Mid Nature's solitude to pray.
In darkness and in storm had closed the day,
And on the water of Gennesaret
The bark that held His faithful followers lay,
Tossed to and fro; their Master comes not yet.
Can He, who fed the crowd, His chosen few
forget?

Believe it not; though heaven above be dark,
And ocean stormy, still His love and might
Are with the inmates of that little bark;
And, in the fourth watch of that fearful
night,
A heavenly form arrayed in vestments bright,

Treads with unfaltering feet, the billowy tide:

The moon has risen, and sheds her silvery light

Full on that form which toward them seems to glide

As if the winds to chain, and all their fears to chide.

Can it be human? One of mortal mould Could walk not thus the waves in majesty. Fear strikes the timid, awe o'ercomes the bold.

As, underneath that shadowy moonlit sky,
The glorious vision silently draws nigh,
Shining more brightly from surrounding
shade;

"It is a spirit" in their fear they cry.
Soon does their Master's voice those fears upbraid,

"Be of good cheer," He says; "'tis I: be not afraid."

Peter goes forth to meet Him; but the sound E'en of the sinking tempest's lingering breath,

The clouds of night yet darkly hovering round

The parting waves his only path beneath, Recall to him but images of death,

And fear had sank Him; but with outstretched hand

His Lord exclaims, "O thou of little faith! Why didst thou doubt?" his hope and faith expand,

And by his Master's side he walks as on dry land.

Oh! well might they before whose eyes were trod

The deep's unyielding waves, then worship Thee;

Confess Thee of a truth the Son of God And bend in prayer and praise the reverent knee:

Should theirs alone such rites of homage be? Forbid the thought! unseen of mortal eye, E'en in this day, on life's tempestuous sea, Thou walk'st its waves when stormy winds are high;

Thy people's guide and guard: nor wilt Thou pass them by.

As to Thy loved disciples in their bark
Thou showedst Thyself upon the fearful
night,

E'en now, when waves are rough and skies are dark,

Dost Thou in condescending love delight
To manifest Thy saving arm of might,
For such as look to Thee alone for aid;
To those who walk by faith and not by sight;
Yet visible in sorrow's dreariest shade
And heard proclaiming still, "'Tis I, be not
afraid;"

Then wind and wave are hushed, and all is calm;

Light from above breaks forth, the clouds are riven,

And for the cry of fear the grateful psalm
Of joy and praise is to the spirit given.
No more the bark is tempest-tossed or driven,
But as in the delightful, tranquil scene,
The parting clouds one vistas into heaven;
For fear and doubt spring faith and hope
serene.

And holy peace presides where horror late hath been.

Saviour, Redeemer, and Incarnate Word!
Since Scripture hath declared that every
knee

To Thee shall bow, each tongue confess "Thee" Lord,

In mercy or in judgment grant that we May in the hour of mercy bow to Thee. If not, in judgment, gracious Lord, arise; And on the wave of trial's stormiest sea, Beneath the gloom of sorrow's darkest skies, Come as Thou camest of yore to Thy disciples' eyes.

Bernard Barton.

3269. CHRIST, Weariness of.

St. John iv: 6.

Weary on the well reclined,
Mercy in Thy weariness,
Mercy in Thy rest we find;
Then Thou stay'st to grant Thy peace
Waitest there to seize Thy stray,
Rest and pardon to bestow,
Wearied with her sinful way
That she may her Saviour know.

Welcome weariness and pain!
Servant of Thy Church and Thee,
Saviour, shall I not sustain
That Thou didst sustain for me?
Let my toil advance Thy praise,
My repose resemble Thine,
Tend to minister Thy grace,
Serve the blessed cause divine.

J. and C. Wesley.

 $\bf 3270.$  CHRIST, Weep not for.

Luke xxiii: 27, 28.

Jerusalem's daughters, for Me do not weep! Your eyes' bitter waters for other days keep, For days of sad sighing, deep wailing, and moan;

For the dead and the dying; for cities o'erthrown.

When you pray that the mountains may fall on your head

Then from those misty fountains salt tears may be shed:

But, Jerusalem's daughters, for Me do not weep;

Your eyes' bitter waters for other days keep.

when was pressed

The child of long yearning most close to the breast;

When those eyes they are blessing which ne'er saw a son,

And those arms, which caressing of daughters had none;

When the maid, thickly sobbing, her own love shall mourn,

And the father's heart, throbbing, breaks o'er his first-born :

Then, Jerusalem's daughters, for Me do not weep;

Your eyes' bitter waters for other days keep.

When the helmeted foeman shall stride o'er the wall,

And Titus, the Roman, "No quarter!" shall call;

When his horse through your city proud prancing shall steep

In blood, shed without pity, his hoof fetlock deep.

When the temple is crashing in horror and flame,

And the priests are down dashing in anguish and shame:

Then, Jerusalem's daughters, for Me do not weep;

Your eyes' bitter waters for other days keep.

Weep for strongholds down battered, for vineyards uptorn,

For a nation all scattered, a byword and scorn:

Weep for chieftains still meeting, where'er be their track,

Vile words of base greeting, gyve, gibbet, and rack;

Weep for outrage on woman, for bondage and thrall,

For compassion from no man, and spurning from all:

So, Jerusalem's daughters, for Me do not

Your eyes' bitter waters for other days keep!

Though, soft-hearted maiden! you now see that I,

Deserted, cross-laden, stagger onward to die; The cross I am bearing will yet be the gem For the lofty knight's wearing, the king's diadem.

And the words I have spoken shall, over the

To the sad and heart-broken of comfort give birth:

Then, Jerusalem's daughters, for Me do not weep;

Your eyes' bitter waters for other days keep!

Now is ended My mission: I answer the call, I fulfil the condition, of One slain for all! Though dark seems the story, the moment is near

When mothers, soul-mourning, curse the day When, throned in heaven's glory, I beaming appear!

> From its light ne'er to sunder, till here am I found,

> Amid lightnings and thunder, when the trumpet shall sound:

> Then Jerusalem's daughters, for Me do not weep:

> Your eyes' bitter waters for other days keep! Dr. Maginn.

3271. CHRIST? What Think Ye of. Matthew xxvi: 42-46.

I think Him David's Son Whom David Lord doth call; I think Him God and man in one, I think Him all in all.

I think Him the Most High, Sole, self-existing God, Made flesh, a sinful world to buy, And save us through His blood.

I think Him perfect love Who groaned on Calvary; I more than think His bowels move For such a worm as me.

I think Him still the same My Ransomer divine; I think if His through life I am, He is forever mine.

J. and C. Wesley.

3272. CHRIST, Wisdom of.

Abashed be all the boast of age, Be hoary learning dumb! Expounder of the mystic page, Behold an infant come!

O wisdom! whose unfading power Beside the Eternal stood, To frame in nature's earliest hour The land, the sky, the flood;

Yet didst Thou not disdain a while An infant's form to wear; To bless Thy mother with a smile, And lisp Thy faltered prayer.

But in Thy Father's own abode, With Israel's elders round, Conversing high with Israel's God, Thy chiefest joy was found.

So may our youth adore Thy name! And, Saviour, deign to bless With fostering grace the timid flame Of early holiness. Bishop Heber.

3273. CHRIST, Words of. Luke ii: 47.

The voice of God was mighty, when it brake Through the deep stillness of chaotic night, Uttering the potent words, "Let there be light!"

And light was kindled as th' Eternal spake; While hosts scraphic hymned the wondrous plan

Which formed heaven, earth, sun, sea, and crowned the work with man.

The voice of God was mighty, when it came From Sinai's summit wrapped in midnight gloom;

When ceaseless thunders told the sinner's doom,

And answering lightnings flashed devouring flame;

Till prostrate Israel breathed th' imploring

"Veil, Lord, Thy terrors; cease Thy thunders, or we die!"

The voice of God was mighty, when alone Elijah stood on Horeb, and the blast Rent the huge mountains as Jehovah passed, And the earth quaked beneath the Holy One; When ceased the storm, the blast, the lightning glare,

And but the "still small voice" was heard, yet God was there.

Yet not alone in thunder or in storm
The voice of God was mighty, as it came
From the red mountain, or the car of flame:
When stooped the Godhead to a mortal form;
When Jesus came to work His Father's will,
His was the voice of God, and it was mighty
still

He chid the billows, and the heaving sea Lay hushed; the warring winds obeyed His word;

The conscious demons knew and owned their Lord,

And at His bidding set the captive free.
But is not hatred strong as wave or wind,
And are the hosts of hell more stubborn
than mankind?

These, too, He vanquished. When the holy law

From His pure lips like mountain honey flowed:

Still, as He spake, the haughty heart was bowed,

Passion was calmed, and malice crouched in awe:

The Scribe, perversely blind, began to see, And mute conviction held the humbled Pharisee.

"Man never spake like this man," was their cry;

And yet He spake, and yet they heard in vain:

E'en as their sires to idols turned again
When Sinai's thunders shook no more the
sky,

So these went back to bend at Mammon's shrine.

And heard that voice no more, yet felt it was divine! Thomas Dale.

**3274.** CHRIST, Worthiness of. Revelations v: 9-13.

Worthy the Lamb to interpret the pages Writ with the Trinity's counsels sublime; Worthy to open the seals that for ages Shrouded the destinies future of time:

Worthy to take the book,
Worthy thereon to look,
Worthy the name He took,
Worthy forever the Lamb that was slain.

Worthy the Lamb who was slain to redeem us, Washing our sins in His pardoning blood; Worthy the Lamb who has deigned to esteem us,

Making us kings and us priests unto God:
Worthy angelic lays,
Worthy redemption's praise,
Worthy in all His ways,

Worthy forever the Lamb that was slain.

Worthy the Lamb who from every nation, Out of each kindred and people and tongue, Gathered and loved us and gave us salvation, Worthy the anthem adoringly sung:

Worthy the crown to own,
Worthy of heaven's throne,
Worthy all homage shown,
Worthy forever the Lamb that was slain.

Worthy the Lamb His dominion possessing, Worthy of riches and wisdom and strength; Worthy of honor and glory and blessing, Worthy the highest hosannas at length:

Worthy the choral strain,
Worthy the new refrain,
Worthy to rule and reign,
Worthy forever the Lamb that was slain.
Oliver Crane.

#### 3275. CHRISTMAS BELLS.

Luke ii : 1-7.

Hark! the bells of Christmas ringing,
All abroad their echoes flinging,
Wider still and wider winging
On the waste of wintry air;
On their solemn, swift vibrations,
Rapture, rapture through the nations;
Rapture, till their glad pulsations
Million blissful bosoms share.

Every bell to every hammer
Answers with a joyous clamor;
Answers, till from out the glamour
Of the ages far and dim,
Till from Bethlehem's stable lowly,
Fair as moonrise, opening slowly,
Streams of radiance pure and holy
Down the brightening centuries swim.

Then the bells ring fine and tender;
And from out that far-off splendor,
Veiled in light no dreams could lend her,
Lo! the virgin mother mild,
Pale from guiltless pain unspoken,

Calm in faith's deep trust unbroken, Bright with Heaven's unconscious token, Bends above her wondrous child.

Still the bells ring, softly, sweetly,
Mingling all their chimes so meetly,
Trancing all my soul completely,
Till the rosy clouds divide;
And o'er Bethlehem's mountains hoary
Bursts a strange celestial glory,
Swells a sweet seraphic story,
Trembling o'er the pastures wide.

Glory! glory! God, descending,
Weds with man in bliss unending.
Hark! the ecstatic choirs attending
Smite their lyres with tempest sound.
Shout! Old Discord's reign is riven.
Peace on earth! good-will is given.
Shout the joy through highest heaven;
Make the crystal spheres resound!

Earth's sad wails of woe and wrangling, Like wild bells in night-storms jangling, Now their jarring tones untangling. In some deep, harmonious rhyme, Touched by Love's own hand supernal, Hush their dissonance infernal, Catch the rhythmic march eternal, Throbbing through the pulse of time.

Lo! the Babe, where, glad, they found Him, By the chrismal light that crowned Him; See the shaggy shepherds round Him, Round His manger kneeling low! See the star-led Magi speeding, Priest and scribe the record reading, Craft and hate each omen heeding, Brooding swift the direful blow!

Vain the wrath of kings conspiring;
Vain the malice demons firing;
On the nations, long desiring,
Lo, at last the Day-star shines.
Earth shall bless the hour that bore Him,
Unborn empires fall before Him,
Unknown climes and tribes adore Him,
In ten thousand tongues and shrines.

Hark! the Christmas bells resounding,
Earth's old jargon all confounding!
Round the world their tumult, bounding,
Spreads Immanuel's matchless fame!
Million hands their offerings bringing,
Million hearts around Him clinging,
Million tongues hosanna singing,
Swell the honors of His name!

Crown Him, monarchs, seers, and sages
Crown Him, bards, in deathless pages!
Crown Him King of all the ages!
Let the mighty anthem rise.
Hark! the crash of tuneful noises;
Hark! the children's thrilling voices,
Hark! the world in song rejoices,
Till the chorus shakes the skies!

Living Christ, o'er sin victorious,
Dying Lamb, all-meritorious,
Rising God, forever glorious,
Take our songs and hearts, we pray.
May we, Thee by faith descrying,
On Thy death for life relying,
Rise to rapture never dying,
Rise with Thee in endless day.

George Lansing Taylor.

#### 3276. CHRISTMAS DAY.

What sudden blaze of song
Spreads o'er the expanse of heaven
In waves of light it thrills along,
The angelic signal given:
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry
choir.

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever:
"Glory to God on high, on earth be peace,
And love towards men of love, salvation and
release!"

Yet stay, before thou dare
To join that festal throng;
Listen, and mark what gentle air
First stirred the tide of song:
'Tis not, "The Saviour born in David's home,
To whom for power and health obedient
worlds should come."

'Tis not, "The Christ the Lord:"
With fixed adoring look
The choir of angels caught the word,
Nor yet their silence broke: [should be,
But when they heard the sign, where Christ
In sudden light they shone, and heavenly
harmony.

Wrapped in His swaddling bands,
And in His manger laid,
The Hope and Glory of all lands
Is come to the world's aid:
No peaceful home upon His cradle smiled;
Guests rudely went and came, where slept
the royal Child.

But where Thou dwellest, Lord,
No other thought should be;
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon; but Thou
wilt grace
The single heart to be Thy sure abiding-place.

Thee, on the bosom laid
Of a pure virgin mind,
In quiet ever and in shade
Shepherd and sage may find; [sway,
They who have bowed untaught to Nature's
And they who follow Truth along her starpaved way.

The pastoral spirits first
Approach Thee, Babe divine:
For they in lowly thoughts are nursed,
Meet for Thy lowly shrine: [dost dwell,
Sooner than they should miss where Thou
Angels from heaven will stoop to guide them
to Thy cell.

Still, as the day comes round
For Thee to be revealed,
By wakeful shepherds Thou art found,
Abiding in the field; [night air
All through the wintry heaven and chill
In music and in light Thou dawnest on their
prayer.

Oh faint not ye for fear!
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?
High Heaven, in mercy to your sad annoy,
Still greets you with glad tidings of immortal joy.

Think on the eternal home
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue:
So shall ye tread untired His pastoral ways,
And in the darkness sing your carol of high
praise.

John Keble.

### 3277. CHRISTMAS HYMN.

It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea!
No sound was heard of clashing wars;
Peace brooded o'er the hushed domain;
Apollo, Pallas, Jove, and Mars,
Held undisturbed their ancient reign,
In the solemn midnight
Centuries ago!

'Twas in the calm and silent night!—
The senator of haughty Rome
Impatient urged his chariot's flight,
From lordly revel rolling home!
Triumphal arches gleaming swell
His breast with thoughts of boundless
What recked the Roman what befell [sway;
A paltry province far away,

In the solemn midnight Centuries ago!

Within that province far away
Went plodding home a weary boor:
A streak of light before him lay,
Fallen through a half-shut stable-door
Across his path. He passed—for naught
Told what was going on within;
How keen the stars! his only thought;
The air how calm and cold and thin,
In the solemn midnight
Centurics ago!

O strange indifference! Low and high Drowsed over common joys and cares: The earth was still, but knew not why; The world was listening, unawares! How calm a moment may precede One that shall thrill the world forever! To that still moment none would heed, Man's doom was linked no more to sever In the solemn midnight Centuries ago!

It is the calm and silent night!

A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness, charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay new-born
The peaceful Prince of earth and heaven
In the solemn midnight
Centuries ago!

Alfred Domett.

# 3278. CHRISTMAS, The First.

T.

The magi, skilled in astrologic lore
Had scanned for years the starry concave o'er,
And looked and gazed in vain;
But, on this most memorial night of nights
They saw, among the old accustomed lights,
A stranger on the plain.

"Behold the Star! Behold! behold the Star! It shines afar," they cry, "it shines afar!"

To gladden all the earth. [King! The King! our King! the promised, coming Let all make haste our joyful gifts to bring And celebrate His birth!"

The shepherds left unkept their bleating
Alone to pasture on the barren rocks, [flocks
To drink from springs run dry.
The wise men left unturned their horoscopes,
While each one, as in midnight darkness
gropes,
To see and know the Babe on whom the hopes

#### II.

Of all the future lie.

Now, on the outstretched finger of the night, Bright beams a jewel, a clear sparkling gem, That points the world by its prophetic light, Where sweetly sleeps the Babe of Bethlehem.

O tell us, Magi! answer, learned seer! Who long foretold the branch from Jesse's stem;

Know ye the time the meteor should appear, That ushers in the Babe of Bethlehem?

What power of divination has been given To serpent wand or wizard diadem, To read the secrets of the front of heaven, And find the Babe just born in Bethlehem?

III.

Each wise man seized his astrolabe, [wand, Each gray-beard wizard stretched his To find where breathed the Holy Babe That should be King of all the land.

When hark the stillness of the night
Is broken by triumphant song:
The plains are bright with heavenly light
Reflected from that heavenly throng.

And this the burden of their song:

"To God the highest glory give,
For right shall triumph over wrong,
Repentant sinners now may live.
For lo! the Prince of peace is born,
Hosannah in the highest sing!
For you in Bethlehem is born
The lordliest Lord, the kingliest King!
This day, within a manger, born
The Priest who shall good tidings bring.
Sing ye, the Mighty Conqueror, sing!
For Christ is born this Christmas morn!"

Simeon Tucker Clark.

# 3279. CHRISTMAS, The Nativity.

This is the month, and this the happy morn, Wherein the Son of Heaven's eternal King, Of wedded Maid and Virgin Mother born, Our great redemption from above did bring; For so the holy sages once did sing, That He our deadly forfeit should release, And with His Father work us a perpetual peace.

That glorious form, that light insufferable,
And that far-beaming blaze of majesty,
Wherewith he wont at Heaven's high council-table
To sit the midst of Trinal Unity,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of

Say, heavenly Muse, shall not thy sacred

mortal clay.

Afford a present to the Infant God?

Hast thou no verse, no hymn, or solemn

strain

To welcome Him to this His new abode, Now while the heaven by the sun's team untrod.

Hath took no print of the approaching light, And all the spangled host keep watch in squadrons bright.

See how from far upon the eastern road
The star-led wizards haste with odors sweet:
Oh run, prevent them with thy humble ode,
And lay it lowly at His blessed feet;
Have thou the honor first thy Lord to greet,
And join thy voice unto the angel quire,
From out his secret altar touched with hallowed fire.

#### THE HYMN.

It was the winter wild,
While the heaven-born child
All meanly wrapt in the rude manger lies;
Nature in awe to Him
Had doffed her gaudy trim,
With her great Master so to sympathize;
It was no season then for her
To wanton with the sun, her lusty paramour.

Only with speeches fair
She wooes the gentle air
To hide her guilty front with innocent snow,
And on her naked shame,
Pollute with sinful blame,
The saintly veil of maiden white to throw,
Confounded, that her Maker's eyes [ties.
Should look so near upon her foul deformi-

But He her fears to cease,
Sent down the meek-eyed Peace;
She crowned with olive green, came swiftly
sliding
Down through the turning sphere
His ready harbinger, [ing,
With turtle wing the amorous clouds dividAnd waving with her myrtle wand,
She strikes a universal peace through sea
and land.

No war, or battle sound
Was heard the world around:
The idle spear and shield were high up hung,
The hooked chariot stood
Unstained with hostile blood,
The trumpet spake not to the armed throng,
And kings sat still with awful eye,
As if they surely knew their sovran Lord
was by.

But peaceful was the night,
Wherein the Prince of light
His reign of peace upon the earth began;
The winds with wonder whist
Smoothly the waters kist,
Whisp'ring new joys to the mild ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the
charmed wave.

The stars with deep amaze,
Stand fixed in steadfast gaze,
Bending one way their precious influence,
And will not take their flight
For all the morning light,
Or Lucifer that often warned them thence;
But in their glimmering orbs did glow,
Until the Lord Himself bespake, and bid
them go.

And though the shady gloom
Had given day her room,
The sun himself withheld his wonted speed,
And hid his head for shame,
As his inferior flame

The new enlightened world no more should need;

He saw a greater sun appear Than his bright throne, or burning axle-tree could bear.

The shepherds on the lawn,

Or e'er the point of dawn,

Sat simply chatting in a rustic row;
Full little thought they then
That the mighty Pan
Was kindly come to live with them below,
Perhaps their loves, or else their sheep,
Was all that did their silly thoughts so
busy keep.

When such music sweet,
Their hearts and ears did greet,
As never was by mortal finger strook,
Divinely-warbled voice
Answering the stringed noise,
As all their souls in blissful rapture took:
The air such pleasure loth to lose
With thousand echoes still prolongs each heavenly close.

Nature that heard such sound,
Beneath the hollow round
Of Cynthia's seat, the aery region thrilling,
Now was almost won
To think her part was done,
And that her reign had here its last fulfillShe knew such harmony alone [ing,
Could hold all heaven and earth in happier
union.

That with long beams the shamefaced night
The helmed cherubim [arrayed;
The sworded seraphim
Are seen in glittering ranks with wings displayed,
Harping in loud and solemn choir
With unexpressive notes to heaven's newborn Heir.

At last surrounds their sight

A globe of circular light,

Such music (as 'tis said)
Before was never made,
But when of old the sons of morning sung,
While the Creator great
His constellations set,
And the well-balanced world on hinges hung,
And cast the dark foundations deep,
And bid the welt'ring waves their oozy
channel keep.

Ring out, ye crystal spheres,
Once bless our humble ears
(If ye have power to touch our senses so),
And let your silvery chime
Move in melodious time,
And let the bass of heaven's deep organ
And with your ninefold harmony, [blow,
Make up full concert to the angelic symphony.

For if such holy song
Inwrap our fancy long,
Time will run back, and fetch the age of
And speckled Vanity [gold,
Will sicken soon and die,
And leprous Sin will melt with earthly
And Hell itself will pass away, [mould,
And leave her dolorous mansions to the
peering day.

Yea, Truth and Justice then
Will down return to men,
Orbed in a rainbow; and like glories wearing,
Mercy will sit between,
Throned in celestial sheen,
With radiant feet the tissued clouds down
And Heaven, as at some festival, [steering,
Will open wide the gates of her high palace
hall.

But wisest Fate says no,
This must not yet be so,
The Babe lies yet in smiling infancy,
That on the bitter cross
Must redeem our loss;
So both Himself and us to glorify:
Yet first to those ychained in sleep,
The wakeful trump of Doom must thunder
through the deep.

With such a horrid clang
As on Mount Sinai rang,
While the red fire and smouldering clouds
The aged earth, aghast, [outbreak;
With terror of that blast,
Shall from the surface to the centre shake:
When at the world's last session,
The dreadful Judge in middle air shall spread His throne.

And then at last our bliss
Full and perfect is,
But now begins; for from this happy day,
Th' old Dragon underground
In straiter limits bound,
Not half so far casts his usurped sway,
And wroth to see his kingdom fail,
Swindges the scaly horror of his folded tail.

The oracles are dumb,
No voice or hideous hum [ceiving.
Runs through the arched roof in words deApollo from his shrine
Can no more divine, [leaving.
With hollow shriek the steep of Delphos
No nightly trance or breathed spell
Inspires the pale-eyed priest from his prophetic cell.

The lonely mountains o'er
And the resounding shore,
A voice of weeping heard and loud lament,
From haunted spring and dale
Edged with poplar pale,
The parting Genius is with sighing sent;

With flower-inwoven tresses torn,
The nymphs in twilight shade of tangled
thickets mourn.

In consecrated earth
And on the holy hearth,
The Lars and Lemures mean with midnight
In urns and altars round [plaint,
A drear and dying sound
Affrights the Flamens at their service quaint;
And the chill marble seems to sweat,
While each peculiar power foregoes his
wonted seat.

Peor and Baälim
Forsake their temples dim,
With that twice-battered god of Palestine;
And mooned Ashtaroth,
Heaven's queen and mother both,
Now sits not girt with tapers' holy shrine;
The Lybic Hammon shrinks his horn,
In vain the Tyrian maids their wounded
Thammus mourn.

And sullen Moloch fled,
Hath left in shadows dread,
His burning idol all of blackest hue;
In vain with cymbals' ring
They call the grisly king,
In dismal dance about the furnace blue,
The brutish gods of Nile as fast,
Isis and Orus, and the dog Anubis haste.

Nor is Osiris seen
In Memphian grove or green,
Trampling the unshowered grass with lowNor can he be at rest [ings loud;
Within his sacred chest,
Naught but profoundest hell can be his
shroud;
In vain with timbrelled anthems dark,
The sable-stoled sorcerers bear his worshipt
ark.

He feels from Juda's land
The dreaded Infants' hand,
The rays of Bethlehem blind his dusky eyn;
Nor all the gods beside
Longer dare abide,
Not Typhon huge ending in snaky twine;
Our Babe, to show His Godhead true,
Can in His swaddling bands control the
damned crew.

So when the Sun in bed,
Curtained with cloudy red,
Pillows his chin upon an orient wave,
The flocking shadows pale
Troop to the infernal jail,
Each fettered ghost slips to his several grave,
And the yellow-skirted Fayes
Fly after the night-steeds, leaving their
moon-loved maze.

But see the Virgin blest, Hath laid her Babe to rest, Time is our tedious song should here have ending;

Heaven's youngest-teemed star;

Hath fixed her polished car [tending; Her sleeping Lord with handmaid lamp at-And all about the courtly stable
Bright harnest angels sit in order service-able.

John Milton.

# 3280. CHURCH, The Primitive. Acts iv: 32.

Happy the souls that first believed, To Jesus and each other cleaved; Joined by the unction from above, In mystic fellowship of love.

Meek, simple followers of the Lamb,
They lived, and spake, and thought the
same!

Brake the commemorative bread, And drank the Spirit of their Head.

On God they cast their every care, Wrestling with God in mighty prayer They claimed the grace through Jesus given. By prayer they shut and opened heaven.

To Jesus they performed their vows, A little church in every house; They joyfully conspired to raise Their ceaseless sacrifice of praise.

Proprietors were there unknown, None called what he possessed his own: Where all the common blessings share, No selfish happiness was there.

With grace abundantly endued A pure, believing multitude, They all were of one heart and soul, And only love inspired the whole.

O what an age of golden days! O what a choice, peculiar race! Washed in the Lamb's all-cleansing blood, Anointed kings and priests to God!

Where shall I wander now to find The successors they left behind? The faithful whom I seek in vain, Are minished from the sons of men.

Ye different sects, who all declare, "Lo, here is Christ!" or "Christ is there!" Your stronger proofs divinely give, And show me where the Christians live.

Your claim, alas! ye cannot prove; Ye want the genuine mark of love: Thou only, Lord, Thine own canst show, For sure Thou hast a church below.

The gates of hell cannot prevail; The church on earth can never fail. Ah! join me to Thy secret ones! Ah! gather all Thy living stones! Scattered o'er all the earth they lie, Till Thou collect them with Thine eye Draw by the music of Thy name And charm into a beauteous frame.

For this the pleading Spirit groans, And cries in all Thy banished ones; Greatest of Gifts, Thy love impart, And make us of one mind and heart.

Join every soul that looks to Thee, In bonds of perfect charity; Now, Lord, the glorious fulness give, And all in all forever live!

J. and C. Wesley.

## 3281. CIRCUMCISION OF CHRIST, The. Luke ii : 21.

Ye flaming pow'rs, and winged warriors bright,

That erst with music, and triumphant song, First heard by happy watchful shepherds' ear.

So sweetly sung your joy the clouds along Through the soft silence of the list'ning night;

Now mourn, and if sad share with us to bear Your fiery essence can distill no tear, Burn in your sighs, and borrow Seas wept from our deep sorrow: He who with all heav'n's heraldry whilere Entered the world, now bleeds to give us Alas, how soon our sin [ease;

Sore doth begin His infancy to seize!

O more exceeding love, or law more just!
Just law indeed, but more exceeding love!
For we by rightful doom remediless
Were lost in death, till He that dwelt above
High throned in secret bliss, for us frail dust
Emptied His glory, ev'n to nakedness;
And that great covenant which we still
Entirely satisfied, [transgress
And the full wrath beside
Of vengeful justice bore for our excess,
And seals obedience first, with wounding

This day; but oh! ere long [smart, Huge pangs and strong

Huge pangs and strong Will pierce more near His heart.

John Milton.

#### 3282. CLOUD AND PILLAR OF FIRE.

Nehemiah ix: 12.

In cloud by day, in fire by night,
Jehovah's pillared symbol hung;
And day and night, in Israel's sight,
Its heaven-sent token earthward flung.

It rested o'er their sacred tent,
And in their camp the host abode;
It lifted thence, and onward went,
And they its desert pathway trode.

They saw it rest, they saw it rise,
The signal of Jehovah's will;
They watched it with unfailing eyes,
And struck their tents, or waited still.

Not now in columned shade or flame, Our steps, O God! Thy glory leads; But signs divine Thy will proclaim, Thy banner still Thy church precedes.

Thy light is on our pathway shed,
Thy counsel on our hearts impressed,
And by Thy guiding Spirit lead
Thy watching host move on, or rest.
Samuel Wolcott,

## 3283. CLOUDS, Christ and the. Acts i: 9.

I cannot look above and see
Yon high-piled pillowy mass
Of evening clouds, so swimmingly,
In gold and purple pass,
And think not, Lord, how Thou wast seen
On Israel's desert way
Before them, in Thy shadowy screen,
Pavilioned all the day!

Or of those robes of gorgeous hue,
Which the Redeemer wore,
When, ravished from His followers' view,
Aloft His flight He bore;
When lifted, as on mighty wing,
He curtained his ascent,
And wrapped in clouds, went triumphing
Above the firmament.

Is it a trail of that same pall
Of many-colored dyes,
That high above, o'er mantling all
Hangs midway down the skies—
Or borders of those sweeping folds
Which shall be all unfurled
About the Saviour, whom He holds
His judgment on the world?

For in like manner as He went—
My soul, hast thou forgot?—
Shall be His terrible descent,
When man expecteth not!
Strength, Son of man, against that hour,
Be to our spirits given,
When Thou shalt come again with power,
Upon the clouds of heaven!
William Croswell.

## 3284. CROSS, Attraction of the. Galatians vi: 14.

O cross, O cross of shame!
In every age the same,
Thou symbol of a shameful thing,
Meet for a slave and not a King;
Symbol of shame and loss,
Where is thy grace, O cross! [hand,
That I should bear thee thus with heart and
Where earth's rude scorners stand;
Myself a laughing-stock for thee,
A byword and a mockery?

O cross, O cross of pain! Where is to me the gain That in this bleeding heart of mine I nail each bitter nail of thine; That still with every breath
I live a life of death—
A life that is a daily dying still,
A death that may not kill,
But hour by hour and day by day
Feeds on the life it will not slay?

O cross, O cross of light,
With heavenly beauty bright!
I love and glory in thy shame;
For He I love has borne the same;
The world may scorn and threat
Her idle vengeance yet,
But I will bear thee still with heart and hand,
Though men with devils band;
For He I love is with me still,
And shame is sweet if His dear will.

G cross, O cross of joy,
O sweetness without cloy!
Still wound and pierce my bleeding heart,
For honey streams from every dart.
O crimson, crimson tree!
Still let me cling to thee;
In thy dear arms reposing day by day,
Still let me die alway;
For He I love is by my side,
And death is sweet, for He has died.

O cross, O cross of woe!
When heaven and earth shall glow,
When blazing in the eastern sky
The Son of Man's dread sign shall lie,
His sign no more of shame,
His cross a cross of flame,
To whom the gain, to whom the endless loss,
At that dread day, O cross!
To scorner or to scorned on high?
The fire shall try.
Folliott S. Pierpont.

### 3285. CROSS, The.

Colossians i: 20.

The cross is ever good,
Although with tears bedewed;
A Father's hand from heaven
This very cross has given.
Take it as children should;
What bitter is at present,
We own ere long as pleasant,
It is so good, so good!

The cross is ever fair;
And though no beauty there
The eye of sight discerneth,
Such glory round it burneth,
That watching angels wear
Sweet looks of joy and wonder
As on the cross they ponder,
It is so fair, so fair!

And with the cross is light: Before it naught aright Of thine own self thou knowest, While unto it thou owest, Of God the first true sight.

The cross in darkness finds thee,
But scatters all that binds thee:
For with the cross is light!

The cross makes all things pure:
No falsehood can endure
Its coming; guilt long hidden
Arises then unbidden;
And though severe the cure,
At sorrow's touch must perish
The sins we fain would cherish,
It makes so pure, so pure!

The cross makes man so small,
His proudest hopes must fall,
Their glory fast dispelling
The while the cross is telling
That God alone is all;
That only He is holy,
And must be worshipped solely,
Man is so small, so small!

The cross to me is dear,
It brings the Saviour near;
And worldly joy resigning,
I take it unrepining.
Lord of the cross, 'tis here
My life, my all I tender
To Thee, in full surrender,
And thus the cross is dear!

Lyra Messianica.

#### 3286. CROSS, The.

Blessed cross, hail, holy rood! Death, by thee, was first subdued When my God was crucified, When my King and Saviour died.

Queen of trees art thou, O palm! For our wounds the sovereign balm, Strong support when burdens press, Solace in our sore distress.

Tree of life, O sacred tree! Glorious sign of victory; Christ thy fruit, O tree divine! Never fruit so sweet as thine.

When before Thy judgment-seat Friend and foe at last shall meet, Jesus, then propitious be; Son of God, remember me.

Tr. by N. B. Smithers.

### 3287. CROWN OF THORNS, The.

John xix: 2-5.

If thou wilt indeed and truly
Find whereof to boast, and duly
Be with glory crowned of God,
View this coronal, think o'er it,
Track the steps of Him who bore it,
Follow in the path He trod.

For our King this emblem lowly
Bore with honor, make it holy,
On the brows divine it stood;
In this helmet He arrayed Him,
Met the ancient fiend, and laid him,
Therein triumphed on the wood.

Helmet unto him that fighteth,
Wreath of bays when victory lighteth,
Mitre for the princely brow;
First it was of thorns enwoven,
Then, on that divine head proven,
Touched Him, and is golden now.

Yea, the virtue of Christ's passion
Twined it in a nobler fashion,
Changed each prickly spur to gold:
Pierced with many sins and sorrows,
Heir to endless death, man borrows
Ease for thorns and wreath untold.

Crown compact of ills tormenting
To the sinner unrepenting
Thorny is it, rough with pain;
When the way of truth he learneth,
Straight to virgin gold it turneth,
While the heart grows pure again.

Jesu, in Thy love stand near us,
Help in our own fight, and cheer us,
Lavish Thy victorious aid;
So, we pray Thee, shape our spirit,
That we glory may inherit
Of the crown that cannot fade.
From the Latin, tr. by P S. Worsley.

#### 3288. CRUCIFIXION, Christ's.

Matthew xxvii: 35-38.

Soon as they at Mount Calvary arrived,
Where malefactors were of life deprived;
For anodyne, to criminals then used,
Of wine, with frankincense and myrrh infused,

The envious Jews, His angors to augment,
A cup of gall and vinegar present;
He, thirsty, of the odious portion sips,
And from it straight withdrew His injured
lips.

Naked they stript Him to increase disgrace, Then on the cross His frame supine they place;

His tender hands and feet with cords they retch,

And when extended to their utmost stretch, With nails, to fix Him to the tree, they gore, Of a large size, to make the wider bore:

Jesus thus nailed, the cross on high they heaved,

And that He might be with fresh torments grieved,

Each, the same moment, letting go his hand, Into the hole in which it was to stand, With such a mighty torturing jerk it fell, The malice could not be outdone by hell.

His body, which his wounds alone support, Feels now of torment the extreme offert, It racks His joints, unsockets all His bones, Each muscle in Him agonizing groans, Each artery, nerve, tendon, fibre, vein, Each atom felt strong confluential pain. But 'midst His dire convulsions, pangs, and throes.

No wrongs His charity could discompose; He pardon begs for pagan and for Jew: Father, fargive; they know not what they do.

The crime for which the malefactor bled, Was by old custom labelled o'er his head; This sole inscription Pilate chose to use: Jesus of Nazareth, the King of Jews. As He in torment hung, contemned and scorned.

God with this public witness Him adorned. Of sacred truth, though Pilate nothing knew, He gave the title to Messiah's due.

High Heaven, which could not the sad sight endure,

To see the source of light divine obscure, Its cheerful glories on a sudden shrouds, In thick, black, mournful, confluential clouds:

The sun, who of its light then wholly failed, The full-cheeked moon which hindered it, bewailed;

The spheres, which moved in harmony before, Began in groans their Maker to deplore; Sun, moon, and stars, withdrew their conscious light,

Egypt ne'er felt such horrid, dismal night; From the sixth hour until the ninth, the realm

Of darkness seemed the land to overwhelm; All nature, when the God of nature bled, Was struck with horrid, universal dread, Despairing filial God to have survived, From whose high will it origin derived. The rocks cleft, earth to hell began to quake, And to increase the fiery brimstone lake; From its dark, subterraneous stores to throw Whole mines of flaming sulphur down below; Infernal ghosts ne'er suffered, since they fell, So hot, so insupportable a hell: And all the tortured spirits cursed the day When they sent Judas. Jesus to betray;

When they sent Judas, Jesus to betray;
The graves flew open, and exposed their store,
And into bodies shook the human ore;

And into bodies shook the human ore;
The troubled sea its bed no longer kept,
But o'er its shores its inundations wept;
The temple corner-stones were seen to yield,
And to and fro the laboring fabric reeled;
The hallowed loaves were thrown the floor
about,

And the seven golden burning lamps went

The sacred incense lost its odorous scent, The awful veil was into pieces rent; [doné, The trembling priests leave holy rites un-Affrighted Levites from their stations run; Harps, psalteries, cymbals, trumpets, on the ground,

Lie bruised and broken all the temple round.
Caiaphas hid his self-upbraiding head,
The impious council were from Gazith fled;
Black horrors haunted the accursed room,
Where envious sinners hatched their Saviour's doom;

The evening lamb, which was but newly fired,

As on the cross the Lamb of God expired, Grew on the altar, on a sudden, cold, And from the grate the dying embers rolled.

The pagan soldiers trembled in their stands, Down dropped their weapons from their feeble hands,

None ever had recovered of the fright,
Had not our God restored the solar light.
Aloud the thoughtful, wise centurion cried,
The mighty Son of God is crucified;
Each envious Jew-spectator smote his breast,
And in his actions plainly Christ confessed;
They all, convicted at that moving light,
Denied Messias only out of spite;
Tyrannic sin of empire lay bereft,
The idol ghosts their tottering temples left,
Of their own fatal oracles afraid;
Which, forced by Heaven, unwelcome truth

displayed
Eden's bright cherub sheathed his two-edged
flame;

Heaven bid him open Paradise proclaim; Fear the old world into hard labor threw, It groaned till 'twas delivered of a new. Bishop Ken.

#### 3289. CRUCIFIXION, Scene of the. Luke xxiii: 33-38.

City of God! Jerusalem, Why rushes out thy living stream? The turbaned priest, the hoary seer, The Roman in his pride, are there! And thousand, tens of thousands, still Cluster round Calvary's wild hill.

Still onward rolls the living tide;
There rush the bridegroom and the bride,
Prince, beggar, soldier, Pharisee,
The old, the young, the bond, the free,
The nation's furious multitude,
All maddening with the cry of blood.

'Tis glorious morn; from height to height, Shot the keen arrows of the light; And glorious in their central shower, Palace of holiness and power, The temple on Moriah's brow Looks a new-risen sun below.

But woe to hill, and woe to vale! Against them shall come forth a wail; And woe to bridegroom and to bride! For death shall on the whirlwind ride; And woe to thee, resplendent shrine, The sword is out for thee and thine! Hide, hide thee in the heavens, thou sun, Before the deed of blood is done! Upon that temple's haughty steep Jerusalem's last angels weep; They see destruction's funeral pall, Blackening o'er Zion's sacred wall.

Like tempests gathering on the shore, They hear the coming armies roar: They see in Zion's halls of state The sign that maketh desolate; The idol-standard, pagan spear, The tomb, the flame, the massacre.

They see the vengeance fall; the chain, The long, long age of guilt and pain: The exile's thousand desperate years, The more than groans, the more than tears; Jerusalem a vanished name, Its tribe earth's warning, scoff, and shame.

Still pours along the multitude,
Still rends the heavens the shout of blood;
But in the murderer's furious van,
Who totters on? A weary man;
A cross upon his shoulder bound,
His brow, his frame, one gushing wound.

And now he treads on Calvary— What slave upon that hill must die? What hand, what heart, in guilt imbued, Must be the mountain vulture's food? There stand two victims gaunt and bare, Two culprits, emblems of despair.

Yet who the third? The yell of shame
Is frenzied at the sufferer's name. [torn,
Hands clinched, teeth gnashing, vestures
The curse, the taunt, the laugh of scorn,
All that the dying hour can sting, [King!
Are round Thee now, Thou thorn-crowned

Yet cursed and tortured, taunted, spurned, No wrath is for the wrath returned; No vengeance flashes from the eye, The sufferer calmly waits to die; The sceptre-reed, the thorny crown, Wake on that pallid brow no frown.

At last the word of death is given, The form is bound, the nails are driven: Now triumph, Scribe and Pharisee! Now Roman, bend the mocking knee! The cross is reared. The deed is done. There stands Messiah's earthly throne!

This was the earth's consummate hour, For this hath blazed the prophet's power; For this hath swept the conqueror's sword; Hath ravaged, raised, cast down, restored. Persepolis, Rome, Babylon, For this ye sank, for this ye shone!

Yet things to which earth's brightest beam Were darkness—earth itself a dream, Foreheads on which shall crowns be laid Sublime, when sun and stars shall fade: Worlds upon worlds, eternal things, Hung on Thy anguish, King of kings!

Still from II's lips no curse has come, His lofty eye has looked no doom! No earthquake burst, no angel brand, Crushes the black, blaspheming band: What say those lips, by anguish riven? "God, be my murderers forgiven!"

He dies! in whose high victory
The slayer, death himself, shall die.
He dies! by whose all-conquering tread
Shall yet be crushed the serpent's head;
From his proud throne, to darkness hurled,
The God and tempter of the world.

He dies! Creation's awful Lord,
Jehovah, Christ, eternal word!
To come in thunder from the skies,
To bid the buried world arise;
The earth his footstool; heaven His throne;
Redeemer! may Thy will be done!

George Croly.

#### 3290. CRUCIFIXION, The.

Mark xv: 24-28.

Sunlight upon Judea's hills!
And on the waves of Galilee,
On Jordan's stream, and on the rills
That feed the dead and sleeping sea.
Most freshly from the greenwood springs
The light breeze on its scented wings;
And gayly quiver in the sun,
The cedar tops of Lebanon!

A few more hours, a change hath come!
The sky is dark without a cloud!
The shouts of wrath and joy are dumb,
And proud knees unto earth are bowed.
A change is on the hill of Death,
The helmed watchers pant for breath,
And turn with wild and maniac eyes,
From the dark scene of sacrifice!

That Sacrifice!—the death of Him,
The High and ever Holy One!
Well may the conscious Heaven grow dim
And blacken the beholding sun.
The wonted light hath fled away,
Night settles on the middle day,
And earthquake from his caverned bed
Is waking with a thrill of dread!

The dead are waking underneath!
Their prison door is rent away!
And, ghastly with the seal of death,
They wander in the eye of day;
The temple of the cherubim,
The house of God is cold and dim;
A curse is on its trembling walls,
Its mighty veil asunder falls!

Well may the cavern-depths of earth Be shaken, and her mountains nod; Well may the sheeted dead come forth
To gaze upon a suffering God!
Well may the temple-shrine grow dim,
And shadows veil the cherubim,
When He, the chosen one of Heaven,
A sacrifice for guilt is given!

And shall the sinful heart alone
Behold unmoved the atoning hour,
When Nature trembles on her throne,
And Death resigns his iron power?
Oh, shall the heart, whose sinfulness
Gave keenness to His sore distress,
And added to His tears of blood,
Refuse its trembling gratitude!

John G. Whittier.

#### 3291. CRUCIFIXION, The.

John xix: 18-24.

O'erwhelmed in depths of woe, Upon the tree of scorn, Hangs the Redeemer of mankind, With racking anguish torn.

See how the nails those hands
And feet so tender rend!
See down His face, and neck, and breast,
His sacred blood descend!

Hark! With what awful cry
His spirit takes its flight;
That cry, it pierced His mother's heart,
And whelmed her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains, quake;
The veil is rent in two.

The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe,
Their Maker's death bewail.

Shall man alone be mute?

Come, youth! Come, hoary hairs!

Come, rich and poor! Come, all mankind!

And bathe those feet in tears.

Come! fall before His cross
Who shed for us His blood;
Who died the victim of pure love,
To make us sons of God.

Jesus, all praise to Thee,
Our joy and endless rest!
Be Thou our guide while pilgrims here,
Our crown amid the blest.

Lyra Catholica.

#### 3292. CRUCIFIXION, The.

Matthew xxv: 47-50. The stones they raise, Life's hope decays; With insults greeted And woes repeated,

Affection gone, Woe stands alone; Who suffers this? Oh tell! 'Tis He who loves so well.

Lights darkened all,
The stone-showers fall,
The wild winds blowing,
His long hair flowing,
His eyes are wet,
Thorns wound His feet.
Who suffers this? Oh tell!
'Tis He who loves so well.

Perplexed the road, His breast a load; His heart is torn; The world in scorn,— The flowers are faded, The sun is shaded, Who suffers this? Oh tell! 'Tis He who loves so well.

What weary sighs,
And weeping eyes,
And plaints forbid,
And glories hid,
And absence drear
From friends sincere.
Who suffers this? Oh, tell!
'Tis He who loves so well.

A clouded star,
A journey far,
A fearful doom,
A day of gloom;
The path mistaken,
By all forsaken.
Who suffers this? Oh tell!
'Tis He who loves so well.
Maria Doceo, tr. by J. Bowring.

### 3293. "ORUCIFY HIM!"

Luke xxiii: 21.

At the bar of Pilate, bound,
Falsely tried, and marred and crowned,
Jesus meekly, dumbly stood,
Pleading with the multitude.
Vainly plead His suffering,
Vainly looked He more than king;
Loudly rose their bitter cry:
"Crucify Him! Crucify!"

Him they hated without cause;
Loyal He to all their laws;
His a life of word and deed
Sacrificed to human need.

Full His fellowship with God,
Right and true the path He trod;
Yet against Him stormed the cry—
"Crucify Him! Crucify!"

What the revelation here Of the ruin, far and near,

Wrought to man, without, within, By the cruel course of sin!
What the disregard for life,
What the envy, blindness, strife,
What the murder in the cry!—
"Crucify Him! Crucify!"

Sin revealed in what it would 'Gainst communion with the Good, 'Gainst the manifesting Light, 'Gainst the will of throned Right, Hurling all the might of hell 'Gainst this one, Immanuel; Mean the cross, the rage, the cry: "Crucify Him! Crucify!"

Break with sin, O brother! break,
For thy own and heaven's sake;
Arm against it, brother, arm,
Only sin can do thee harm;
Hate it, brother, fear and shun,
Sin defies the Holy One;
Join not, brother, in the cry;
"Crucify Him! Crucify!"

James Madison Williams.

#### 3294. DANIEL.

Daniel xii: 13.

Son of sorrow, doomed by fate To a lot most desolate; To joyless youth and childless age, Last of thy father's lineage: Blighted being! whence hast thou That lofty mien and cloudless brow?

Ask'st thou whence that cloudless brow? Bitter is the cup, I trow;
A cup of weary well-spent years,
A cup of sorrows, fasts and tears,
That cup whose virtue can impart
Such calmness to the troubled heart.

Last of his father's lineage, he, Many a night on bended knee, In hunger many a livelong day, Has striven to cast his slough away: Yea, and that long prayer is granted, Yea, his soul is disenchanted.

O blest above the sons of men! For thou with more than prophet's ken, Deep in the secrets of the tomb, Hast read thine own, thine endless doom, Thou, by the hand of the Most High, Art sealed for immortality.

So may I read thy story right,
And in my flesh so tame my spright,
That when the mighty ones go forth,
And from the east and from the north
Unwilling ghosts shall gathered be,
I in my lot may stand with thee.

Lyra Apostolica.

### 3295. DANIEL.

Daniel i: 19.

We sit beside the streams of Babylon, 'Neath willowy shades, and hang our harps thereon,

Remembering Zion. What strong cords of love

Shall bind the exile to his home above? Loved intercessor, thou the arts canst tell Which draw from heaven that all-constraining spell:

Whether thou sitt'st by Hiddekel's broad stream,

Or where on Ulai sleeps the noonday beam; Or stand'st with outstretched hands in palace

Where fiery characters night's shades appall. It is in steadfast prayer, the earnest eyes Set toward the living temple of the skies; Stern hardihood, 'mid fasts and watches won, And that pure lamp that shall outshine the sun,

The virgin soul—these, in thy breast inurned, All glowing thoughts to love seraphic turned: Until an ear in wakeful trance was given, Converse to hold with pursuivants of heaven; An eye, the shapes in Time's dark womb to

And see amid the clouds the Son of man; A better boon than sons or daughters fair, To find a place within God's house of prayer. Isaac Williams.

#### 3296. DANIEL, Deliverance of. Daniel vi : 16-24.

Darius.See that den! There Daniel met the furious lions' rage! There were the patient martyr's mangled

Torn piecemeal! Never hide thy tears, Araspes;

'Tis virtuous sorrow, unalloyed, like mine, By guilt and fell remorse! Let us approach; Who knows but that dread Power, to whom he prayed

So often and so fervently, has heard him! [He goes to the mouth of the den.

O Daniel, servant of the living God!

He whom thou hast served so long, and loved so well,

From the devouring lion's famished jaws, Can he deliver thee?

He can-he has. Daniel.

Darius. Methought I heard him speak! Araspes. O wond'rous force

Of strong imagination! Were thy voice Loud as the trumpet's blast, it could not wake him

From that eternal sleep!

Daniel. [In the den] Hail, King Darius! The God I serve has shut the lions' mouths To vindicate my innocence.

Darius. He speaks!

He lives!

Araspes. 'Tis no illusion; 'tis the sound Of his known voice.

Darius. Where are my servants? Haste! Fly, swift as lightning, free him from the den:

Release him, bring him hither! break the seal

Which keeps him from me! See, Araspes! look!

See the charmed lions! Mark their mild demeanor:

Araspes, mark! they have no power to hurt him!

See how they hang their heads and smooth their fierceness

At his mild aspect!

Who that sees this sight, Araspes. Who that in after times shall hear this told, Can doubt if Daniel's God be God indeed?

Darius. None, none, Araspes! Araspes. Ah, he comes, he comes!

### [Enter Daniel.]

Daniel. Hail, great Darius! Darius. Dost thou live indeed!

And live unhurt?

O miracle of joy! Araspes.

Darius. I scarce can trust my eyes! How didst thou 'scape?

Daniel. That bright and glorious Being, who vouchsafed

Presence divine when the three martyred brothers

Essayed the caldron's flame, supported me! E'en in the furious lions' dreadful den, The prisoner of hope, even then I turned To the stronghold, the bulwark of my strength,

Ready to hear and mighty to redeem!

Hannah More.

## 3297. DANIEL, Fidelity of.

Daniel vi: 10.

Araspes. O holy Daniel! prophet, father, friend,

I come the wretched messenger of ill! Thy foes complot thy death. For what can

This new-made law, extorted from the king Almost by force? What can it mean, O Daniel!

But to involve thee in the toils they spread To snare thy precious life?

How! was the king Daniel.

Consenting to this edict? Araspes.They surprised

His easy nature; took him when his heart Was softened by their blandishments. They

The mask of public virtue to deceive him. Beneath the specious name of general good, They wrought him to their purposes: no time

Allowed him to deliberate. One short hour, Another moment, and his soul had gained Her natural tone of virtue.

Daniel.That great Power Who suffers evil only to produce

115

Some unseen good, permits that this should | Shall Daniel, shall the servant of the Lord, be; | A veteran in His cause, long trained to know

And He permitting, I well pleased resign. Retire, my friend: this is my second hour Of daily prayer. Anon we'll meet again. Here in the open face of that bright sun Thy fathers worshipped, will I offer up, As is my rule, petitions to my God, For thee, for me, for Solyma, for all!

Araspes. Oh, stay, what mean'st thou? sure thou hast not heard

The edict of the king? I thought but now Thou knew'st its purport. It expressly says, That no petition henceforth shall be made For thirty days, save only to the king; Nor prayer nor intercession shall be heard Of any God or man, but of Darius.

Daniel. And think'st thou then my reverence for the king,

Good as he is, shall tempt me to renounce My sworn allegiance to the King of kings? Hast thou commanded legions? strove in battle,

Defied the face of danger, mocked at death In all its frightful forms, and tremblest now? Come learn of me: I'll teach thee to be bold, Though sword I never drew. Fear not, Araspes,

The feeble vengeance of a mortal man, Whose breath is in his nostrils; for wherein Is he to be accounted of? but fear The awakened vengeance of the living Lord, He who can plunge the everlasting soul In infinite perdition!

Araspes. Then, O Daniel! If thou persist to disobey the edict, Retire and hide thee from the prying eyes Of busy malice!

Daniel. He who is ashamed To vindicate the honor of his God, Of him the living Lord shall be ashamed When He shall judge the tribes!

Araspes. Yet, oh, remember! Oft have I heard thee say the secret heart Is fair devotion's temple; there the saint, E'en on that living altar, lights the flame Of purest sacrifice, which burns unseen, Not unaccepted. I remember, too, When Syrian Naaman by Elisha's hand Was cleansed from foul pollution, and his mind

Enlightened by the miracle, confessed
The Almighty God of Jacob, that he deemed
No flagrant violation of his faith
To bend at Rimmon's shrine; nor did the
Forbid the rite external.

[seer

Daniel. Know, Araspes,
Heaven designs to suit our trials to our
strength;

A recent convert, feeble in his faith, Naaman, perhaps, had sunk beneath the weight

Of so severe a duty. Gracious Heaven
Forbears to bruise the reed or quench the
flax

When feeble and expiring. But shall I,

Shall Daniel, shall the servant of the Lord,
A veteran in His cause, long trained to know
And do His will, long exercised in woe,
Bred in captivity and born to suffer—
Shall I, from known, from certain duty
shrink

To shun a threatened danger? O Araspes! Shall I, advanced in age, in zeal, decline? Grow careless as I reach my journey's end, And slacken in my pace, the goal in view? Perish discretion, when it interferes With duty! Perish the false policy Of human wit, which would commute our safety

With God's eternal honor! Shall His law Be set at nought that I may live at ease? How would the heathen triumph should I fall

Through coward fear! How would God's enemies

Insultingly blaspheme!

Araspes. Yet think a moment.
Daniel. No!

Where evil may be done, 'tis right to ponder; Where only suffered, know the shortest pause Is much too long. Had great Darius paused, This ill had been prevented. But for me, Araspes, to deliberate is sin.

Araspes. Think of thy power, thy favor with Darius;

Think of thy life's importance to the tribes, Scarce yet returned in safety. Live, oh! live, To serve the cause of God.

Daniel. God will Himself Sustain His righteous cause. He knows to

Fit instruments to serve Him. Know, Araspes,

He does not need our crimes to help His

Nor does His equitable law permit
A sinful act, from the preposterous plea
That good may follow it. For me, my
friend,

The spacious earth holds not a bait to tempt me.

What would it profit me if I should gain Imperial Ecbatan, the extended land Of fruitful Media, nay, the world's wide empire,

If mine eternal soul must be the price?
Farewell, my friend! time presses; I have

Some moments from my duty to confirm
And strengthen thy young faith! Let us
fulfil

What Heaven enjoins, and leave to Heaven th' event! Hannah More.

#### 3298. DANIEL IN CAPTIVITY.

How changed our fate!
Not for myself, O Judah! but for thee,
I shed these tears of joy. For I no more
Must view the cedars which adorn the brow
Of Syrian Lebanon; no more shall see
Thy pleasant stream, O Jordan; nor the flocks

Which whiten all the mountains of Judea; No more these eyes delighted shall review Or Carmel's heights or Sharon's flowery vales.

I must remain in Babylon! So Heaven,
To whose awards I bow me, has decreed.
I ne'er shall see thee, Salem! I am old;
And few and toilsome are my days to come.
But we shall meet in those celestial climes,
Compared with which created glories sink;
Where sinners shall have power to harm no
more.

And martyred virtue rests her weary head. Though ere my day of promised grace shall come.

I shall be tried by perils strange and new; Nor shall I taste of death, so have I learned, Till I have seen the captive tribes restored. Hannah More.

## 3299. DANIEL IN THE DEN OF LIONS.

Daniel vi: 16-24.

God of Daniel, hear my prayer,
And let Thy power be seen;
Stop the lion's mouth, and bear
Me safe out of his den:
Save me in this dreadful hour;
Earth and hell and nature join,
All stand ready to devour
This helpless soul of mine.

No way to escape, I see
The sure-approaching death;
Vain are all my hopes to flee
Out of the lion's teeth;
In the mire of sin I lie,
In the dungeon of despair;
Hear my lamentable cry,
O God of Daniel, hear!

Thee I serve, my Lord, my God,
In me Thy power display,
Save me, save me, and defraud
The lion of his prey.
Angel of the covenant,
Jesus mighty to retrieve,
Let Him to my help be sent;
In Jesus I believe.

Save me for Thine own great name,
That all the world may know
Daniel's God is still the same,
And reigns supreme below.
Him let all mankind adore,
Spread His glorious name abroad;
Tremble all, and bow before
The great, the living God.

Absolute, unchangeable,
O'er all His works He reigns;
His dominion cannot fail,
But undisturbed remains;
His dominion standeth fast,
Is when time no more shall be,
Still shall His dominion last
Through all eternity.

He delivers by His love,

He rescues souls from death;
Signs He works in heaven above,
And signs in earth beneath;
Daniel He doth every hour

From the lion's paw retrieve:
I am saved from Satan's power,
And lo! by grace I live.

J. and C. Wesley.

## 3300. DANIEL, Prayers of. Daniel vi: 10.

Imperial Persia bowed to his wise sway,
A hundred provinces his daily care;
A queenly city with its gardens fair [away.
Smiled round him, but his heart was far
Forsaking pomp and power "three times a
day"

For chamber lone, he seeks his solace there; Through windows opening westward floats his prayer,

Towards the dear distance where Jerusalem lay.

So let me morn, noon, evening, steal aside, And, shutting my heart's door to earth's vain pleasure

And manifold solicitudes, find leisure
The windows of my soul to open wide
Towards that blest city and that heavenly
treasure,

Which past these visible horizons hide.

R. Wilton.

### 3301. DANIEL'S BAND.

Daniel iii: 16.

Standing by a purpose true, Heeding God's command, Honor them, the faithful few! All hail to Daniel's Band!

Many mighty men are lost,
Daring not to stand,
Who for God had been a host
By joining Daniel's Band.

Many giants great and tall,
Stalking through the land,
Headlong to the earth would fall,
If met by Daniel's Band.

Hold the gospel banner high!
On to vict'ry grand!
Satan and his host defy,
And shout for Daniel's Band.
P. P. Bliss.

#### 3302. DAVID, Call of.

1 Samuel xvi: 12.

Latest born of Jesse's race,
Wonder lights thy bashful face,
While the prophet's gifted oil
Seals thee for a path of toil.
We, thy angels, circling round thee,
Ne'er shall find thee as we found thee,
When thy faith first brought us near
In thy lion-fight severe.

Go! and 'mid thy flocks awhile, At thy doom of greatness smile; Bold to bear God's heaviest load, Dimly guessing of the road— Rocky road, and scarce ascended, Though thy foot be angel-tended; Double praise thou shalt attain, In royal court and battle plain.

Then comes heart-ache, care, distress, Blighted hope and loneliness; Wounds from friend and gifts from foe, Dizzied faith, and guilt and woe, Loftiest aims by earth defiled, Gleams of wisdom sin-beguiled, Sated power's tyrannic mood, Counsels shared with men of blood, Sad success, parental tears, And a dreary gift of years.

Strange that guileless face and form To lavish on the scarring storm! Yet we take thee in thy blindness, And we harass thee in kindness; Little chary of thy fame—
Dust unborn may bless or blame; But we mould thee for the root, Of man's promised healing fruit, And we mould thee hence to rise As our brother to the skies.

John H. Newman.

### 3303. DAVID, Choice of. 2 Samuel xxiv: 10-17.

O Lord our God! how wonderful
That Thy dread wrath should be—
Thou, in Thy strength—more merciful
Than beings frail as we!
Yea, rather would I brave Thy might,
The thunder, fire, and storm,
The bared arm of the Infinite,
Than man, the cruel worm.

"I feel my sin, I choose my doom,
I trust Thee though Thou slay;
Ten thousand midnights cannot gloom
Thy pity's tender ray:
Wroth art Thou with us now, and deep,
Deep must our sufferings be,
Butthrough Thy vengeance' 'sternest sweep'
I'll trust to none but Thee.

"Take back my choice, thou man of God,
And pray when thou hast done:
The sword is ravenous for blood,
Though wielded by a son;
And famine with its silent sting,
That dull, slow serpent foe;
God, let Thy angel spread His wing,
And through my kingdom go!"

'Twas said, and pestilence went forth
To reap for death and hell,
To make a garner of the earth
Where'er his sickle fell.

No step was heard; he spake no word:
All silently wrought he,
Like a laborer grim, till the twilight dim,
And again with the sun rose he.

He strode along, a conqueror,
By his single power, of more
Than thrice ten thousand warriors
E'er slew 'mid battle's roar:
Yet not a banner round him wreathed,
The trump was blown by none;
He only stepped, he only breathed,
Breathed once, and life was gone.

He strode along, the breadth and length
Of Judah prostrate lay,
Its myriad hopes, its gathered strength,
His work was but to slay!
And captives weary of the light,
And babes unused to sigh.
And old mailed warriors in their might,
Their work was but to die.

Two days, two nights, and then a voice
Bade the avenger cease;
He heard the word, he sheathed his sword,
And Israel slept in peace!
O Lord our God! how wonderful
That Thy dread wrath should be—
Thou, in Thy strength—more merciful
Than beings frail as we!

Maria J. Jewsbury.

#### 3304. DAVID, Death of.

1 Chronicles xxix: 26-28.

Thus David slept, the great, the wise, the good;

The man who long, by Heaven's appointment, stood

His country's friend; who met the giant foe, While yet a ruddy youth, and laid him low; The patriot prince, who guided Israel's bands With firm integrity and skilful hands; The holy seer, who, rapt to future times, Sang of Messiah dying for the crimes Of countless ages—his illustrious Son, His glorious deeds, His reign on earth begun; The sacred hand, who oft attuned the lyre To themes prophetic, with a prophet's fire; He who with Israel's God communed, and wept

O'er Israel's wrongs, and Israel's honor kept, A trust inviolate, from men of blood: Great David softly slept—he slept in God, "Of honors, days, and riches full; a calm release!

And to his fathers laid," reposed in peace.

Bishop.

### 3305. DAVID, Exploits of.

1 Samuel xvii : 34 37.

David. This youthful arm has been imbrued in blood,

Though yet no blood of man has ever stained Thy servant's occupation is a shepherd. [it.

With jealous care I watched my father's Impregnable appears the shield A brindled lion and a furious bear [flock: Forth from the thicket rushed upon the fold, Seized a young lamb, and tore their bleating spoil.

Urged by compassion for my helpless charge, I felt a new-born vigor nerve my arm, And, eager, on the foaming monsters rushed. The famished lion by his grizzly beard Enraged I caught, and smote him to the ground.

The panting monster, struggling in my gripe, Shook terribly his bristling mane, and lashed His own gaunt, gory sides; fiercely he

His gnashing teeth, and rolled his starting

Bloodshot with agony; then, with a groan That waked the echoes of the mountain, died.

Nor did his grim associate 'scape my arm; Thy servant slew the lion and the bear; I killed them both, and bore their shaggy spoils

In triumph home: and shall I fear to meet The uncircumcised Philistine? No: that God Who saved me from the bear's destructive

And hungry lion's jaw, will not He save me From this idolater?

He will! He will! Go, noble youth! be valiant and be blessed! The God thou serv'st will shield thee in the

And nerve thy arm with more than mortal Hannah More. strength.

#### 3306. DAVID, Five Smooth Stones of. 1 Samuel xvii: 40.

Ready for battle's grim array, Encamped two hostile armies lay— Now trumpet sounds and drum; But still from yonder mountain's side, Though signs there are of martial pride,

None armed for combat come. A mighty champion's standing here, And all his form gigantic fear: Fierce is his look, his challenge loud; Pale terror haunts the fainting crowd.

His height six cubits and a span, By half he passes mortal man.

Who can his stature reach? The very love God gives of life To turn from such unequal strife

Would all but madmen teach. Thus argue still the worldly wise, Forever seeing mountains rise, And trembling lest a little breath Should swell into the storm of death.

A brazen helmet on his head Nods terrible, and plates are spread Of polished brass around; Of stature vast he treads the earth, Like offspring of some monstrous birth, And shakes the solid ground.

One bears before him on the field; His hands, like hazel wand, uprear Of dreadful length his iron spear.

Methinks I trace in him again The great arch-enemy of men, In verse immortal told: He when his fury fiercest burned From armory celestial turned-And why art thou less bold? 'Twas angels and an arm divine Repulsed him then: such arms are thine; The soldiers of a heavenly King To combat heavenly weapons bring.

Thou who in youth hast often read, Salvation sure shall fence the head, True peace the feet defend; Strong faith, resisting every dart With ample shield, fence every part, And round thy steps descend  $^{5}$ His simple word to thee is "Stand! Girt round with truth, and in thy hand Tight grasp, to serve for spear and sword, The two-edged falchion of His Word."

There's but one secret in the fight— The trusting to Another's might; For, strange as it may seem, Whoe'er shall to the lists descend, Though armed in proof, without this friend, Will find his strength a dream. We wrestle not with things of earth, But subtle foes of airy birth: Who combats in that shadowy field

He who this champion vast withstood Thought not e'en royal armor good Whose temper was unknown; But, mindful of a former strife, Trusted who then preserved his life Would still with triumph crown. Now first, ere join we in the fray, A moment each in earnest pray; Together turn we then and look For five smooth pebbles in the brook.

Must more than mortal weapons wield.

Inquire you where that river flows? On Sinai first the fountain rose, Then Judah's valleys laves, Till, mixing with the waters free, From one small well in Galilee It swelled to mightiest waves: And still with never-ceasing song It rolls majestical along, Fountain of peace in every land, Or Zembla's ice, or Afric's sand.

One stone resplendent o'er the rest, Fit jewel for an angel's breast, Shines bright in cold or heat; And not in all yon eastern train, 'Mid mines of gold where sultans reign, May such your vision meet:

No larger than the mustard's seed, From it such lustrous rays proceed; Where'er Faith's lucid sparkles shine They make whate'er they touch divine.

Fragment of some unshaken rock
This seems, whose force may bear the shock
Of tempest and of tide;
And though, perchance, of rougher face,
It stands with more enduring grace
Than smoother works of pride:
If placed beside the waters' brink,
Who treads on it shall never sink;
Wild though the waves of sorrow roll,
They may not whelm the patient soul.

In the clear depths another lies
Of which secure a shaft may rise
Ascending day by day;
Upright and pure, the busy morn
Shines on it from the early dawn,
Till gleams the evening ray;
Contented with the rules of old,
It seeks no adventitious gold
Of man's device. Thus spake the Lord:
Obedience asks no further word.

Goodly thy structure: clouds will form
And shroud it with the coming storm;
Perchance thy heart may quail,
The pillar of obedience rock
Unsteady 'neath the thunder shock,
Well-nigh the basement fail;
Faith's jewel will its light supply
More radiant through its bright ally:
Who could with earthly sorrow cope
Unlighted by the gleams of hope?

Now all seems polished, fixed, secure, Rock, pillar, jewel to endure
And shine through years to come;
Yet somewhat still deficient seems,
A warmer glow to shed its beams
On neighbor and on home:
It shines with such diffusive ray,
Ne'er on one spot its glories stay;
Base, column, capital above,
All sparkle with the rays of love.

Oh might I such a temple rise,
Compact with what the Lord supplies,
The unction of His grace!
Oh might my life henceforward be
Pure, straight, from worldly follies free,
Steadfast in its own place!
Patient myself, with active zeal,
True love that can for others feel,
With hope still cheerful in my breast,
And faith in an eternal rest.

**3307.** DAVID, Goliath and.

1 Samuel xvii: 38-52.

He lays his mantle by, and shepherd's crook, And dons the cumbrous armor of the king, One moment; then resumes his well-proved sling,

J. M. King.

And simple pebbles rounded by the brook.
On wings of faith and prayer the "smooth stone" took

Its fatal flight, urged by the circling string; And the prone giant's shield and helmet ring Hollow, and earth at his loud downfall shook. So with one promise from the sacred pages, The streams whereof make glad the Church below,

One text worn smooth by use of rolling ages, Our soul's strong enemy we overthrow; Faith in God's Word the help of God en-

And "It is written" puts to flight the foe.

R. Wilton.

3308. DAVID, Goliath and. 1 Samuel xvii.

Who is this gigantic foe
That proudly stalks along,
Overlooks the crowd below,
In brazen armor strong?
Loudly of his strength he boasts,
On his sword and spear relies;
Meets the God of Israel's hosts,
And all their force defies.

Tallest of the earth-born race,
They tremble at his power,
Flee before the monster's face,
And own him conqueror.
Who this mighty champion is,
Nature answers from within;
He is my own wickedness,
My own besetting sin.

In the strength of Jesu's name
I with the monster fight;
Feeble and unarmed I am,
But Jesus is my might.
Mindful of His mercies past,
Still I trust the same to prove;
Still my helpless soul I cast
On His redeeming love.

With my sling and stone I go
To fight the Philistine;
God hath said it shall be so,
And I shall conquer sin;
On His promise I rely,
Trust in an Almighty Lord,
Sure to win the victory,
For He hath spoke the word.

In the strength of God I rise,
I run to meet my foe;
Faith the word of power applies,
And lays the giant low.
Faith in Jesu's conquering name
Slings the sin-destroying stone,
Points the word's unerring aim,
And brings the monster down.

Rise, ye men of Israel, rise! Your routed foe pursue; Shout His praises to the skies Who conquers sin for you. Jesus doth for you appear,
He His conquering grace affords,
Saves you, not with sword and spear,
The battle is the Lord's.

Every day the Lord of Hosts
His mighty power displays;
Stills the proud Philistine's boasts,
The threatening Gittite slays;
Israel's God, let all below
Conqueror over sin proclaim;
Oh that all the earth might know
The power of Jesu's name.

J. and C. Wesley.

### 3309. DAVID, Grief of.

2 Samuel xvii: 15-23.

And robed himself, and prayed. The in-

mates, now,
Of the vast palace were astir, and feet
Glided along the tessellated floors

With a pervading murmur, and the fount,
Whose music had been all the night unheard,

Played as if light had made it audible;
And each one, waking, blessed it unaware.
The fragrant strife of sunshine with the
morn

Sweetened the air to ecstasy! and now
The king's wont was to lie upon his couch
Beneath the sky-roof of the inner court,
And, shut in from the world, but not from
heaven,

Play with his loved son by the fountain's lip;
For, with idolatry confessed alone,
To the rapt wires of his reproofless harp,
He loved the child of Bathsheba. And when
The golden selvedge of his robe was heard
Sweeping the marble pavement, from within
Broke forth a child's laugh suddenly, and
words—

Articulate, perhaps, to his heart only—Pleading to come to him. They brought the boy,

An infant cherub, leaping as if used To hover with that motion upon wings, And marvellously beautiful! His brow Had the inspired up-lift of the king's, And kingly was his infantine regard.

It was the morning of the seventh day.

A hush was in the palace, for all eyes,
Had woke before the morn; and they who
drew

The curtains to let in the welcome light

Moved in their chambers with unslippered

feet.

And listened breathlessly. And still no stir!
The servants who kept watch without the
door

Sat motionless; the purple casement-shades From the low windows had been rolled away.

To give the child air; and the flickering light | Whispered together.

That, all the night, within the spacious court,

Had drawn the watcher's eyes to one spot only,

Paled with the sunrise and fled in.

And hushed

With more than stillness was the room where lay

The king's son on his mother's breast. His locks

Slept at the lips of Bathsheba unstirred—
So fearfully, with heart and pulse kept down,
She watched his breathless slumber. The
low moan

That from his lips all night broke fitfully Had silenced with the daybreak; and a smile—

Or something that would fain have been a

Played in his parted mouth; and though his lids

Hid not the blue of his unconscious eyes,
His senses seemed all peacefully asleep,
And Bathsheba in silence blessed the morn,
That brought back hope to her! But when
the king

Heard not the voice of the complaining child,

Nor breath from out the room, nor foot astir, But morning there, so welcomeless and still, He groaned and turned upon his face. The nights

Had wasted and the mornings come; and days

Crept through the sky, unnumbered by the king,

Since the child sickened; and without the door,

Upon the bare earth prostrate, he had lain, Listening only to the moans that brought Their inarticulate tidings, and the voice Of Bathsheba, whose pity and caress, In loving utterance all broke with tears, Spoke as his heart would speak if he were there,

And filled his prayer with agony. O God!
To Thy bright mercy-seat the way is far!
How fail the weak words while the heart
keeps on!

And when the spirit, mournfully, at last, Kneels at Thy throne, how cold, how distantly

The comforting of friends falls on the ear, The anguish they would speak to, gone to Thee!

But suddenly the watchers at the door Rose up, and they who ministered within Crept to the threshold and looked earnestly Where the king lay. And still, while Bathsheba

Held the unmoving child upon her knees, The curtains were let down, and all came forth,

And, gathering with fearful looks apart, Whispered together.

And the king arose
And gazed on them a moment, and with voice
Of quick, uncertain utterance, he asked,
"Is the child dead?" They answered, "He
is dead!"

But when they looked to see him fall again Upon his face, and rend himself and weep— For, while the child was sick, his agony Would bear no comforters, and they had thought

His heartstrings with the tidings must give wav—

Behold! his face grew calm, and, with his

Gathered together like his kingly wont, He silently went in.

And David came,
Robed and anointed, forth, and to the house
Of God went up to pray. And he returned,
And they set bread before him, and he ate;
And when they marvelled, he said, "Wherefore mourn?

The child is dead, and I shall go to him, But he will not return to me."

Nathaniel Parker Willis.

### 3310. DAVID, Harp of.

1 Samuel xvi : 23.

The harp the monarch minstrel swept,
The king of men, the loved of heaven,
Which music hallowed while she wept
O'er tones her heart of hearts had given,
Redoubled be her tears, its cords are riven!
It softened men of iron mould,
It gave them virtues not their own;
No ear so dull, no soul so cold,
That felt not, fired not to the tone, [throne.
Till David's lyre grew mightier than his

It told the triumphs of our King,
It wafted glory to our God;
It made our gladdened valleys ring,
The cedars bow, the mountains nod;
Its sound aspired to heaven, and there abode!
Since then, though heard on earth no more,
Devotion, and her daughter, Love,
Still bid the bursting spirit soar
To sounds that seem as from above,
In dreams that day's broad light cannot remove.

Lord Byron.

### 3311. DAVID NUMBERING THE PEOPLE.

2 Samuel xxiv: 14.

If e'er I fall beneath Thy rod,
As through life's snares I go,
Save me from David's lot, O God!
And choose Thyself the woe.

How should I face Thy plagues? which scare, And haunt, and stun, until The heart or sinks in mute despair, Or names a random ill.

If else . the guide in David's path, Who chose the holier pain; Satan and man are tools of wrath,
An angel's scourge is gain.

John H. Newman.

**3312.** DAVID, Offering of. 2 Samuel 23: 13-17.

Faint on Rephaim's sultry side
Sat Israel's warrior king;
"Oh for one draught," the hero cried,
"From Bethlehem's cooling spring!
From Bethlehem's spring, upon whose brink
My youthful knee bent down to drink!

"I know the spot, by yonder gate, Beside my father's home, Where pilgrims love at eve to wait, And girls for water come. Oh for that healing water now, To quench my lip, to cool my brow!

"But round that gate, and in that home, And by that sacred well, Now hostile feet insulting roam, And impious voices swell. The Philistine holds Bethlehem's halls, While we pine here beneath its walls."

Three gallant men stood nigh, and heard
The wish their king expressed;
Exchanged a glance, but not a word,
And dashed from 'midst the rest.
And strong in zeal, with ardor flushed,
They up the hill to Bethlehem rushed.

The foe fast mustering to attack,
Their fierceness could not rein,
No friendly voice could call them back.
"Shall David long in vain?
Long for a cup from Bethlehem's spring,
And none attempt the boon to bring?"

And now the city gate they gain,
And now in conflict close;
Unequal odds! three dauntless men
Against unnumbered foes.
Yet through their ranks they plough their
Like galleys through the ocean spray. [way,

The gate is forced, the crowd is passed;
They scour the open street;
While hosts are gathering fierce and fast,
To block up their retreat.
Haste back, haste back, ye desperate three,
Or Bethlehem soon your grave must be!

They come again, and with them bring
Nor gems nor golden prey;
A single cup from Bethlehem's spring
Is all they bear away,
And through the densest of the train
Fight back their glorious way again.

O'er broken shield and prostrate foes
They urge their conquering course.
Go try the tempest to oppose,
Arrest the lightning's force;
But hope not, pagans, to withstand
The shock of Israel's chosen band!

Hurrah! hurrah! again they're free;
And 'neath the open sky,
On the green turf, they bend the knee,
And lift the prize on high;
Then onward through the shouting throng
To David bear their spoil along.

All in their blood and dust they sink
Full low before their king.
"Again," they cry, "let David drink
Of his own silver spring;
And if the draught our lord delight,
His servants' toil 'twill well requite."

With deep emotion David took
From their red hands the cup,
Cast on its stains a shuddering look,
And held it heavenward up.
"I prize your boon" evel simed the l

"I prize your boon," exclaimed the king, But dare not taste the draught you bring.

"I prize the zeal that perilled life
A wish of mine to crown;
I prize the might that in the strife
Bore foes by thousand down;
But dare not please myself with aught
By Israel's blood and peril bought.

"To Heaven the glorious spoil is due,
And His the offering be
Whose arm has borne you safely through,
My brave, but reckless, three!"
Then on the earth the cup he poured,
A free libation to the Lord.

There is a well in Bethlehem still,
A fountain, at whose brink
The weary soul may rest at will,
The thirsty stoop and drink:
And unrepelled by foe or fence
Draw living waters freely thence.

Oh! did we thirst, as David then,
For this diviner spring;
Had we the zeal of David's men
To please a higher King;
What precious draughts we thence might
What holy triumphs daily gain! [drain,
Henry Francis Lyte.

#### 3313. DAVID, Offering of.

1 Chronicles xi: 15-19.

Watch-fires are blazing on hill and plain; The noonday light is restored again; There are shining arms in Raphaim's vale, And bright is the glitter of clanging mail.

The Philistine hath fixed his encampment here;

Afar stretch his lines of banner and spear, And his chariots of brass are ranged side by side,

And his war steeds neigh loud in their trappings of pride.

His tents are placed where the waters flow; The sun hath dried up the springs below, And Israel hath neither well nor pool, The rage of her soldiers' thirst to cool.

In the cave of Adullam King David lies, Overcome with the glare of the burning skies; And his lip is parched and his tongue is dry, But none can the grateful draught supply.

Though a crowned king, in that painful hour One flowing cup might have bought his power.

What worth, in the fire of thirst, could be The purple pomp of his sovereignty?

But no cooling cup from river or spring To relieve his want can his servants bring; And he cries, "Are there none in my train or state

Will fetch me the water of Bethlehem gate?"

Then three of his warriors, the "mighty The boast of the monarch's chivalry, [three," Uprose in their strength, and their bucklers rang,

As with eyes of flame on their steeds they sprang.

On their steeds they sprang, and with spurs of speed

Rushed forth in the strength of a noble deed, And dashed on the foe like the torrent flood, Till he floated away in a tide of blood.

To the right, to the left, where their blue swords shine

Like autumn corn falls the Philistine; [fate, And sweeping along with the vengeance of The "mighty" rush onward to Bethlehem gate.

Through a bloody gap in his shattered array, To Bethlehem's well they have hewn their way;

Then backward they turn on the corse-covered plain,

And charge through the foe to their monarch again.

The king looks at the cup, but the crystal draught

At a price too high for his want hath been bought;

They urge him to drink, but he wets not his lip:

Though great is his need, he refuses to sip.

But he pours it forth to Heaven's Majesty, He pours it forth to the Lord of the sky; 'Tis a draught of death, 'tis a cup bloodstained,

'Tis a prize from man's suffering and agony gained.

Should he taste of a cup that his "mighty three"

Had obtained by their peril and jeopardy?
Should he drink of their life? 'Twas the thought of a king;

And again he returned to his suffering.

New Monthly Magazine.

#### 3314. DAVID, Psalms of.

The cloud is on the monarch's soul,
Foreshadower of his future doom;
So mists, before the thunders roll,
Come down and wrap the hill in gloom.

Go, call the gentle Bethlemite,
And bid him wake his sweetest lay,
Perchance that music, pure and light,
May drive the threatening fiend away.

The shepherd boy has brought his lute, He sings, he strikes the pliant chords; Each ear is caught, each lip hangs mute, On the sweet air, the wondrous words.

He stays his hand, th' impassioned strain Along the lofty palace dies; The listening courtiers breathe again, The cloud has left the monarch's eyes.

Ah, no! the measure died not all:
The echoes of that golden rhyme
Are ringing on from fall to fall,
Forever down the stream of time.

At matin hour, in vespers low,
They ring, they ring, those silver bells,
For praise, for plaint, for joy or woe
Whene'er our strain of worship swells.

The silken thread so wrought and wrought
Into the tissue of its frame,
It hath a tongue for every thought,
Through all its moods, and still the same.

The fair cathedral's arches grand,
Her marble saints with lifted palms,
Her carven pillars ever stand,
Wrapt in a dream of rolling psalms.

The gray old wall beneath the yew,
With modest porch, and taper spire,
Have ripened to their music too,
Rung from the clamorous village choir.

When wakeful men, with ears unstopped
Through weary hours have told each sound
That broke upon the dark, then dropped
Into the pulseless silence round.

While the strained eye impatient longs
For the first throb of breaking light,
What snatches of those heavenly songs
Have come to him at dead of night!

Some grand Laudate's lofty roll, Some tender penitential wail, Have made a music in his soul, Sweeter than any nightingale. Come, blessed Psalms! when mists of sin
Over my soul beclouded lie, [din,
Pierce through the wild world's strife and
And bid the evil spirit fly.

Come, blessed Psalms! when weak and lone
My heart breaks down and finds no aid,
And let me find in your deep tone
Some voice of comfort ready made.

For who shall find, in pain or loss,
Words of such sweet sustaining power,
As those that hung about the cross,
And soothed my Saviour's dying hour?
Mrs. C. F. Alexander.

## 3315. DAVID, Victories of. 1 Samuel xviii: 7.

Prepare! your festal rites prepare!
Let your triumphs rend the air!
Idol gods shall reign no more:
We the living God adore!
Let heathen host on human help repose,
Since Israel's God has routed Israel's foes.

Let remotest nations know
Proud Goliath's overthrow;
Fallen, Philistia, is thy trust,
Dagon mingles with the dust!
Who fears the Lord of glory need not fear
The brazen armor or the lifted spear.

See! the routed squadrons fly!
Hark! their clamors rend the sky!
Blood and carnage stain the field!
See the vanquished nations yield!
Dismay and terror fill the frightened land,
While conquering David routs the trembling band.

Lo! upon the tented field
Royal Saul has thousands killed!
Lo! upon the ensanguined plain
David has ten thousands slain!
Let mighty Saul his vanquished thousands
tell,
While tenfold triumphs David's victories
swell.

Hannah More.

#### 3316. DAY OF THE LORD AT HAND.

The day of the Lord is at hand, at hand;
The storms roll up the sky;
A nation sleeps starving on heaps of gold,
All dreamers toss and sigh.
When the pain is sorest the child is born,
And the day is darkest before the morn
Of the day of the Lord at hand.

Gather you, gather you, angels of God;
Chivalry, justice, and truth:
Come, for the earth is grown coward and old;
Come down and renew us her youth!
Freedom, self-sacrifice, mercy, and love,
Haste to the battle-field, stoop from above
To the day of the Lord at hand.

Gather you, gather you, hounds of hell,
Famine and plague and war;
Idleness, bigotry, cant, and misrule
Gather, and fall in the snare! [knaves,
Hirelings and Mammonites, pedants and
Crawl to the battle, or sneak to your graves,
In the day of the Lord at hand.

Who would sit down and whine for a lost Age of Gold

While the Lord of all ages is here?
True hearts will leap up at the trumpet of
God.

And those who can suffer can dare.

Each past age of gold was an iron age, too,

And the meekest of saints may find stern

work to do

In the day of the Lord at hand.

Charles Kingsley.

## 3317. DAY, Wishing for the. Acts xxvii: 29.

In the horror of great darkness,
In the starless midnight gloom,
'Mid the shrieking of the tempest,
'Mid the hissing of the foam;
When the sons of men are quailing,
When the strongest faith is failing,
Sailor! cast an anchor,
Wishing for the day.

When the chilly sea-fog curtain
Gathers close with stealthy tread,
While weird voices strangely whisper:
"Breakers, breakers close ahead!"
In the agony of keeping
The stern watch that knows no sleeping,
Sailor! cast an anchor,
Wishing for the day.

When a more than midnight darkness
Hangs its heavy pall of clouds,
When a worse than ocean tempest
Rattles through the shivering shrouds,
When the life-blood is congealing,
When the heart and brain are reeling,
Christian! cast an anchor,
Wishing for the day.

When the icy hand of sorrow
Lays its grasp upon thy heart,
And the very thought of thinking
Makes thine inmost being start;
When the pulse of hope is failing,
When the last faint star is paling,
Christian! cast an anchor,
Wishing for the day.

When the One who's gone before thee,
In the bitter thorny road,
Bids thee trace the bleeding footprints
Of the wounded Son of God!
When the willing spirit chooses,
And the writhing flesh refuses,
Christian! cast an anchor,
Wishing for the day.

When the corn of wheat is dying,
In its dark forgotten tomb,
And the glowing golden harvest
Scarcely glimmers through the gloom;
When the hand that sows is weary,
And the barren land looks dreary,
Christian! cast an anchor,
Wishing for the day.

When the sound of coming judgment
Falls on many a startled ear,
And a voice is on the mountains,
Lo! the Bridegroom draweth near!
When earth's bravest sons are quaking,
And the world's foundations shaking,
Christian! ride at anchor,
'Tis the break of day.

C. P.

#### 3318. DEAF AND DUMB HEALED. Luke ix: 41, 42.

The Son of God in doing good
Was fain to look to heaven and sigh:
And shall the heirs of sinful blood
Seek joy unmixed in charity?
God will not let love's work impart
Full solace, lest it steal the heart;
Be thou content in tears to sow,
Blessing, like Jesus, in thy woe.

He looked to heaven, and sadly sighed,
What saw my gracious Saviour there,
What fear and anguish to divide
The joy of heaven-accepted prayer!
So o'er the bed where Lazarus slept
He to His Father groaned and wept:
What saw He mournful in that grave,
Knowing Himself so strong to save?

O'erwhelming thoughts of pain and grief Over His sinking spirits sweep! What boots it gathering one lost leaf Out of yon sere and withered heap, Where souls and bodies, hopes and joys, All that earth owns or sin destroys, Under the spurning hoof are cast, Or tossing in the autumnal blast?

The deaf may hear the Saviour's voice,
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul, that will not wake,
The guilt that scorns to be forgiven;
These baffle e'en the spells of heaven;
In thought of these, His brows benign
Not even in healing cloudless shine.

No eye but His might ever bear
To gaze all down that drear abyss,
Because none ever saw so clear
The shore of endless bliss;
The giddy wave so restless hurled,
The vexed pulse of this feverish world,
He views and counts with steady sight
Used to behold the Infinite.

But that in such communion high
He hath a fount of strength within,
Sure His meek heart would break and die,
O'erburdened by His brethren's sin;
Weak eyes on darkness dare not gaze,
It dazzles like the noonday blaze;
But He who sees God's face may brook
On the true face of Sin to look.

What then shall wretched sinners do,
When in their last, their hopeless day,
Sin as it is, shall meet their view,
God turn His face for aye away?
Lord, by Thy sad and earnest eye,
When Thou didst look to heaven and sigh;
Thy voice, that with a word could chase
The dumb, deaf spirit from his place.

As Thou hast touched our ears, and taught
Our tongues to speak Thy praises plain,
Quell Thou each thankless, godless thought
That would make fast our bonds again.
From worldly strife, from mirth unblest,
Drowning Thy music in the breast,
From foul reproach, from thrilling fears,
Preserve, good Lord, Thy servant's ears.

From idle words, that restless throng,
And haunt our hearts when we would pray
From pride's false chime, and jarring wrong,
Seal Thou my lips and guard the way;
For Thou hast sworn that every ear,
Willing or loth, Thy trump shall hear,
And every tongue unchained be
To own no hope, no God, but Thee.

John Keble.

## 3319. DEBORAH, Song of.

Judges v.

Wake, Deborah! wake; and thou, Barak! arise,

And swell the proud chorus which gladdens the skies:

Attend, O ye kings, and ye princes, give ear! I, Deborah, speak, but Jehovah is near.

O Lord, it was Thou with Thy people didst ride,

When they conquering burst from rough Edom's dark side,

The huge mountains staggered along on Thy way,

While the hearts of the nations all melted away.

But forsaken by Thee, then how triumphed our foes,

Till I, mother in Israel, Deborah, rose; How silent our valleys, how wasted our plains,

While we sat down in sackcloth, and wept o'er our chains.

Speak, Deborah! speak; and thou, Barak!
oh, say,
How captivity captive was led on that day!

All honor to you who, inspired by our breath,

So bravely did jeopard your lives to the death.

But curse ye the cowards, who, trembling with fear,

Resolved not the summons of rescue to hear; Yes, bitterly curse them, who mocked at the word—

'Gainst the Mighty, oh, come! to the help of the Lord.

Oh! that was a triumph, a glorious fight, When ye came, O ye kings! to Megiddo to fight;

Ah, Sisera! well may your chariots be nought,

When against you the stars in their bright courses fought.

Then tell me, O Kishon! then tell me, oh, whither

Hast thou swept all their glory, thou deepflowing river?

Where has vanished so swiftly their boastful array?

O my soul! down what strength hast thou trodden this day.

By the window she sat of the watch-tower so high—

It was Sisera's mother: she looked at the sky;

"Why tarries his chariot so long on the way?

Why thus, O my conquering son! dost thou stay?"

Her wise ladies answered, "The spoil to divide,

The glad warriors rest on the steep mountain's side;

They come"—dreamers, hush! shall I tell you the tale,

How your Sisera died by the sharp-piercing nail?

Thus perish, consumed, at the flash of Thy sword,

The madmen who challenge Thy honor, O
Lord!

But they who love Thee, on strong pinions unfurled,

Like suns shall mount upward, and tread on the world. E. Dudley Jackson.

#### 3320. DEBTOR, A Great.

Luke xvi:5.

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ, in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I hear the wicked call On the rocks and hills to fall, When I see them start and shrink On the fiery deluge brink, Then, Lord, shall I fully know— Not till then—how much I owe.

When I stand before the throne Dressed in beauty not my own, When I see Thee as Thou art, Love Thee with unsinning heart, Then, Lord, shall I fully know—Not till then—how much I owe.

When the praise of heaven I hear, Loud as thunders to the ear, Loud as many waters' noise, Sweet as harps' melodious voice, Then, Lord, shall I fully know— Not till then—how much I owe.

Even on earth, as through a glass Darkly, let Thy glory pass, Make forgiveness feel so sweet, Make Thy Spirit's help so meet; Even on earth, Lord, make me know Something of how much I owe.

Chosen not for good in me, Wakened up from wrath to flee, Hidden in the Saviour's side, By the Spirit sanctified, Teach me, Lord, on earth to show, By my love, how much I owe.

Oft I walk beneath the cloud, Dark as midnight's gloomy shroud; But, when fear is at the height, Jesus comes, and all is light; Blessed Jesus! bid me show Doubting saints how much I owe.

When in flowery paths I tread, Oft by sin I'm captive led; Oft I fall, but still arise, The Spirit comes, the tempter flies; Blessed Spirit! bid me show Weary sinners all I owe.

Oft the nights of sorrow reign—
Weeping, sickness, sighing, pain;
But a night Thine anger burns—
Morning comes and joy returns.
God of comforts! bid me show
To Thy poor how much I owe.

Robert Murray McCheyne.

#### 3321. DEBTORS, The Two.

Luke vii : 41-43.

O precious alabaster!
And unction, fragrant, sweet,
That she who was a sinner
Poured on the Saviour's feet;
While Jesus sat reclining,
And she lay prostrate there,
And washed them with her tear-drops,
And wiped them with her hair.

O precious faith! that opened
The fountain of that spring,
And from its secret chambers
Such costly tears did bring
Warm from the heart's deep feeling,
Human and yet divine;
Seasoned, embittered, salted,
With penitential brine.

O precious love! forgiving
The debt I owed to Thee—
The "fifty" or "five hundred,"
I could not either pay;
And Thou didst frankly cancel
The debt both great and small:
The more Thou dost forgive me,
The more I owe Thee all.

O precious truth, and priceless!
The vilest, deepest-lost,
Who owed Thee most, now oweth
The debt of love the most.
Not that our Father's children
Should still in wrath be found;
Nor yet in sin continue,
That grace may more abound.

O precious Saviour! love me,
And make my offering meet,
The box of alabaster,
In fragments at Thy feet;
Accept this heart all-broken,
And speak the saving word;
My fount of tears outpouring
Its baptism on my Lord.

My sinful tears are flowing
In this defiled flood;
The baptism of Thy washing
Is poured on me in blood;
My soul is all defilement,
My tears all bitterness;
But Thou art my salvation,
And Thou my righteousness.

O blessed contemplation—
The sinner, guilty, lost,
Now feels— the most forgiven
Is bound to love Him most.
My soul, bring forth thy treasures,
Thy spices, fragrant, sweet;
Oh bring thy all to Jesus,
And pour it at His feet!

Robert Maguire.

#### 3322. DEBTORS, The Two. Luke viii: 47.

Once a woman silent stood,
While Jesus sat at meat;
From her eyes she poured a flood,
To wash His sacred feet;
Shame and wonder, joy and love,
All at once possessed her mind,
That she e'er so vile could prove,
Yet now forgiveness find.

"How came this vile woman here? Will Jesus notice such? Sure, if He a prophet were, He would disdain her touch!" Simon thus, with scornful heart, Slighted one whom Jesus loved; But her Saviour took her part, And thus his pride reproved:

"If two men in debt were bound,
One less, the other more,
Fifty or five hundred pound,
And both alike were poor;
Should the lender both forgive,
When he saw them both distressed,
Which of them would you believe
Engaged to love him best?"

"Surely he who most did owe,"
The Pharisee replied;
Then our Lord, "By judging so,
Thou dost for her decide;
Simon, if, like her, you knew
How much you forgiveness need;
You like her had acted too,
And welcomed me indeed.

"When the load of sin is felt,
And much forgiveness known,
Then the heart of course will melt,
Though hard before as stone;
Blame not then her love and tears,
Greatly she in debt has been;
But I have removed her fears,
And pardoned all her sin."

John Newton.

Fame, if not double-faced, is double-

[deeds;

### 3323. DELILAH, Fame of.

mouthed.

And with contrary blast proclaims most On both his wings, one black, the other Bears greatest names in his wild airy flight. My name perhaps among the circumcised In Dan, in Judah, and the bordering tribes, To all posterity may stand defamed, With malediction mentioned, and the blot Of falsehood most unconjugal traduced. But in my country, where I most desire, In Ecron, Gaza, Asdod, and in Gath, I shall be named among the famousest Of women, sung at solemn festivals. Living and dead recorded, who to save Her country from a fierce destroyer, chose Above the faith of wedlock bands, my tomb With odors visited, and annual flowers; Not less renowned than in mount Ephraim Jael, who with inhospitable guile Inailed. Smote Sisera sleeping, through the temples Nor shall I count it heinous to enjoy The public marks of honor and reward Conferred upon me, for the piety Which to my country I was judged to have shown. John Milton.

3324. DELUGE, Escape from the. Genesis viii: 16-21.

A world of sinners once was drowned, A deluge swept them all away; One family alone had found Mercy in that great judgment-day.

Forewarned of wrath to come, they feared, And, taught by God, prepared an ark, Which o'er the waves in sunshine steered, Where all below was dead and dark.

Again the Spirit of the Lord
Moved on the formless deep and void,
And to the patriarch's sight restored
The relics of that world destroyed;

A world without a breathing soul,
Or sign of life in plant or tree;
Stretched like a corpse from pole to pole,
Untravelled land, unvoyaged sea.

Then from their hiding-place they came, And straightway built an altar there; Whence rose to heaven the double flame Of pure burnt sacrifice and prayer.

We, in an ark not made with hands, God's own new covenant of peace, Which on the rock of ages stands, Seck refuge till His anger cease.

Then as the cloud-born rainbow smiled
On Noah's ransomed ones, we trace
Our heavenly Father reconciled
In our incarnate Saviour's face.

James Montgomery.

3325. DELUGE, The.

Genesis vii.

The gloom of Coming wrath was thickening o'er all the land.

The sky was livid, and the sun looked down With a ghastly glare. While reason slumbered,

Instinct stood upon her watch-tower, And warned both man and beast of approaching ill.

Filled all at once with strong expectancy Of some mighty ruin, the world is hushed. As though some shock had stiffened all its

Its pulse is still. At their employ men stand The same in posture, but mute, motionless. The grazing herds in groups collect and shake With fear; the agile goats that frisked upon The tops of verdant hills repress their sport; Wild beasts of prey that urged their panting

Affrighted, cease pursuit; and ravening birds
Poised o'er their eyries drop from gory beaks
Their prey. But silence such as reigned
before [pause,

Earth was, endured not long; 'twas Nature's While she armed her own elements against

Is felt; its rumbling wheels roll through earth's depths;

It sinks the hills, lifts up the vales, and shakes The seas; it breaks the silent spell that binds All flesh, tears off the mask of coming woe, Shows its haggard forms; deeply thrills all

With fears of death; unstops all mouths to Then the cry ascends from pole to pole of Nature in despair; the astonished depths Leap up and foam along the trembling shores; The shores reply with yells of forest beasts; From fields the lowing herds moan forth their prayer,

And birds with screams fill up the ghastly air. The sinful race 'gainst whom Jehovah drives, The raging elements, a fearful band,

When unconfined and winged with wrath they fly

To execute His dire command, no more Are mute; with cries and wails that might have moved

All heaven, had heaven listened, they pour Their guilty souls to God in prayer to stay His awful hand. Yet not all prayed; despair Closed up the lips of some, and some defied The God that made them, and urged with

And horrid oaths the Omnipotent to arms. Around the whole horizon's edge there lay A ridge of clouds so smooth and watery, That it seemed like a mighty river winding Round the world; now chafed by pent-up winds, it

Foams, it leaps, it scales the skies; anon it Looks like frothy seas, which rush to dash in Wrath around the invisible zenith.

From out their stormy fonts the lightnings

With crash of many thunder-bolts they meet; Earth feels the shock and trembling groans

Shut from the light, wrapped in a watery On every hand

They hear the peals of desperate woe that Break from out the agony of hearts; they Hear their neighbors, kinsmen, in frightful screams

Imploring life, life, by all the ties That knit the heart to earth, by all the groans That they must breathe in dying such a death, By all the present misery that made The brute earth quake with its piercing cries, Him whom they had long defied: but thunders

Mingle with their prayers, and lightnings Upon their suppliant eyes. With the roar Of many waters, leaping, thundering, down Precipice or rock, the ponderous clouds Now meet the earth; the rivers scales their

banks, [through The valleys sink, men leave the vales, and The misty sea rush to the hills; fathers Gray-haired with age, and aged mothers, pursue

Herself. Anon the earthquake's awful tread | Their sons and daughters, fleet with youth; soon they

Lag behind, and with their homes are buried In the deep. Struck by the lashing billows The ark creaks through all its joints, reels, heaves,

Then mounts the waves, and rides secure amid

The watery gloom. All day the waters rave and

Rise; then night in stormy darkness settles Round the world; all night the hills resound

Cries of mortals herded on their brows. Day Dawns with misty light; still the waters rise; Another night, another day returns;

But no abatement of the storm; the clouds, Like seas, dash round the earth, ingulf the

And roar against the mountain cliffs. Forced The tempest, the bounding ark strikes Oreb. Rebounds, then on the swelling tide rides up Its dark and foaming side. From the window Japheth looks out upon the scene; far as His eye could reach live forms seem throng-

ing up The lofty steeps before the climbing floods, And beasts of every kind were herded There; and fierce hunger gnawed their en-

trails, but

They were harmless, crept among the men, and Gazed into their faces as if to ask Some aid; they did howl most piteously Through the gloom of their coming destiny;

And dragons crawled out of their rocky dens, And lay innoxious at the feet of men.

The eagles from their drenched eyries screamed, and

Other birds in flocks hurg round the summits And uttered cries and shrieks. One fear, one thought,

Filled all flesh: it was the thought of death.

Out the crowd of miserable beings. Half famished, half drowned with rain, a lion Lcaped, and stood on the water's edge; his

Like water streamed down his neck; with his He lashed his dripping sides; gazed on the

With desperate look, then leaped towards it, But fell into the sea. With teeth and claws He seized and tore the wood awhile, but soon His kingly strength was spent, and sunk be-

The wave. Still upward the throng ascends;

Gain the mountain's top, and there stand and

Around; others press up and form below In columns dense, others lower down, and Still lower, till they reach the water's edge. The last are first destroyed; the ranks above Next feel the shock of dashing seas; thus They disappear, till all are drowned.

The Classic.

3326. DELUGE, Tokens after the.

Sweet dove! the softest, steadiest plume In all the sun-bright sky, Brightening in ever-changeful bloom As breezes change on high;

Sweet leaf! the pledge of peace and mirth "Long sought, and lately won,"
Blessed increase of reviving earth,
When first it felt the sun;

Sweet rainbow! pride of summer days, High set at Heaven's command, Though into drear and husky haze Thou melt on either hand:

Dear tokens of a pardoning God,
We hail ye, one and all,
As when our fathers walked abroad,
Freed from their twelvemonth's thrall,

How joyful from th' imprisoning ark On the green earth they spring! Not blither, after showers, the lark Mounts up with glistening wing.

So home-bound sailors spring to shore, Two oceans safely past; So happy souls, when life is o'er Plunge in th' empyrean vast.

What wins their first and fondest gaze
In all the blissful field,
And keeps it through a thousand days?
Love face to face revealed:

And that most welcome and serene Dawns on the patriarch's eye, In all th' emerging hills so green, In all the brightening sky?

What but the gentle rainbow's gleam, Soothing the wearied sight, That cannot bear the solar beam With soft undazzling light?

Lord, if our fathers turned to Thee
With such adoring gaze,
Wondering frail man Thylight should see
Without Thy scorching blaze;

Where is our love, and where our hearts, We who have seen Thy Son, Have tried Thy Spirit's winning arts, And yet we are not won?

The Son of God in radiance beamed
Too bright for us to scan,
But we may face the rays that streamed
From the mild Son of man.

There, parted into rainbow hues, In sweet, harmonious strife, We see celestial love diffuse Its light o'er Jesus' life. God, by His bow, vouchsafes to write
This truth in heaven above;
As every lovely hue is light,
So every grace is love. John Keble.

## 3327. DEMONIAC OF CAPERNAUM, The. Mark i: 23-27.

Sabbath's soft silence sweetly falls Around Capernaum's domes and walls; No hurrying crowds the markets fill, Harbor and wharves and streets are still.

In the high synagogue the throng Chant loud in David's grand old song. Moses once more God's law proclaims, Ezekiel glows, Isaiah flames.

Then rose another, He whose word On trembling Sinai Moses heard, Who breathed through David's royal lyre, And touched Isaiah's lips with fire.

Godlike authority and grace Majestic brightened all His face, Yet pity, and sweet love benign, Blent there, in harmony divine.

He speaks, not like the timorous Scribes, Weak with vain lore, or dumb with bribes; His word, with terrors all its own, Fell on their hearts with power unknown.

Astonishment and awe and fear
Attend the doctrine as they hear,
Till, sharp and wild, a fearful cry
Appalls each heart and chains each eye.

"Let us alone! for what have we, Jesus, thou Nazarene, with Thee? We know Thee—once we felt Thy rod— Thou dread, Thou Holy One of God!

"Art Thou come hither to destroy Our poor revenge, our transient joy? To drive us—here adored as gods— Back to those dismal, dire abodes?"

"Silence! Come out of him!" In pain The victim writhes, convulsed amain, As with one mad, despairing yell, The foul, fell demon sinks to hell.

Amazed, yet blind with doubt, the throng In useless questioning linger long, Nor feel, nor own, that none save God Rules hell, as heaven, with His nod.

O wondrous Saviour! strong! divine! Thine ancient empire still is Thine; The truth, man's darkness to inform; The power, his frozen heart to warm.

Oh let Thine own, Thy heavenly power Still arm Thy Gospel every hour; The sharp conviction still impart, And cast out sin from every heart.

George Lansing Taylor.

# 3328. DEMONIAC, Restoration of a Matthew xii: 22-30.

Through Galilee's remotest bound The Saviour sped His second round, And all its towns and cities heard With wondering joy the saving word.

Home to Capernaum come once more, Again the throng assailed his door, So eager, all, to hear and greet, That Christ could neither rest nor eat.

But when His friends and brethren knew, With zeal officious forth they flew, Doubting His self-control, and strove To force Him from His work of love.

But in that hour a man they brought, In whom a frenzying fiend had wrought Till soul and sense grew strange and numb; His eyes were blind, his tongue was dumb.

And Christ pronounced the word of power That healed him in that self-same hour; Obedient to that instant law, The blind and dumb both spake and saw!

Then all the people were amazed, And feared and wondered as they gazed, And asked, o'erjoyed at what was done, "Is not this David's promised son?"

But Pharisees and Scribes which came From proud Jerusalem, heard His fame, And raged, of vile blaspheming full, "This fellow hath Beelzebul!"

- "And through the prince of fiends he rules These imps, his trained and trembling tools!" But Christ their inmost hatred scanned, And thus His parable He planned:
- "What kingdom, city, house, or land, Divided 'gainst itself, can stand? If Satan 'gainst himself contend, His realm embroiled, his reign must end.
- "If by Beelzebul I thrive, By whom do your disciples strive? But if God's hand with Me appear, No doubt His kingdom now is near.
- "And in that reign shall be forgiven All sins of men, 'gainst earth or heaven; But he who reviles the Holy Ghost Sinks unforgiven—forever lost."

O Spirit! by whose power divine These bright, attesting wonders shine, Chase every doubt from every soul, For, doubting these, we doubt the whole!

What thousands saw, let us believe; What foes confessed, let us receive; Nor let the fiends, of old cast out, Still taint the world with damning doubt. And oh! all-conquering proof, may we In our own hearts Thy victories see, Till through our inmost nature shine The glories of Thy grace divine!

George Lansing Taylor.

3329. DEMONS, A Legion of, Cast Out.

Matthew viii: 28-34.

'Scaped Gennesaret's humbled main, Jesus and His grateful band Tread the trusted earth again; Gadara's towers before them stand.

As they pass her rock-hewn tombs, Many a plain or princely grave, Lo! from out the sculptured glooms Two demoniac madmen rave.

On they come, by furies driven, Urged by demons hot from hell; While the hideous air is riven, Tortured by their frenzied yell.

Naked, scarred with stones, and chains Rent by superhuman might, Frantic with infernal pains, Here they wander, day and night.

None can tame them, none assuage Such immeasurable woe; Love forsakes such fiendish rage. No man dares that way to go.

Lost to mortal sympathy,
Sundered from the human race,
Evermore they mean and cry
In this sad and dreary place.

But when Christ from far they know, Filled with trembling fear they fly; Dreading instant, endless woe, Prostrate at His feet they cry:

- "What have we to do with Thee, Jesus, Son of God Most High? Must we back to darkness flee? Chained in fiery tortures lie?
- "Oh torment us not, we pray!
  We adjure Thee, let us wait!
  Let our lingering doom delay
  Till the hour of final fate!"
- "What's thy name?" the Saviour asked, While the listeners shook with fear. "Legion!" cried the demons masked, "For a host of us is here.
- "Oh condemn us not to roam
  Far from this, our chosen haunt,
  Banished from our human home,
  Lonely, naked, grim, and gaunt!
- "Drive us not to howl and weep On the moaning wintry wind, Wailing o'er the weltering deep!" Chattered wild the woful fiend.

"Lo, where yonder grovelling herd Graze by thousands in a line, If thou speak'st th' expelling word, Let us go into the swine."

"Go" They flew; the quivering air Owned their dusk and deadly flight; See! their victims gnash and tear, Stung, as by a serpent's bite!

Howling toward the horrid brink, Lo! their headlong route they urge; Leap, and dash below, and sink, Swallowed in the seething surge!

Filled with fright, the swineherds flee; Wide the wondrous news they tell; All the town comes out to see-All the town, that knew them well.

Sitting, clothed, at Jesus' feet, Lo! the maniacs now they find; Glad their former friends to greet, Sound in body, soul, and mind!

While the startling tale they hear, Told by those who heard and saw, Every cheek is white with fear, Every heart is hushed with awe.

But when gain the soul has blurred, Conscience wields but faint control; Selfishness and sin, once stirred, Soon usurp and rule the whole.

"What are two such outcasts worth, E'en though saved by power divine," Cries the mammon god of earth, "Matched with twice a thousand swine?"

"Leave, oh leave our coasts, we pray; Let us as aforetime dwell; Thou hast wrought us ruth this day, Ruined what we rear and sell!"

Fit for demons such a land! Jesus leaves it, filled with woe; While the shallop chafes the strand The restored ones plead to go.

"Nay; go home and tell your kin All God's goodness shown in this;" Straight with gladness they begin, Startling all Decapolis.

Thou whom legions fcared of old, And who rul'st them now as then, have us from the demon Gold, Darkening still and damning men!

Let him ne'er our souls enslave, Blight us with his withering ban, Drown us in his Lethean wave, Till a swine outweighs a man. George Lansing Taylor. 3330. DESERT, A Vision in the.

By night, amid the desert waste, we camped upon the ground;

Beside our reinless steeds outstretched, Bedouins slept around.

Far on the mountains of the Nile the yellow moonlight beamed,

And many a camel's bleaching bones from out the sand-waves gleamed,

But sleep I could not; on my saddle pillowed lay my head,

And piled beneath the husky fruit from lofty date-palms shed,

My outspread caftan's flowing folds o'er breast and feet I drew;

Beside me lay my naked sword, my spear and musket true.

Deep the silence; but a moment crackles the low fire,

Or wandering and benighted screams the lonely vulture dire;

In his sleep but for a moment stamps the unbridled steed,

Or turns some rider in his dreams to grasp the barbed jereed.

The earth is shaken to and fro, and shadows dusk and dun

Obscure the moon, wild beasts athwart the desert howling run,

Fierce prance our snorting steeds, while

grasps our flag the foremost man, Then drops it as he murmurs low, "The spectre caravan."

Lo! it cometh—on their camels sweep the ghostly drivers past;

Secure aloft the women sit, no veil around them cast;

Beside them maidens wander, bearing pitchers, like Rebecca

At the fountain; riders follow, sweeping on to Mecca.

More yet? Who can their number tell? it seems an endless train;

Yes! all these camels' bleaching bones with life aglow again;

And this brown dust in whirling masses heaved so oft on high,

Is changed to dusky-visaged men who guide the camels by.

This is the night when all who 'mid the sandplains sleep forlorn,

Whose scattered ashes parch our tongues, by sultry breezes borne;

Whose skulls beneath our horses' hoofs moulder in dust away,

Arise, and haste in crowded ranks at Mecca's shrine to pray!

Still on they come! The rearmost guard our troop hath scarcely passed,

And yonder comes the van again, with loose rein driving fast,

From the green hills that skirt the shore of Babelmandeb strait;

Before my steed can break his cord, they hurry swift as fate.

Steady now! our beasts are startled! and mount each man to horse,

Nor basely shrink, like timid sheep, before the lion's course.

What though their floating robes ye touch, as on their path they hie,

At Allah's name both man and beast will pass forever by.

Wait till your turban feathers float in morning's dewy breeze;

For morning's dawn and morning air are death to things like these.

When daylight gleams these spectre pilgrims fade to dust away;

Night wanes e'en now, my neighing steed salutes the welcome day.

G. F. Freiligrath.

## **3331.** DESERT, Journeying in the. Jeremiah ii: 6.

Safe across the waters,
Here in peace we stand;
See the wrecks of Egypt
Strewn along the land.

Safe across the waters, Foes forever gone, Now we march in safety, God our guide alone.

'Tis the silent desert,
Sand and rock and waste;
But the chain is broken,
And the peril past.

Onward, then, right onward,
This our watchword still,
Till we reach the glory
Of the wondrous hill.

Now for the journey girded
We hasten on our way,
The pillar-cloud above us
Our guide by night and day.

The sky is burning o'er us;
Beneath, the burning soil;
But God, our God, shall keep us
In heat and thirst and toil.

Then on through waste and bleakness, On o'er our desert road; On, on, till Sinai greets us, The mountain of our God. Horatius Bonar. 3332. DESERT, Springs in the.

Numbers xx:11: Isaiah xxxv: 7.
"Water! water!" went forth the sorrowing
"We die, we die: [cry;

Parched is the desert, barren is the plain; We look in vain

For morning dew, or the sweet summer rain; No blessed cloud floats o'er the torrid sky, And 'neath its brazen arch in misery we die!' Thus murmured Israel's host, but soon

Thus murmured Israel's host, but soon A shout arose; beneath the fiery noon Gleamed, cool and beautiful, a crystal spring,

Gleamed like an angel's wing, That limpid wave.

The murmuring host fell down, and homage gave

Unto the Power omnipotent to save,
Then rushed with eager haste,
And burning lips to taste, [waste.
That brimming cup of joy amid the desert

Another sorrowing wail went up on high;
The host fell to the earth: "O Master! why
Have we gone forth from Egypt's land to die?
The bitter waters mock our thirst,
The fountain of the desert is accursed,
And still we die!"

The Lord was strong to save.

His prophet cast a palm into the wave,
And lo! the bitter waters at his feet
Were rippling pure and sweet.

Then Israel rose to bless
The Power that saved them in the wilderness.
Ah! angel-guarded band,
Well may your songs ascend
Unto that Father friend, [land,
Who wandered with you o'er that desert
Who kept you in the hollow of His hand.

Are we not wanderers through a wilderness? Is not that Power over us to bless?
Doth He not lead us with a gentle hand
Toward the confines of a better land?
Have we not felt a burning drouth,
Borne by hot breezes from a joyless south?
Have we not oft-times paused upon the brink
Of Marah's bitter fount, and stopped to drink,
And in our bitter anguish turned to die,
E'en while the healing palm was bending
nigh?

We faint with thirst, and lo! before our sight Gleam, as through trees and bowers of de-Waves clear and bright. [light,

Ah! bitterly we turn away, And woe betide the day,

When to the barren wilderness we came,
To shrink and wither 'neath yon orb of flame;
To look with longing eyes unto the brazen

To murmur and to die. [s
But lo! a tree of life is growing nigh,

Its fadeless verdure droops above the wave.
That healing palm

Can make each bitter drop a saving balm, There Mercy waits to save. The bitter waters rippling at her feet Grow pure and sweet.

Fall down, immortal; praise and bless
The God that guides thee through the wilderness;

To Him thy heartfelt song of triumph give, And drink and live. E. E. Edwards.

### 3333. DESERT, The Flower in the.

One day in the desert
With pleasure I spied
A flower in its beauty,
Looking up at my side.
And I said, "O sweet floweret,
That bloomest alone!
What's the worth of thy beauty,
Thus shining unknown?"

But the flower gave me answer,
With a smile quite divine,
"'Tis the nature, O stranger!
Of beauty to shine.
Take all I can give thee,
And when thou art gone,
The light that is in me.
Will keep shining on.

"And, O gentle stranger!
Permit me to say,
To keep up thy spirits
Along this lone way;
While thy heart shall flow outward
To gladden and bless,
The fount at its centre
Will never grow less."

I was struck with its answer,
And left it to glow
To the clear sky above it,
And the pale sands below;
Above and around it,
Its lights to impart,
But never exhausting
The fount at its heart.
Thomas C. Upham.

#### 3334. DISCIPLES, The Sleeping. Luke xxii: 45.

Upon the cold, cold earth they lie,
While night-winds wildly o'er them sweep,
Their canopy the cloudless sky,
And they are sad, and yet they sleep.

Their Master, Saviour, guide, their all,
Their polar star on life's dark deep,
Is soon by traitor hands to fall;
They fear it, yet in grief they sleep.

Yes! the big drops of agony,
The cold dank limbs of Jesus steep,
And they so near Him close the eye
Of sorrow, and for grief they sleep.

How soundly sleep! though nature sighs,
And heaven is sad, and scraphs weep,
And, to His God in sorrow, cries
Their tortured friend—and yet they sleep.

Oh, what strange anguish must have wrung Their hearts on Olive's rocky steep, When nature failed, and all unstrung, They sank into reluctant sleep!

But He who led them from the shore
Of their own native lake, to sweep
Their nets for men, though lone and poor,
Assuaged their sorrow by a sleep;

And when, by slumber, nerved to bear The vigils of the night, whose deep, Dark tragedy 'twas theirs to share, He gently broke their mournful sleep;

Called them from worldly griefs away, To view His empire on the steep Acclivity of heaven, which lay Far, far beyond the realms of sleep.

Oh thus, when I, by sorrow wrung,
Am tempest-tossed on life's dark deep,
The canvas torn, the helm unhung,
And earthly pilots all asleep:

May He who felt, Himself, the throes Of mortal anguish, o'er me keep His sleepless watch, and soothe my woes, And call me from my sinful sleep;

Direct my vision to the skies,
Where saints forever cease to weep,
Where seraphs lift unclouded eyes,
And sorrow never sinks to sleep!
J. K. Mitchell.

## 3335. DISCIPLES, Last Command to the. Matthew xxviii: 19.

Go to the lands afar,
Where the changeless winter reigns,
Night hath her empire there,
The night of deep despair;
Go bid the morning star
Rise o'er those snowy plains.

Go, love's soft dew to shower
On the far-off southern isles;
Though darkness hath her hour,
Truth is a mightier power;
Go, bid the lily flower,
And the rose of Sharon smile.

Go where its glittering wave The spreading Ganges pours; No hidden power to save Those earth-born waters have; Oh, purer streamlets lave Zion's thrice-hallowed shores!

Go where o'er golden sands
The streams of Afric glide;
Bear to those distant lands
The Saviour's sweet commands,
Firm, firm His purpose stands,
"Lo! I am by thy side!"

Wide is the glorious field; Throughout the world go forth, The Spirit's sword to wield, To bear the Spirit's shield, Till every nation yield, And blessings crown the earth.

Oh! speed the rising rays
Of the Sun of Righteousness!
So shall the glad earth raise
A noble song of praise,
Touched by the light which plays
From a nobler world than this!

Early and late still sow
The seed which God hath given;
Seek not reward below,
The glorious flower shall blow
Where cloudless summers glow;
The harvest is in heaven.

#### 3336. DIVES AND LAZARUS.

Luke xvi: 19-31.

You friend of God, for God's dear sake, Show me the gulf that's fixed between The upper Hades and the subterrene; He yielding, Thought obtained a vista clear, To lower Hades, from the upper sphere; There Dives for one watery drop still cried, Yet still denied.

You, said Thought, when to pain confined, Had a regard for those you left behind; From distributions, which unequal seem, Of temporal things, which worldlings most esteem,

Say, is great God unjust, when He bestows Wealth on the wicked, and loads saints with woes?

Most just, said Dives: men who dare dispute God's justice when in life, in hell themselves confute;

I, when in life, you know, fed every day Deliciously, wore garments rich and gay, My slaves searched all Engaddi's vines,

To choose the richest wines;
I gratified each sense to the utmost heights,
Wallowed in gold, purveyed for all delights;
The world my presence honored and admired,
Oh! I had all my lust desired,
Yet all could ne'er me happy make.
Oh, 'tis a damnable mistake
To think on earth true bliss to gain,
Where Solomon found all that glittered vain.

Like me, the wicked live in fear
At judgment to appear;
Th' uncertainty of vital breath,
The certainty of death;
Sharp pains acute disease,
When wealth gives neither cure nor ease;
The cries to Heaven of indigents oppresse

The cries to Heaven of indigents oppressed, Horrors of conscience, which corrode the breast;

Vexation which on wealth attends, Insidious flatteries and false friends; Of carnal sweets
The disappointing cheats;
The terrors of exchanging all
For endless torments, at death's call,
All wicked mortals more or less infest,
That, like the troubled sea, they feel no rest;
They here their hell foretaste, and none can
say,
That sinners live one happy day;
Such terrors to the deep the worldlings sink,
Whene'er they think;

Or if they think not, greater risks they run,
Their reprobation is in life begun;
Pride hardened me the needy to pass by,
Dogs were more merciful than I.

Fool as I was, I thought my ease and health, Honor, prosperity, command, and wealth,

The blessings of kind Heaven, that Heaven had chose

Me for a favorite, and secured from woes;
But now, too late, I find
Heaven only for my trial them designed
My portion, while I lived, I misemployed,
And what I should have merely used, enjoyed;

What were my idols once, me now forsake, They no cool drop give in this burning lake. The fool who to himself, from plenteous store, Promised long life and ne'er to sorrow more,

Into a neighboring furnace flung,
Begging, like me, one drop to cool his tongue;
Though fool in life, true wisdom learnt in hell,
And the like mournful truth can tell.
My luxury would spare no time to look

Into the Sacred Book;
Ah! had I cast on that considerate eyes,
One line of Solomon had made me wise;
Wealth fuelled sin, and had it been withheld,

In these fierce flames I ne'er had yelled; I, to my sad experience, feel too late The woes of what the world styles happy state;

View Lazarus in bliss, and me in flame,
And if you can, God's justice blame;
On earth men live on purpose to be tried,
Death best God's just allotments will decide.

Thought next to Lazarus addressed:
When in the world you lived distressed,
With painful sores, and want of bread,
And wanting place to lay your head,
Exposed to cold, to nakedness, to all
That men could miserable call,
Did you for your afflicting lot
On God's strict justice cast a blot?
Oh no, said he, I still God's justice cleared,
God all my woes endeared;
I had no merit at God's throng to plead

God all my woes endeared; I had no merit at God's throne to plead, God saw'twas best for me to live in need;

A heaven-erected mind, Good conscience, and a will resigned, Woes which enervate sin,

And raise a calm within; Death which would free me in short time From possibility of crime,

DIVES. 135

The lively sense
Of Jesu's love immense,
Assurance of God's promises fulfilled,
On which glad hope of heaven the faithful
build;
One glance of God's paternal, tender eye,
One short foretaste of bliss on high,
Create unutterable joys,
Which worldly woe a thousand times o'crpoise

No saint below men should unhappy style,
Were his wants great, and his condition vile;
His wants, which God for medicine sends,
For which one pulse above makes infinite
amends.

Bishop Ken.

#### 3337. DIVES AND LAZARUS.

The rich man sat in his father's seat— Purple au' linen, au' a' thing fine! The puir man lay at his gate i' the street, Sairs an' tatters, an' weary pine!

To the rich man's table ilk dainty comes;
Mony a morsel gaed frac't, or fell;
The puir man fain wad hae dined on the crumbs,

But whether he got them I canna tell.

Servants prood, salt fittit an' stoot, Stan' by the rich man's curtained doors; Maisterless dogs 'at rin aboot Cam to the puir man an' lickit his sores.

The rich man deed, an' they buried him gran';
In linen fine his body they wrap;
But the angels tuik up the beggar man,
An' laid him doon in Abraham's lap.

The guid upo' this side, the ill upo' that—
Sic was the rich man's waesome fa';
But his brithers they eat, an' they drink, an'
they chat,

An' care na a strae for their father's ha'.

The trowth's the trowth, think what ye will;
An!somethey kenna what they wad be at;
But the beggar man thought he did no that
ill,

Wi'the dogs o'this side, the angels o'that. George Macdonald.

### 3338. DIVES AND LAZARUS, Ballad of.

Dives put on his purple robes,
And linen white and fine,
With glittering jewels on his hands,
And sate him down to dine.
He sate in a crimson chair of state,
And cu-hions many a one
Were ranged around, and on the floor,
To set his feet upon.
There were twenty dishes of wild fowl,
And twenty of the tame,
And flesh of kine, and curious meats,
Which on the table came;

And he ate from plate of ruddy gold,
With a fork of silver fine,
And drank the while, in a crystal cup,
The bright and foaming wine.
And twenty men beside him stood,
As silent as might be,
To wait upon him whilst he dined,
Amid his luxury.

Now Lazarus was a beggar poor, A cripple old and gray; Too old to work, a childless man, And he begged upon the way; And, as he went along the road, Great pain on him was laid, So he sate him down upon a stone, And unto God he prayed. 'Twas in the dismal winter-time, And on a stone he sate, A weary, miscrable man, And 'twas at Dives' gate. And many servants out and in, Did pass there to and fro, And Lazarus prayed, for the love of God, Some mercy they would show And that the small crumbs might be his, Which fell upon the floor: Or he should die for lack of food, Before the palace door.

Now, Dives on a silken couch,
In sumptuous ease was laid,
And soft-toned lutes, and dulcimers,
A drowsy music made;
And he heard the voice of Lazarus,
Low wailing where he lay,
And he said unto his serving-men,
"Yon beggar drive away!"
"He's old," said one; another spake:
"He's lame, and cannot go."
Said a third, "He asketh for the crumbs
That lie the board below."

"It matters not," said Dives; "My blood-hounds, gaunt and grim, Go take them from their kennel warm, And set the dogs on him, And hunt him from the gate away; For while he thus doth moan I cannot get a wink of sleep;" And so the thing was done. But when they saw the poor old man, Who not a word did say, The very dogs did pity him, And licked him as he lay. And in the middle of the night, Sore smitten with want and pain, Lazarus lay down on the frosty ground, But he ne'er arose again.

And Dives likewise laid him down,
On a bed of soft delight,
And silver lamps were burning dim
In his chamber all the night,
But ghostly form stole softly in,
And the curtains drew aside,

And laid its hand upon his heart; And the rich man likewise died. Then burning guilt, like heavy lead, Upon his soul was laid, And down and down; yet lower and lower, To the lowest depths of shade, Went the wicked soul of Dives, Like a rock into the sea; To the bottomless pit, where the evil ones Wailed over their misery; And he wildly opened his burning eyes In a gulf of flaming leven; And afar he saw, all green and cool, The pleasant land of heaven; And a broad clear river went winding there 'Mong trees in leafy pride, And there sate the beggar, Lazarus, And Abraham by his side. "O, father!" then cried Dives; "Let Lazarus come along And dip his finger in you wave, To cool my burning tongue; For I'm tormented in this flame Which burneth evermore!" Said Abraham: "Dives, think upon The days that now are o'er: Thou hadst thy soft and pleasant things, Thy water, food, and wine; And decked thyself in costly robes, Purple and linen fine; Yet was thy heart an evil one Amid thy pomp and gold? And Lazarus sate before thy gate Despised, and poor, and old, A beggar vainly craving bread, And whom thou didst revile, Wretched and weak, yet praising God, With a faithful heart the while. And now in the blooming land of heaven, Great comfort doth he know But thou must be in torments dark, In the burning seas below. Besides all this there is a gulf That licth us between, A boundless gulf, o'er which the wing Of the blessed ne'er hath been."

So Dives saw them pass away
From the broad, green river's shore,
And angels many, on snowy wings,
The beggar Lazarus bore.

Mary Howitt.

#### 3339. DORCAS.

Acts ix: 36-41.

If I might guess, then guess I would:
Amid the gathered folk,
This gentle Dorcas one day stood,
And heard what Jesus spoke.

She saw the woven, seamless coat,
Half envious for His sake:
"O happy hands," she said, "that wrought
That honored thing to make!"

Her eyes with longing tears grew dim,
She never can come nigh
To work one service poor for Him
For whom she glad would die!

But hark! He speaks a mighty word:
She hearkens now, indeed!
"When did we see Thee naked, Lord,
And clothed Thee in Thy need?

"The King shall answer, Inasmuch
As to My brothers ye
Did it, even to the least of such,
Ye did it unto Me."

Home, home she went, and plied the loom,And Jesus' poor arrayed.She died: they wept about the room,And showed the coats she made.George Macdonald.

**3340.** DORCAS, Resurrection of. The poor afflicted saints

The poor afflicted saints
Their common loss bemoan,
And God regards in their complaints
The Spirit of His Son;
Who gave the Son of man,
He lets the servant go
Out of His arms to earth again,
And tend His church below.

What heart can e'er conceive
How great the soul's surprise
When, sent again in flesh to live,
She here lifts up her eyes!
Did not her eyes o'erflow,
This weeping vale to see,
These scenes of wretchedness and woe,
Of sinful misery?

The poor might well embrace
With joy their friend restored,
The church their powerful Saviour praise,
Who thus confirmed His word:
But could a saint return
To dwell beneath the skies,
And not with deepest sorrow mourn
Her twice lost paradise?

From spirits glorified,
As soon as she withdrew,
Oblivion's veil was drawn to hide
The vision from her view:
She then with double zeal
Employed her added days,
To do the Saviour's perfect will,
T' improve His utmost grace.

Superior joys above
For lengthened toils prepared,
And richer stores of heavenly love
Enhanced her vast reward;
Called to a happier state,
When all her work was done,
She found a more exceeding weight
Of glory in her crown!

J. and C. Wesley.

### 3341. DOVE, Homeward Flight of the.

The dove let loose in eastern skies,
Returning fondly home,
Ne'er stoops to earth her wing, nor flies
Where idle warblers roam.
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.

So grant me, God, from earthly care,
From pride and passion free,
Aloft through faith and love's pure air,
To hold my course to Thee.
No lure to tempt, no art to stay
My soul, as home she springs;
Thy sunshine on her joyful way,
Thy freedom on her wings.

Thomas Moore.

#### 3342. DOVE, Noah's.

Genesis viii: 8, 9.

Speed thy light course; fly, winged one, fly, Along that shoreless sea; That deluged earth, that clouded sky, Are not a home for thee.

There are no mates for thee on earth.
Save those the ark has won;
And the bright valleys of thy birth,
And waving groves, are gone.

For all the glory of the spring
The dark seas overwhelm,
And the leviathan is king
Of an unbounded realm.

The mount, whose towering crest had dwelt 'Mid darkling storms alone,
A stranger visitant hath felt
Invade his cloudy throne.

And all beneath is but the grave
Of that creation fair;
There gleams no rock above the wave,
No port of rest is there.

Then seek afar the tempest-tost
Companions of thy ark,
That dimly floats—now seen, now lost—
In yon horizon dark.

Swift be thy flight: those waters green Can show no home for thee;
Nor yet the mountain-tops are seen,
Nor yet the olive-tree.

H. W. J.

# 3343. DOVE, Oh for the Wings of a. Psalms lv: 6.

So prayed the Psalmist to be free
From mortal bonds and earthly thrall,
And such, or soon or late, shall be
Full oft the heart-breathed prayer of all.

And we, when life's last sands are rove, With faltering foot and aching breast, Shall sigh for wings that waft the dove To flee away and be at rest.

While hearts are young, and hopes are high,
A fairy scene doth life appear,
Its sights are beauty to the eye,
Its sounds are beauty to the ear.
But soon it glides from youth to age,
And of its joys no more possessed,
We, like the captives of the cage,
Would fly away and be at rest.

Beyond the hills, beyond the sea,
Oh for the pinions of a dove!
Oh for the morning's wings to flee
Away, and be with them we love!
When all is fled that's bright and fair,
And life is but a wintry waste,
This, this at last our prayer must be,
To flee away and be at rest. Malcolm.

#### 3344. DRAW-NET, Parable of the.

Matthew xiii: 47-50.

"The field the world;" and now the sea Yields up its treasures, Lord, to Thee; The toilers with the gospel net Shall, with Thy blessing, gather yet, From far and near, at home, abroad, The fulness of the seas to God.

As seed broadcast throughout the soil Doth yield the blessed fruits of toil, So from the ocean to the shore The net shall draw its goodly store: Fishers of men, sent forth to be The toilers of the broad deep sea.

The "barren sea," that none hath tilled, With plenteous seed of souls is filled; And these the net must gather in, From native element of sin; And draw them out, for life renewed, To die to sin, and live to God.

All that the fishers' net hath caught, Into the Church on earth are brought, Of every sort, of every kind, Of every phase of heart and mind; The meshes of the net include The true, the false, both bad and good.

Thus is it here; thus is it now; And, while on earth, it must be so: Where prejudice is dark and blind, And one knows not another's mind; Where motives are misunderstood, And evil mingled with the good.

But when the fishers' work is o'er,
And when the net is drawn to shore,
Then shall it be, in that great day,
Some gathered in, some cast away:
From depths of sin's unfathomed sea,
May I be "gathered," Lord, to Thee!

Robert Maguire.

### 3345. DRY BONES, Ezekiel's Vision of. Ezekiel xxxvii: 1-10.

Hark! the prophet lays his hand
Once more upon the trembling chords, and
A valley, desolate as Tophet, filled [lo!
With bones innumerable, sere and bleached,
As though the sudden pestilence of God
Had fallen on some mighty host, and men
Had left them in the sun and winds to rot.
Death brooded o'er them. But a voice from
heaven

Startles the awful silence: and behold
A shaking, and the bones, bone to his bone,
Together framed the perfect skeleton;
And sinews covered them, and flesh and
The very lineaments of life. Again [skin,
The prophet's voice falls on them; and the
winds

Breathed like the quickening Spirit of the Lord

Above the lifeless slain: and lo! they rose, An army numberless, equipped for fight. Edward Henry Bickersteth.

## 3346. DRY BONES, The Valley of. Ezekiel xxxvii: 10.

In vision wrapt, by Hinnom's vale,
The mystic prophet stood;
And still, where'er he looked, the dale
With lifeless bones were strewed.
No breath of air, no voice, nor sound,
Disturbed the awful gloom:
But all above, beneath, around,
Was silent as the tomb.

At length a gentle voice from heaven Upon that stillness broke; "Can life to these dry bones be given?" 'Twas thus the Godhead spoke; One doubtful glance the prophet threw O'er every mouldering bone; Then answer made with reverence due, "That, Lord, to Thee is known!"

"Then prophesy," Jehovah said,
"That each to life shall wake;"
The wondering seer at once obeyed,
And all began to shake;
Now limb to meet its kindred limb,
With strange precision flew;
And each of late songaunt and grim,
With flesh was clothed anew.

Again the Lord's command was given
Upon the wind to call,
To breathe from every end of heaven,
And animate them all;
The prophet called, the breezes blew,
And soon beneath their breath
A living army sprung to view
Through all that vale of death.

'Tis abject thus, O Lord! and lone, The sin-bound spirit lies; And sapless as a mould'ring bone All human aid defies; Or if beneath the gospel sound, A shape it seem to wear; The form of life alone is found, The power is wanting there.

But if thy Spirit deign to blow,
A wond'rous change it brings:
At once the soul from death and woe
To life and vigor springs;
With rapture strange the inward eye
Imbibes celestial rays;
The heart with hope and love beats high
The mouth is filled with praise.

Oh then, if wrapt in slumber deep,
Our poor, dead souls remain;
Let Thy dear Spirit break our sleep,
And burst each earthly chain;
That fired with hope, and filled with love,
And freed from ficshly dross,
We now may spring to life, and prove
Good soldiers of the Cross!

H. E.

# 3347. EAGLES, Gathering of the. Matthew 24: 28.

Lured by the grateful scent of blood, With instinct from above endued, The eagles their commission knew, To death devoted Salem flew, And gathering where the carcass lay, The Roman hosts devoured their prey.

But lo! a deeper mystery We in you sacred body see. The bleeding marks of death it bears, 'Tis covered still with glorious scars. His wounded feet, and hands, and side, And cross proclaim the Crucified.

Thither the saints shall soon repair, When flames His standard in the air, With bodies spiritual remove From earth, and seek the realms above; On eagle's wings mount up and fly To Jesus gathered in the sky.

J. and C. Wesley.

#### 3348. EAST, The Poet in the.

The poet came to the land of the east,
When spring was in the air:
The earth was dressed for a wedding feast,
So young she seemed, and fair;
And the poet knew the land of the east—
His soul was native there.

All things to him were the visible forms
Of early and precious dreams—
Familiar visions that mocked his quest,
Beside the western streams,
Or gleamed in the gold of the clouds, unrolled
In the sunset's dying beams.

He looked above in the cloudless calm, And the sun sat on his throne; The breath of gardens, deep in balm,
Was all about him blown,
And a brother to him was the princely palm,
For he cannot live alone.

His feet went forth on the myrtled hills,
And the flowers their welcome shed;
The meads of milk-white asphodel
They knew the poet's tread,
And far and wide, in a scarlet tide,
The poppy's bonfire spread.

And, half in shade and half in sun,
The rose sat in her bower,
With a passionate thrill in her crimson heart,
She had waited for the hour!
And, like a bride's, the poet kissed
The lips of the glorious flower.

Then the nightingale, who sat above
In the boughs of the citron-tree,
Saug: "We are no rivals, brother mine,
Except in ministrelsy;
For the rose you kissed with the kiss of love,
She is faithful still to me."

And further sang the nightingale:
"Your power not distant lies.
I heard the sound of a Persian lute
From the jasmined window rise, [bars,
And, twin-bright stars, through the latticeI saw the sultana's eyes."

The poet said: "I will here abide,
In the sun's unclouded door;
Here are the wells of all delight
On the lost Arcadian shore:
Here is the light on sea and land,
And the dream deceives no more."

Bayard Taylor.

### 3349. EAST, Turning to the. 2 Chronicles vi : 39.

'Tis to the east the Hebrew bends,
When morn unveils its brow;
And while the evening rite ascends,
The east receives his vow.
Dear to the exile is the soil
That reared Jehovah's vine;
Dear to the wretched heir of toil
Thy memory, Palestine!

'Tis to the east the Hebrew turns,
The east! to Hebrews dear,
When kindling recollection burns,
When memory claims the tear.
Land of the patriarch! he recalls
The days of promise, when
The timbrel rang along thy halls,
And God communed with men.

Where Babel murmured Judah's wrongs, The banished Hebrew sighs; Where Zion swelled her holy songs, His tribute seems to rise; And hope still wings his thought afar—
It tells to those that roam,
That He who rode the cloudy car
Will guide His children home.
William B. Tappan.

139

#### 3350. EDEN, Lost.

2 Chronicles vi: 39.

Unto the East we turn, in thoughtful gaze, Like longing exiles to their ancient home, Mindful of our lost Eden. Thence may come Genial, ambrosial airs around the ways Of daily life, and fragrant thoughts that raise Home sympathies: so may we cease to roam, Seeking some resting-place before the tomb, To which on wandering wings devotion strays.

But true to our high birthright, and to Him Who leads us by the flaming cherubim, Death's gate, our pilgrim spirits may arise O'er earth's affections, and 'mid worldlings rude.

Walk loosely in their holier solitude, And breathe the air of their lost paradise. Isaac Williams.

## 3351. EDEN, Where is 7 Genesis ii: 8.

Where is that garden of the Lord God,
planted
Fastward in Eden in the days of old:

Eastward in Eden in the days of old; Where the large blossoms and the fruits enchanted,

That filled the earliest tale our mothers told?

Lingers it yet, kept by an angel warden, Over the purple mountains far away; Untouched, since sinless Adam dressed the garden,

And the Lord walked there in the cool of day?

Nay, ask not; wherefore should our spirits venture

Over the eastern hills, beyond the bars, Where the broad sun, girt with his rosy cincture,

Comes burning up, and darkens all the stars?

Why should we wish o'er sea and desert going To find the vision true in some far land; To dwell beside the gate, and hear the flowing Of the great river with its golden sand?

The font stands yet in many a church's portal, The prayers still echo round where we were

Heirs of an Eden beautiful, immortal,
Where never serpent glided through the
glade.

There flows eternally the gifted river,
Whose healing wave is as the crystal clear;
There grows the tree of life that sheddeth
never

Its twelve bright fruits renewed twelve times a year.

For us that cooling wave, for us the beauty Of that bright place that has nor sun, nor night,

If but by Christ's dear grace, in love and duty, We walk below like children of the light.

So may we dream of those invisible bowers, The water's tremulous flow, the flowery sod, Hopeful that Christ's new Eden shall be ours, The home of saints, the paradise of God.

Mrs. C. F. Alexander.

3352. EDOM, The Conqueror from. Isaiah lxiii: 1-6.

What mighty man, or mighty God, Comes travelling in state Along the Idumean road, Away from Bozrah's gate!

The glory of His robes proclaim,
'Tis some victorious king;
"'Tis I, the Just, the Almighty One,
That your salvation bring."

Why, mighty Lord, Thy saints inquire, Why Thine apparel red; And all Thy vesture stained like those Who in the wine-press tread?

"I, by Myself, have trod the press, And crushed My foes alone; My wrath has struck the rebels dead, My fury stamped them down.

"'Tis Edom's blood that dyes My robes With joyful scarlet stains:
The triumph that My raiment wears,
Sprung from their bleeding veins.

"Thus shall the nations be destroyed
That dare insult My saints,
I have an arm t' avenge their wrongs,
An ear for their complaints."

Isaac Watts.

3353. EDOM, The Victor from. Isaiah lxiii: 1-6.

Who cometh here from Edom's rocks,
From Bozrah's haughty tower,
That journeyeth glorious in array,
Majestic in His power?
With garments red from fields of blood,
A conqueror he doth seem!
"I come, Who speak in righteousness,
The Mighty to redeem!"

And why is Thine apparel red,
Like his who treads the wine?
And why, like his who treads the vat,
Do all Thy garments shine?
"The wine-press I have trodden out,
Have trodden it alone;
And in that bloody vintage hour
With Me there stood not one.

"In anger did I trample them,
In fury did I tread;
Their blood is sprinkled on My robe,
My raiment all is red;
The awful day is in Mine heart
Of vengeance on My foes,
The year is come when I redeem
My people from their woes.

"And I beheld, and none could save His brethren by his hand; I wondering saw no child of man In that dread day could stand; Therefore Mine own right arm alone My great salvation brought; And by My strength of zeal upheld The conquest I have wrought!"

Yes! Thou hast conquered mightier foes
Than Edom's hostile power;
Hast Victor come from stronger holds
Than Bozrah's haughty tower!
For Thou hast burst the gates of death,
And laid beneath Thee low,
By Thy right hand and holy arm,
Thine Israel's hellish foe!

Thou didst behold no child of man
His brother's soul could save;
Or make agreement unto God
To free him from the grave;
A costlier price their souls demand
Than man hath power to pay;
And therefore Thou, O Christ! wouldst die
That we might live for aye.

And therefore, when the appointed year Of Thy redeemed came,
Thou didst assume the flesh of man,
Didst take a mortal frame;
Thou didst the bloody wine-press tread
Of suffering from Thy foes,
To save Thy people from their sins,
From hell's eternal woes.

And therefore, when o'er hell and death
The conquest Thou hadst won,
Thou didst ascend to God's right hand,
And take Thy glorious throne;
There still dost Thou retain, O Lord!
The Mediator's seat,
Until the Lord shall make Thy foes
The footstool for Thy feet.

Gird then, O Thou most mighty One!
Thy sword upon Thy thigh.
Ride forth! Avenge Thee on Thy foes
Who still Thy name defy!
But when that wine-press of God's wrath
Thy conquering feet shall tread,
Help us, Thy children, Lord, for whom
Thy precious blood was shed!
Richard Mant.

### 3354. EDOM? Who Cometh from.

Isaiah lxiii: 1-6.

Strange scene of glory! am I well awake, Or is it my fancy's wild mistake? It cannot be a dream; bright beams of light Flow from the visions fair, and pierce my tender sight.

No common vision this; I see Some marks of more than human majesty, Who is this mighty Hero, who, With glories round his head, and terror in

his brow?

From Bozrah, lo! He comes; a scarlet dye O'erspreads his clothes, and does outvie The blushes of the morning sky.
Triumphant and victorious He appears,
And honor in His looks and habit wears:
How strong He treads, how stately does He Pompous and solemn is His pace,
And full of majesty as His face.
Who is this mighty Hero, who?

Tis I who to my promise faithful stand; I, who the powers of death, hell, and the grave Have foiled with this all-conquering hand; I who most ready am, and mighty too, to save.

Why wearest Thou, then, this scarlet dye? Say, mighty Hero, why? Why do Thy garments look all red, Like them that in the wine-vat tread?

The wine-press I alone have trod,
That vast unwieldy frame, which long did
stand

Unmoved, and which no mortal force could e'er command,

That ponderous mass I plied alone,
And with me to assist were none. [God!
A mighty task it was, worthy the Son of
Angels stood trembling at the dreadful sight,
Concerned with what success I should go
through

The work I undertook to do; I put forth all my might,

And down the engine pressed; the violent force

Disturbed the universe, put nature out of course;

The blood gushed out in streams, and checkered o'er

My garments with its deepest gore; With ornamental drops bedecked I stood, And writ my victory with my enemy's blood. The day, the signal day is come When of my enemies I must vengeance take;

The day when Death shall have its doom,
And the dark kingdom with its powers shall

Fate in her calendar marked out this day with red,

She folded down the iron leaf, and thus she said:

"This day, if aught I can divine be true,
Shall, for a single victory,
Be celebrated to posterity:

Then shall the Prince of Light descend, And rescue mortals from the infernal fiend; Break through his strongest forts, and all his hosts subdue."

This said, she shut the adamantine volume close,

And wished she might the crowding year transpose;

So much she longed to have the scene display,

And see the vast event of this important day.

And now in midst of the revolving years,
This great, this mighty One appears:
The faithful traveller, the sun,
Has numbered out the days, and the set
period run.

I looked, and to assist was none; My angelic guards stood trembling by, But durst not venture nigh.

In vain, too, from my Father did I look For help; my Father me forsook. Amazed I was to see,

How all deserted me,
I took My fury for My soul support,
And with My single arm the conquest won.
Loud acclamations filled all heaven's court:
The hymning guards above,
Strained to an higher pitch of joy and love,
The great Jehovah praised, and His victorious
Son.

John Norris.

## 3355. EGYPT, Christ called from. Matthew ii: 15.

Come out of Egypt, O mine undefiled,
Dove of the Lord; innocuous, wondrous
Child!

Thy foes are dead, and sleeps the sword that swept

The homes of Rama, when their Rachel wept.

Come out of Egypt—to that land of death The shut-up heavens reveal, not now, life's breath;

To Zion shall the Light of Life return; O'er Palestine the Gospel Star shall burn.

Come out of Egypt; not "in haste," "by night,

As when fear waited on Messiah's flight; In peace return to David's royal town, Whose throne awaits Thee not nor lineal crown."

Come out of Egypt; yet, as sinks the sun, To rise again when night's due course is run, So thou, from Mizraim, shalt withdraw thy ray.

To flood her with thy beams another day.

Come out of Egypt; yet, to trials come;
To suffering, lack of ease, of friends, of home;

Yes, griefs by day, at night with tears to lie; Come thou, to be betrayed, to groan and die.

Come out of Egypt, from the grave to rise, And, for its slain, to ope the eternal skies; To plant Religion's Rose in every wild, To bless a world, oh come, Incarnate Child! William B. Tappan.

#### 3356. EGYPT, Dead.

Isaiah xix: 25. Are thy pyramids still smiling

To the everlasting sun,
Mighty Mizraim of the sand-waste,
As they smiled in ages gone?

Is thy Sphinx still grandly gazing
With those melancholy eyes,
Drinking in delicious moonlight
From those silver-showering skies?

Does thy gray Mukattam cliff-range Yet protect thy level shore? Is that highway to the desert Still as lonely as of yore?

Is the bronze on thy brown ripples Still as brilliant as when she, Stately queen of spells and splendor, Glided o'er her river sea?

Does that river-sea so royal,
With its soft, slow-swelling tide,
Still do battle single-handed
With the wastes on either side?

Are thy Pharaohs resting yonder,
Filling each his fragrant shroud,
With their own calm stars above them,
As of old, without a cloud?

Do they still claim awful homage, Oldest peerage of the dead, In their chiselled shrines unconscious Of the ages that have sped?

Does the breath of ancient odors Sweeten still their cheerless room? Do the robes of princely Pathos Still adorn them in the tomb?

Is thy Memphis still the Memphis
Of young Mizraim when he came
From his cradle-plain of Shinar,
Here to build a boundless name?

Mystic-realm of magic story,
Never-changing clime and stream,
Shadowy fatherland of science,
Home of fable and of dream.

From thy temples marched the ages
Of our earth's unwritten prime;
These majestic Nubian portals
Are the mouldering gates of time.

Buried dark beneath the ruins
Of dead kingdoms thou hast lain;
But thy day of honor dawneth,
Thou shalt rise to youth again.

In His hour of infant exile,
Once the Son of God in thee
Found a refuge from the tyrant,
Underneath thy sheltering tree.

And for this thou art remembered; This great debt shall be repaid. In earth's age of promised glory Israel's God shall lift thy head.

The voice of seers hath spoken
Words of glorious light and rest;
It has blest thee, lonely Egypt;
And thou shalt—thou shalt be blest.

Horatius Bonar.

3357. EGYPT, Israel's Escape from. Exodus xiv.

The morning saw a cavalcade Drawn up in order and arrayed. Six hundred thousand men of strength Made up the van of wondrous length; And wives and children in the rear Turned from their bondage dark and drear. To feel no more a tyrant's hand, And seek afar the promised land. Their line of march is toward the sea, And forth they journey glad and free; The cloudy pillar goes before, And leads them on the desert o'er; Or, standing in the rear at night, It shines and all their path is light. The towers of Egypt in the haze Fade slowly from their backward gaze. Behind them lie their broken chains, Before them freedom's unknown plains. And thus they journey, day by day, Led by the cloud along their way, Till sand and wilderness are past, They stand before the sea at last.

But hark! a sound upon the breeze:
Is it the murmur of the seas?
Is it the simoom's distant roar
That wildly sweeps the desert o'er?
Is it the storm with banner rent
With lightnings on the firmament?
Now louder, deeper, is the swell,
And rolling clouds of dust arise.
"They come! they come!!" what horrors,
tell:

"The Egyptians come!" what frantic cries; The camp with fear and dread is wild, And ghastly pale is sire and child. "O God!" they cry, in bitter prayer; "O save us, Lord; in pity spare!" In panic wild they seek their chief, And him upbraid in frantic grief: "Ah! better had we died as slaves, And mouldered in Egyptian graves, Than perish here by cruel hands, And waste upon the desert sands."

And Moses said, "Stand still and see, The Lord your strong defence will be!" He waiting stood, and thus he heard A voice that spoke this awful word: "Speak to My people! forward go! What if the path ye do not know; I am the Lord, 'tis mine to lead; Then forward! to the sea, with speed!"

The angel of the Lord turned back And stood across the Egyptian's track; And hid the camp of I-rael, While on their foes dense darkness fell.

The Red Sea waves were chanting low; And day was fading fast and slow; When Israel's leader stood beside, With lifted hand the murmuring tide; He stretched his rod upon the sea, And gave the waters his decree.

The east wind rose, and all that night It blew until the morning light; When, lo! the water stood on heaps, And down the dark and briny steeps They saw a pathway broad, and bare, 'Mid mountain walls of water there; Down, down they go, with solemn tread; Down through the caverns of the dead; Down by the sea king's dark domain,

Where never from the morn of time,
The might of man disturbed his reign,
Or trod his solitudes sublime.
On, through the water's dark defiles;
On, through the vast o'erhanging piles,
They pass as gently on their way,
As if through summer fields it lay;
Until they reach the rocky stair
That leads them to the upper air;
And on the Red Sea's other shore,
They wondering stand, and God adore.

With heart of ice and brain of fire, The maddened Pharaoh with desire, Enters the sea with double ire.

His charioteers with frenzy drive; And jostling horsemen hurried strive To capture Israel alive.

Down through the sea wall's open doors, Down to the dark abysmal floors, The frantic throng tunultuous pours.

The furious monarch heads his train. And vows to measure swords again With God, who left his first-born slain.

Down in the mid sea's darkest hall He dreams of sport and carnival, When he shall pass the deep sea wall.

As when a lightning bolt is hurled, As when a tempest cloud unfurled, Falls crashing on a thoughtless world;

So, tumbling waves fall from the verge; So, wall smote wall with awful surge; God's last o'erwhelming judgment scourge.

And there was one wild shriek of doom; Then all was silent in the gloom Of that unsculptured ocean tomb.

And king and horseman breathless lay; Cold ghastly statues of dismay; In stillness 'neath the wild sea spray.

Ah! long in royal halls they wait; When Pharaoh shall return in state; And march his captives back to fate.

But silent weeps the queen alone; The king comes never to his throne, And wives of lords make bitter moan.

No garlands grace their arches high; No proud and gorgeous pageantry Tells Egypt's glory passing by.

God cancels thus the debt of years, Where Pharaoh with his charioteers, Goes down'mid Egypt's love and tears.

God liveth yet; and often He Hath traced the path of history Through many a dark and deep "Red Sea."

The foes of God and foes of man, He dooms by His almighty plan; And leads Himself His loyal van.

Hail! hail! ye grand prophetic years; The dawn of jubilee appears,— Sweet promise of the ancient seers.

The Christ of nations is in view; The ever strong; the only true; He smites the sea and passes through.

"I am the way," hark how He saith; And through the waves we go by faith, A sure, triumphant, royal path.

So Moses sang beside the sea; And these his words of jubilee, An olden anthem of the free:

Oh sing to Jehovah,
And speak of His fame;
Exalt Him forever;
The Lord is His name,
At the breath of His nostrils
The waters on heaps
Were parted asunder,
A way through the deeps;
And hither His people He led like a flock,.
Down, down through the shadows, a pathway of rock:
But the horse and His rider he drowned in the sea;
Jehovah hath triumphed, and Israel is free.

The Holy and Mighty One Bareth His arm; And Pharaoh's proud captains Are faint with alarm; He stilleth their clamor
Where mountain waves leap,
And hushes forever
Their shouts in the deep;

From madness to stillness; a shriek and a moan;

They sink to the bottom as sinketh a stone; The horse and his rider are drowned in the sea:

Jehovah hath triumphed, and Israel is free.

Forever and ever,
O Lord! be Thy reign;
Thy mountain of beauty,
Thy people shall gain;
The proud dukes of Edom
Shall vanish away,
And princes of Moab
Be filled with dismay;

For gently Thou leddest Thy flock through the deep,

And tenderly folded in safety Thy sheep; The horse and his rider are drowned in the sea.

Jehovah hath triumphed, and Israel is free. From "Moses," by Dwight Williams.

## 3358. EGYPT, Last Plague of.

Exodus xii : 29, 30.

How brightly does the sunlight fall On temple, tower, and princely hall! Wild gleams afar the mighty Nile, As if each wave had learned to smile; And every light and stealing breeze That loves to grace the morning hours, Hath dallied with the spicy trees, And kissed the young and rising flowers.

Yet there is gloom in Memphis now, A cold despair on every brow; From him who toils his life away, The victim of a tyrant's sway, To him who from his gorgeous throne Looks down on Egypt as his own. All shudder, as the morning sun Reveals a woe they may not shun; That sun in mockery resteth now On pallid lip and rigid brow: On manhood's features, harsh and grim, The beamless eye and pulseless limb, The cold, pale lips of childhood wear, The last faint smile that quivered there; And beauty's raven locks are thrown O'er features fixed as sculptured stone.

Wild, deep, and long the wail is made Above the unregarding dead;
The loud lament for glory gone;
The wail for Egypt's elder-born!
The monarch from his eye of pride
Hath dashed in scorn the tear aside,
And checked within himself the groan,
When fell the heir of Egypt's throne!
The princely hall, the mailed shed,
Have each their own devoted dead;
Each hath the mourner's thilling cry,
The mother's tear, and father's sigh.

Groans Israel 'neath the spoiler's tread; Rises her wail above the dead? Not so; from bondage, chains, and toil, The tyrant's jest, the heathen's spoil, Unhaimed by all the plagues that bowed The spirits of the stern and proud, With cymbal tone, and minstrel lay, Her joyous thousands pass away, And brightly in their pathway rise The grateful fires of sacrifice.

## 3359. EGYPT, Last Plague of. Exodus xi: 4-7.

Night, gentle night! sweet season of rest, When even the slave as the monarch is blest; Mother benign! in whose bounty may share The wearied with pleasure, the wearied with

Once more hast thou sheltered the land with thy pall,

And lonely, and lovely, and peaceful is all!
Breathless the city as yonder dark hill,
The temples deserted, the palaces still;
The warrior unmailed as the infant is calm,
His banner droops down like the plumes of
the palm;

The judge hath put off his stately array,
Only in visions the ruler bears sway;
Fair eyes have closed like the sisters the

flowers, [hours; Watchful ears heed not the flight of the Mother and babe one soft slumber keep, Captive and mourner awhile cease to weep, And Egypt the splendid, the warlike, but seems

A kingdom of silence, a valley of dreams.

'Tis morn, and the spirit of slumber hath fled: [dead!

Woe now to the living! woe, woe for the Myriads beheld the last setting sun, Myriads behold him now day is begun; Warrior, and priest, and ruler are here, Maiden, and sire, and stripling appear.

There is grandeur, and beauty, and prowess at hand, [land]
But where are the first-born, the pride of the

The prince in his palace—where else should he dwell? [cell

The babe with its mother, the slave in his Hunter and herdsman, abroad in the field, Chieftain and soldier, each one by his shield How vary those first-born in fortune and fame! [same

But traverse wide Egypt, their fate is the Not by the pestilence, not by the sword, But smitten in slumber, the slain of the Lord Of their late breathing thousands alone may be said,

"They lay down the living, they lie now the

Burst forth, glorious sun, on this day long decreed; [freed The haughty are humbled, the captives are Farewell to four ages of bondage and fears; Farewell to the land they have moistenec with tears;

EGYPT. EGYPT. 145

The tribes of the chosen are gathering fast; Their late lords are crouching—farewell to the past!

They need not the splendors of martial array, Jehovah Himself is the guide of their way; His bright cloud their banners, His arm their own shield; [field! Stern rocks shall be fountains, the desert a

Oh shine as at noontide, great sun! on this host,

[boast;

And symbol the glories their future shall

And symbol the glorics their future shall And thou, hoary Ocean, with all thy wild waves,

Cease, cease thy vain roaring, wind rest in thy caves;

Make ready a path through the dark depths of old,

For Judah must pass like a flock to the fold; But Egypt shall follow, priest, people, and throne;

Then rage, mighty Ocean, that host is thine own.

M. J. J.

#### 3360. EGYPT LEFT BEHIND.

Zechariah x:10.

Rise, my soul, thy God directs thee,
Stranger hands no more impede;
Pass thou on, His strength protects thee,
Strength that has the captive freed.
Is the wilderness before thee,
Desert lands where drought abides?
Heavenly springs shall there restore thee,
Fresh from God's exhaustless tides.

Light divine surrounds thy going,
God Himself shall mark thy way;
Secret blessings, richly flowing,
Lead to everlasting day.
God, thine everlasting portion,
Feeds thee with the mighty's meat;
Saved from Egypt's hard extortion,
Egypt's food no more to eat.

Art thou weaned from Egypt's pleasures?
God, in secret, shall thee keep;
There unfold His hidden treasures,
There His love's exhaustless deep.
In the desert God will teach thee
What the God that thou hast found,
Patient, gracious, powerful, holy:
All His grace shall there abound.

On to Canaan's rest still wending,
E'en thy wants and woes shall bring
Suited grace from high descending,
Thou shalt taste of mercy's spring.
Though thy way be long and dreary,
Eagle strength He'll still renew;
Garments fresh and feet unweary,
Tell how God had brought thee through.

When to Canaan's long-loved dwelling
Love divine thy foot shall bring,
There, with shouts of triumph swelling,
Zion's songs in rest to sing.

There no stranger-God shall meet thee; Stranger thou in courts above! He who to His rest shall greet thee, Greets thee with a well-known love

## 3361. EGYPT, The Flight into.

Matthew ii: 13, 14.

'Tis noon—the sun is in the sky;
And from his broad and burning ray
To groves and glens the shepherds fly
Where welcome shade excludes the day,
Or rest, where sparkling waters play
Like fairy streams of liquid gold,
Such as mysterious legends say
Around the Fire-King's palace rolled.

Behold yon scattered group recline
Beneath a tall oak's ample shade,
A form of manly port benign,
And one who seems a loveliest maid,
Save that within her arms is laid,
An Infant like his mother fair;
Though never earth-born babe displayed
Such beauties as are blended there.

No tints of healthful crimson glow
In that fair Infant's polished cheek;
Paler His brow than mountain snow,
His dove-like eyes screnely meek.
No smiles around His lips bespeak
The joy of heart to childhood given:
But vain, oh, vain it were to seek
For charms of earth in Child of Heaven!

For this is He, the mystic Child!
Yea, this the Virgin's promised Son!
Behold the mother undefiled!
Behold her babe, the Holy One!
And do they wander forth alone,
By Israel slighted or forgot;
And, when the Highest seeks "His own,"
Do even "His own" receive Him not?

Yes! from a despot's fell decree,
To seek a foreign home they fly;
And, Egypt, once again in thee
Shall dwell the Holy Family.
Where erst in bitter slavery
Sad Israel mourned his joyless doom;
There shall he now his Light descry;
Thence shall his God, his Glory, come!

O happy mother! happiest far
Of all who felt a mother's throes!
What though no more the mystic star
Above thy path through darkness glows,
When gazing on the calm repose
Of Him, thy cherished Babe divine:
The bliss earth's fondest mother knows,
Oh! can it give a thought of thine?
Thomas Dale,

#### 3362. EGYPT, The Hope of.

The oar is dipping in the waves,
That bear me on their watery wings.
Farewell to Egypt's land of graves!
Farewell, the monuments of kings!
They died; and changed the living throne
For chambers of the mountain stone.

I trod the vast sepulchral halls,
Designed their lifeless dust to keep,
And read upon the chiselled walls
The emblems of their final sleep;
And learned, that when they bowed to die
They hoped for immortality.

Dark was the way. They knew not how
That other life would come again,
To rend the flinty mountain's brow,
That overlooks the Theban plain.
But if aright their hearts they read,
The rocks at last would yield their dead.

Oh yes! The instincts of the heart, In every land, in every clime, The great, ennobling truth impart, That life has empire over time. Death for eternal life makes room, And heaven is born upon the tomb.

They saw the end, but not the way,
The life to come, but not the power;
And felt, when called in dust to lay,
The dust and anguish of the hour.
O Christ! By Thee the word is spoken;
The power is given; the tomb is broken.
Thomas C. Upham.

3363. ELAH, The Vale of.

1 Samuel xvii: 40-42.

In Elah's vale, at summer eve,
The pilgrim oft delays,
O'er the now faded joys to grieve
For Israel's brighter days;
And lingers 'neath the silent shade
Of many an olive wood,
Where once, in glittering lines arrayed,
The hostile legions stood.

In Elah's vale a brook's cool waves
With silvery lustre gleam,
And many a lovely floweret laves
Its blossom in the stream.
The murmuring bee doth revel here,
And in the sultry ray
Oft doth the way-worn traveller
His parching thirst allay.

There, in the lapse of ages fied,
The fearless shepherd took
His weapons from the pebbly bed
Of this pellucid brook;
Upheld by energy divine,
As sacred records tell,
And soon the giant Philistine
Before the stripling fell.

Though dimmed be Israel's glory now,
Forlorn, but not forsaken,
Hope doth impart a fervent glow,
The breath of prayer to waken;
That still "the bright and morning star"
May shed a healing ray,
The harbinger to realms afar
Of Israel's happier day.

T. G. Nicholas.

#### 3364. EL GHOR, The Rock in.

Dead Petra in her hill-tomb sleeps,
Her stones of emptiness remain;
Around her sculptured mystery sweeps
The lonely waste of Edom's plain.

From the doomed dwellers in the cleft
The bow of vengeance turns not back;
Of all her myriads none are left
Along the Wady Mousa's track.

Clear in the hot Arabian day
Her arches spring, her statues climb,
Unchanged, the graven wonders pay
No tribute to the spoiler, Time!

Unchanged the awful lithograph
Of power and glory undertrod,
Of nations scattered like the chaff
Blown from the threshing-floor of God.

Yet shall the thoughtful stranger turn
From Petra's gates, with deeper awe,
To mark afar the burial urn
Of Aaron on the cliffs of Hor;

And where upon its ancient guard
Thy rock, El Ghor, is standing yet,
Looks from its turrets desertward,
And keeps the watch that God has set.

The same as when in thunders loud
It heard the voice of God to man,
As when it saw in fire and cloud
The angels walk in Israel's van.

Or when from Ezion-Geber's way
It saw the long procession file,
And heard the Hebrew timbrels play
The music of the lordly Nile;

Or saw the tabernacle pause,
Cloud-bound, by Kadesh Barnea's wells,
While Moses graved the sacred laws,
And Aaron swung his golden bells.

Rock of the desert, prophet-sung!
How grew its shadowing pile at length,
A symbol, in the Hebrew tongue,
Of God's eternal love and strength.

On lip of bard and scroll of seer,
From age to age went down the name,
Until the Shiloh's promised year,
And Christ, the Rock of Ages, came!

The path of life we walk to-day
Is strange as that the Hebrews trod:
We need the shadowing rock, as they;
We need, like them, the guides of God.

God send His angels, Cloud and Fire,
To lead us o'er the desert sand!
God give our hearts their long desire,
His shadow in a weary land!
John Greenleaf Whittier.

#### 3365. ELIJAH.

Malachi iv : 6.

Stern, awful was thy mercy, Tishbite seer, To close heaven's crystal doors for three long year..

With bands of thy strong prayer, and from men's eyes

To sweep each cloud from the offended skies. Sure our apostate land is worse than thine, Nor know we what to seek, what to decline.

Where wast thou wafted o'er earth's azure roof,

Borne on the whirlwind wheel and fiery hoof? From whence thou camest forth to realms of sight,

With Moses on the mount in radiant light; And by the gifted eye of faith was seen In the stern Baptist's vest and awful mien.

From heaven's calm mansions and ethereal cell.

Where thou beyond the summer clouds dost dwell,

Wilt thou again upon the earth appear, In living form, or type, or vision clear, To harbinger the great Elisha's sway, The coming in of the eternal day?

Full much we need thee, and thy mantle strong,

To part the rising waters! Envious wrong And filial disobedience lift on high Their swelling waves, and seem to threat the sky.

Isaac Williams.

#### 3366. ELIJAH, Angel's Invitation to. 1 Kings xix: 5.

Christian, did no one, thinkest thou, behold thee, [heat?

What time thou faintedst in the noonday Heard'st thou no angel's voice which sweetly told thee,

The journey is too great; arise and eat.

An angel's voice? Nay, 'twas thy God that spake it

In fonder tones than angel could repeat; Himself the food, His own the hands that brake it;

His own the words that bade thee, Rise and eat.

O fainting, faltering wanderer, art thou able Still to refuse thy suppliant God's request? Be filled, ye hungry, from My bounteous table,

And come, ye weary, I will give you rest.

Oh, may His gracious, oft-urged invitation Subdue thee with its tones so soft and sweet; Mayst thou at length, with heartfelt adora-And tearful penitence, Arise and eat. [tion,

Another banquet is for thee preparing,
Another feast thy longing eyes shall greet;
An angel's voice shall break thy rest, declaring,

Behold, all things are ready; rise and eat.

Lyra Eucharistica.

## 3367. ELIJAH and the PROPHETS OF BAAL. 1 Kings xviii: 20-40.

The mountain lifts its form on high Against the azure of the sky; And far beneath appears in view The sea, with waves of darker blue.

But what triumphant multitude Upon that flowery mountain stood? What acclamations, loud and long, Arose from that assembled throng?

A prophet of the Lord was there, With form erect and forehead bare, And flowing locks of radiant white, Transfigured in the golden light.

Fearless he stood without dismay, Surrounded by that strange array; But well the godless legions knew That they were false, and he was true.

At Baal's shrine they vainly call, No sacrificial fire shall fall; But rocks unhewn, on grassy sod, Receive the flame when reared to God.

But lo! upon the evening air, Was heard the prophet's voice in prayer: "O Lord, the fount of fire unseal; As Thou art God, Thyself reveal!"

That prayer, so earnest, so intense, Went up with faith's true eloquence; And winged from heaven with rushing flame, The suppliant's awful answer came!

The astonished people, in amaze Shrink from the preternatural blaze, Then falling on their faces, cry, "The Lord, He is the God, most high!"

Oh, vainly had the men of pride, The living God so long defied! On stubborn necks the sword He drew, And priest and idol perished too.

Thus, when a giant wrong has grown, And Evil builds itself a throne; When "Who is God?" the proud ones say, "That we should worship and obey?" Then, from His ancient seat in heaven, The word goes forth, the sign is given; "The Lord is God!" the people cry, And right shall live, and wrong shall die.

In every age, and everywhere,
The burden of the prophet's prayer,
Though not of fire or vengeful sword,
Shall win an answer from the Lord.

Arthur John Lockhart.

## 3368. ELIJAH, Antitype of. 2 Kings ii : 11, 12.

See the true Elijah flies, Lord of those unfolding skies! Swifter than the whirlwind's wings Flies the glorious King of kings; Girt with flames of living fire, Higher still He soars and higher, Till He gains His bright abode, Carries up our hearts to God!

Jesus, dear departing Lord, Hang we on Thy latest word; Us who can Thy word receive, Fatherless Thou wilt not leave: Though we may a moment mourn, Yet we look for Thy return; Now enjoy the earnest given, Then ascend with Thee to heaven.

Lord of hosts, to Thee we bow, Israel's car and horsemen Thou! Shall we not Thy loss deplore, Whom we see on earth no more? Ever mindful of Thine own, Thou for us to heaven art gone, Gone but to prepare our place, Room for all the ransomed race.

J. and C. Wesley.

## 3369. ELIJAH, Ascent of. 2 Kings ii : 11-12.

Servant of God, thy fight is fought;
Servant of God, thy crown is wrought:
Lingerest thou yet upon the joyless earth?
Thy place is now in heaven's high bowers,
Far from this mournful world of ours,
Among the sons of light, that have a different birth.

Thy human task is ended now;
No more the lightning of thy brow
Shall wake strange terror in the soul of guilt;
As when thou wentest forth to fling
The curse upon the shuddering King,
Yet reeking with the blood, the sinless blood, he spilt.

And all that thou hast braved and borne,
The heathen's hate, the heathen's scorn,
The wasting famine, and the galling chain,
Henceforth these things to thee shall seem
The phantoms of a bygone dream;
And rest shall be for toil, and blessedness
for pain.

Such visions of deep joy might roll
Through the rapt prophet's inmost soul,
As, with his fond disciple by his side,
He passed with dry and stainless tread
O'er the submissive river's bed,
And took his onward way from Jordan's
refluent tide.

High converse held those gifted seers
Of the dark fates of after years,
Of coming judgments, terrible and fast;
The father's crime, the children's woe,
The noisome pest, the victor foe,
And mercy sealed, and truth made manifest
at last.

Thus as they reasoned, hark! on high Rolled back the portals of the sky;
And from the courts of the empyrean dome Came forth what seemed a fiery car,
On rushing wheels, each wheel a star,
And bore the prophet thence—oh, whither?
—to his home!

With head thrown back, and hand upraised,

Long, long that sad disciple gazed,
As his loved teacher passed for aye away:
"Alas, my father!" still he cried,
"One look, one word to soothe and guide!
Chariot and horse are gone from Israel's tents
to-day!"

Earth saw the sign; Earth saw and smiled,
As to her Maker reconciled; [along;
With gladder murmur flowed the streams
Unstirred by breath of lightest breeze
Trembled the conscious cedar trees,
And all around the birds breathed gratitude
in song.

Death frowned far off his icy frown,
The monarch of the iron crown,
First-born of Sin, the universal foe;
Twice had his baffled darts been vain;
Death trembled for his tottering reign,
And poised the harmless shaft, and drew the
idle bow.

To us between the world and heaven
A rougher path, alas! is given;
Red glares the torch, dark waves the funeral
pall;

The sceptred king, the trampled slave, Go down into the common grave, [all. And there is one decay, one nothingness for

It is a fearful thing to die!
To watch the cheerful day flit by,
With all its myriad shapes of life and love;
To sink into the dreamy gloom
That broods forever o'er the tomb,
Where clouds are all around, though heaven
may shine above!

But still a firm and faithful trust
Supports, consoles, the pure and just:
Serene, though sad, they feel life's joys expire;

And bitter though the death-pang be,
Their spirits through its tortures see
Elijah's car of light, Elijah's steeds of fire.
Winthrop Mackworth Praed.

#### 3370. ELIJAH, Description of.

The Tishbite dread, Elijah, stood in Ahab's ivory hall:

His cloak the skin of mountain goat; his robe a mohair pall;

His garb around his sinewy loins a raw-hide belt confined;

His hair and beard, like raven plumes, streamed dark along the wind;

A strong acacia's spiky stem, scarce smoothed, was in his hand;

His feet were fleshless, callous, bare, and tawny as the sand;

His brow, a soaring crag, o'erhung his swart and shaggy chest,

And 'neath its shades his eyes gleamed keen as eagles from their nest.

Remote from courts, corruption, crime, in that high shepherd land,

With God alone, his soul had grown to stature bold and grand;

And many a wild and lonely gien, and many sublime,

Could tell how agonies with God breed souls that conquer time.

From "Elijah," by George Lansing Taylor.

#### 3371. ELIJAH, Discouragement of. 1 Kings xix: 1-8.

Judea's holy men, in desert caves, [shroud; From the free light of day themselves did The fear was on them of untimely graves, To which by Jezebel their forms were vowed,

A woman, cruel, idolatrous, and proud!
Oh! many were the brows before her pale,
Of men with God's superior gifts endowed,
His priests and prophets, whose firm hearts
did fail;

For hundreds had she sacrificed to Baal!

Even Elijah, God's most favored one, Fled to the desert in his spirit's fear; And, wearied with his journey, slept alone Beneath a juniper; where to him there, In visioned glory, did a form appear—God's messenger: "Elijah! wake, arise!" The angel cried to the reposing seer; "Awake! renew, with these required supplies.

For forty days and nights thy wasted energies!"

Thrilled with the seraph's voice, Elijah rose, And from his waking eyes the vision fled: No longer, vexed with shame and Israel's woes, Called he on God to name him with the dead!

But ate and drank, and on his journey sped,
Sustained with food the angel had supplied;
And by the Lord in spirit to Horeb led,
A cave he found within the mountain side,
And lonely in his grief did there awhile
abide.

Thus far from man he dwelt; yet in the eye Of the All-seeing present, though alone. A voice he heard; a message from the sky Stole on his ear, with its mysterious tone:

The playful wind that kissed the caverned stone.

Perchance it seemed? No. Well Elijah knew The voice, with him through years familiar grown:

He heard; and his emotions to subdue He strove, and girt his loins, and to the cave's mouth drew.

Then gloom was on the mountain, and the flame

Of heaven flashed round him with a fearful light;

And the impetuous winds all wildly came,
Till rocks were rent before them in their
flight;

And day, as with anticipated night, [air; Was black; and thunders shook the murky An earthquake tossed the mountain in its might;

Yet with all these was God not present there,

In the dread earthquake's shock, the winds nor lightning's glare.

The thunder ceased; the earthquake's violent rush

Was quieted; the lightnings flashed no more;

And in the gentle solitude and hush,
As died away the storm's majestic roar,
The "still small voice" was audible as before:

"What doest thou here, Elijah?" The seer heard,

And on the earth fell prostrate, to adore That awful Presence, whose mysterious word Pierced to his inmost heart; then he this plaint preferred:

"Oh! I was jealous for the Lord of hosts, With Israel vexed, and to the desert fled; The hand of violence is on all her coasts, Her altars are o'erturned, her priests have bled;

The temple is profaned, the seers are dead, The righteous to the unrighteous are a prey, And for Jehovah, Baal is worshipped; And I, I only, live to see this day,

Yet even my life they seek, and feign would take away."

Oh, time of trial for the just and true!
Of fiery ordeal to the pure in heart!
A time the lukewarm spirit to subdue!
To cause the weak and wavering to depart;
But not the righteous! No: in them to start
Redoubled zeal, redoubled power to bear
The keenest efforts of the torturer's art;
Nobly to die for God! but not to dare
To breathe at other shrines the voice of
praise and prayer.

Yet are there seasons when the spirit seems Reft of that holy influence, which so well From lowest degradation oft redeems Man's frailer sense, that fainly would rebel: In such an hour it was that Adam fell, And thence was from his Paradise exiled; In such an hour Elijah fled, to dwell, Doubtful to trust in God, with fears beguiled, In Horeb's mountain cave, a refuge in the wild.

Richard Howitt.

## 3372. ELIJAH, Elisha and.

2 Kings ii : 15.

Stern remembrancer of error,
With the lightning of thine eye
Locking with the key of terror
All the portals of the sky,
Calling while the blessing lingers,
Laving flames on Carmel's steep,
Ere the cloud with dewy fingers
Scoops the vapors of the deep:
Man of God, no Christ I see;
What have I to do with thee?

Earth with fire and blood baptizing,
Mingling with the gracious rain,
Then, on wheels of flame uprising,
Shine upon the mount again;
There with wrathful Moses standing,
Smiting with the vengeful rod,
Fire from heaven and earth commanding,
Make thee like the Son of God:
Darkest of the clouded Three,
We will build no house for thee!

Cast thy mantle on another,
Who shall all thy terrors quell,
Kissing father, kissing mother,
Ere he bids the world farewell;
Like thee only once in cursing,
When the scoffing sons rebel,
As the spirit gently nursing,
Save when Ananias fell:
There the Son of God I see;
Prophet, let me cleave to thee!

Thine the still small voice remaining, Chiding Horeb's stormy blast, Hushing all the world's complaining, When the flaming law is past; Bidding with the minstrel's soothing All our angry passions cease, Softened by the spirit's smoothing
All to gentleness and peace,
Perfect love without a fear,
Son of God, I see Thee near!
H. Kynaston.

#### 3373. ELIJAH FED BY BAVENS.

1 Kings xvii: 6.

Elijah's example declares,
Whatever distress may betide,
The saints may commit all their cares
To Him who will surely provide;
When rain long withheld from the earth
Occasioned a famine of bread,
The prophet, secured from the dearth,
By ravens was constantly fed.

More likely to rob than to feed
Were ravens who lived upon prey;
But when the Lord's people have need,
His goodness will find out a way:
This instance to those may seem strange
Who know not how faith can prevail;
But sooner all nature shall change
Than one of God's promises fail.

Nor is it a singular case:

The wonder is often renewed;
And many can say, to His praise,
He sends them by ravens their food:
Thus worldlings, though ravens indeed,
Though greedy and selfish their mind,
If God has a servant to feed,
Against their own wills can be kind.

Thus Satan, that raven unclean,
Who croaks in the ears of the saints,
Compelled by a power unseen
Administers oft to their wants;
God teaches them how to find food,
From all the temptations they feel;
This raven who thirsts for my blood
Has helped me to many a meal.

How safe and how happy are they
Who on the good shepherd rely!
He gives them out strength for their day,
Their wants he will surely supply;
He ravens and lions can tame,
All creatures obey his command:
Then let me rejoice in his name,
And leave all my cares in His hand.

John Newton.

#### 3374. ELIJAH IN THE WILDERNESS.

1 Kings xix: 1-9.

When from before the threatening queen Far, for his life, the prophet fled, He durst not seek the fields of green, But straightway to the desert sped.

There, 'neath the juniper, he came
To make its flavoring shade his rest,
For languor bent his aged frame,
And heavier woe his heart oppressed.

Losing his trust, that weary day,
He lifts the murmuring voice on high:
"Now take, O Lord, my life away!
It is enough—now let me die!"

As thus he lay amid the waste,
His faithful God beheld him there,
And, pitying, bade His angel haste
His grief to soothe, his meal prepare.

Then rose the seer His name to bless,
Who for the houseless wanderer spread
A table in the wilderness,
And there with strengthening waters fed.

#### 3375. ELIJAH IN THE WILDERNESS.

Thus prayed the prophet in the wilderness: "God of my fathers! look on my distress; My days are spent in vanity and strife. Ohthat the Lord would please to take my life! Beneath the clods through this lone valley spread,

Fain would I join the generation dead!"

Heaven deigned no answer to that murmuring prayer:

Silence that thrilled the blood alone was there;

Down sunk his weary limbs, slow heaved his breath,

And sleep fell on him with a weight like death.
Dreams raised by evil spirits hovered near,
Thronged with strange thoughts and images
of fear;

The abominations of the Gentiles came:
Detested Chemosh, Moloch clad with flame,
Ashtaroth, queen of heaven, with moony
crest.

And Baal, sunlike, high above the rest, Glared on him, gnashed their teeth, then sped away

Like ravening vultures to their carrion-prey, Where every grove grew darker with their rites.

And blood ran reeking down the mountain heights.

But to the living God, throughout the land, He saw no altar blaze, no temple stand; Jerusalem was dust, and Zion's hill, Like Tophet's valley, desolate and still: The prophet drew one deep desponding groan,

And his heart died within him like a stone.

An angel's touch the dire entrancement broke, "Arise and eat, Elijah!" He awoke, And found a table in the desert spread, With water in the cruse beside his head; He blessed the Lord, who turned away his prayer,

And feasted on the heaven-provided fare;
Then sweeter slumber o'er his senses stole,
And sunk like life new-breathed into his soul.
And dream brought David's city on his sight:
Shepherds were watching o'er their flocks
by night,

Around them uncreated splendor olazed,
And heavenly hosts their hallelujahs raised;
A theme unknown since sin to death gave
birth,

"Glory to God! good-will and peace on earth!"

They sang; his heart responded to the strain, Though memory sought to keep the words in vain.

The vision changed: amid the gloom serene One star above all other stars was seen; It had a light, a motion of its own, And o'er a humble shed in Bethlehem shone. He looked, and lo! an infant newly born, That seemed cast out to poverty and scorn, Yet Gentile kings its advent came to greet, Worshipped, and laid their treasure at its feet.

Musing what this mysterious Babe might be, He saw a sufferer stretched upon a tree; Yet while the victim died, by men abhorred, Creation's agonies confessed Him Lord. Again the angel smote the slumberer's side: "Arise and eat; the way is long and wide." He rose and ate, and with unfainting force Through forty days and nights upheld his course.

Horeb, the mount of God, he reached, and Within a cavern till the cool of day. [lay "What dost thou here, Elijah?" Like the tide

Brake that drep voice through silence. He replied,

"I have been very jealous for thy cause, Lord God of Hosts! for men make void Thy laws; [slain

Thy people have thrown down Thy altars Thy prophets—I, and I alone, remain; My life with reckless vengeance they pursue, And what can I against a nation do?"

"Stand on the mount before the Lord, and know

That wrath or mercy at My will I show."

Anon the power that holds the winds let fly
Their devastating armies through the sky;
Then shook the wilderness, the rocks were
rent,

As when Jehovah bowed the firmament,
And trembling Israel, while he gave the law,
Beheld his symbols, but no image saw.
The storm retired, nor left a trace behind;
The Lord passed by: He came not with the
wind.

Beneath the prophet's feet the shuddering ground

Clave, and disclosed a precipice profound, Like that which opened to the gates of hell, When Korah, Dathan, and Abiram fell; Again the Lord passed by, but unrevealed; He came not with the earthquake—all was sealed.

A new amazement! vale and mountain turned Red as the battle-field with blood, then burned

Up to the stars, as terrible a flame
As shall devour this universal frame;
Elijah watched it kindle, spread, expire;
The Lord passed by: He came not with the
fire.

A still small whisper breathed upon his ear; He wrapped his mantle round his face with fear:

Darkness that might be felt involved him; With expectation of a voice to come, [dumb He stood upon the threshold of the cave As one long dead, just risen from the grave, In the last judgment. Came the voice and cried,

"What dost thou here, Elijah?" He replied, "I have been very jealous for thy cause, Lord God of Hosts! for men make void Thy laws:

Thy people have thrown down Thine altars,

Thy prophets—I, and I alone, remain; My life with ruthless violence they pursue, And what can I against a nation do?"

"My day of vengeance is at hand: the year
Of My redeemed shall suddenly appear.
Go thou, anoint two kings, and in thy place
A prophet to stand up before My face;
Then he who 'scapes the Syrian's sword
shall fall

By his whom to Samaria's throne I call;
And he who 'scapes from Jehu, in that day,
Him shall the judgment of Elisha slay.
Yet hath a remnant been preserved by Me:
Seven thousand souls who never bowed the
knee

To Baal's image, nor have kissed his shrine; These are My jewels, and they shall be Mine When to the world My righteousness is shown,

And, root and branch, idolatry o'erthrown."

So be it, God of truth! yet why delay? With Thee a thousand years are as one day; Oh crown Thy people's hopes, dispel their

And be to day with Thee a thousand years!
Cut short the evil, bring the blessed time.
Avenge thine own elect from clime to clime;
Let not an idol in Thy path be spared,
All share the fate which Baal long hath
shared;

Nor let seven thousand only worship Thee: Make every tongue confess, bow every knee; Now o'er the promised kingdoms reign Thy Son.

Our Lord through all the earth, His name be one!

Hast Thou not spoken? Shall it not be done?

James Montgomery.

#### 3376. ELIJAH ON CARMEL.

1 Kings xviii: 42.

In the presence of approaching good, On Carmel's height the prophet stood; And though the blazing sun had spread A sky of brass above his head; [knew Though the parched earth through years nor The gracious rain nor gentle dew; Strong in the promise and the power, Faith's ear drank in the coming shower, And now with prayer he waits the hour.

Six times the prophet's servant gave
His eager glances to the wave,
But the horizon made no sign
Across its hard and burning line.
But faith is strong; he looked again:
A small cloud issued from the main,
Small as the least of clouds that lie
Like snow flakes on a summer sky.
Within him leaped the prophet's soul
As on the spreading blessing stole; [bowed,
Till with their freight the dark heavens
And rushed the torrent long and loud,
And Judah's parched and withered sod
Now felt a long-neglected God.

How oft, like Judah, we have known No God but idols of our own; Our soul's best powers, all high desires Withered by sins consuming fires! Forgive us, Lord, and from above Drop gentle dews that nourish love, Till the full tide of grace divine Rush on our hearts and make us Thine.

Snow.

### 3377. ELIJAH ON HOREB.

1 Kings xix: 9-13.

Away from the city and gay resort,
Where the bustling multitudes throng;
From the palace-hall and the temple-court,
From the revel of dance and song!
Away from a people that spurn their Lord,
From the perilous struggle and strife,
From the maddening queen and the menacing
Away, in escape for life! [sword—

Let me stand on the spot where the old seer
In the mountain's wild retreat, [stood,
By the bush that burned with the fire of God,
And hearkened with naked feet!
Perchance where he stood on that holy
ground,

And heard the unspeakable name, I shall find the dread face of the God he And the voice of the great I AM. [found,

Let me hide 'neath the cloud of glory that swept

O'er the seer in the cleft of the rock, Where the thunders pealed and the lightnings leapt,

And the earthquake heaved its shock!
Perchance I shall come to the burning throne
Whence the Voice proclaimed the law,
And the people shrank from its dreadful
tone,

And shuddered with breathless awe.

Through the desert wilds the prophet trod,
On his journey of many days,
Till he saw the hoary mount of God
Uplift to his wistful gaze;
And there on the sacred ground he bowed,
And moaned out his plaintful cry:
"Let me see Thy face, O Thou hidden God,
Let me hear Thy voice, and die!"

He looked in the burning blue of the sky,
No God shone there in the light!
He looked on the pinnacled summits high,
No God throned there in the height!
He looked in the gloom of the hollow cave,
And listened with awe-struck fear;
The brooding darkness no answer gave,
Save the whisper: "What doest thou
here?"

The tempest tore through the mountain No God did rend the rock! [chasm: The earthquake upheaved the ground with No God was in the shock! [its spasm: The thunderbolt gleamed its flashes of ire: No God was in the flame! [ning's fire Nor whirlwind nor earthquake nor light-Voice the word of the great I AM!

Apart at last from the roar and the rush,
Apart from the deafening din,
In the whirlwind's lull and the cavern's hush,
He turned his ear within,
Where the pulses throb with their measured
'Neath the bosom's rise and fall, [beat,
And he caught the murmur, so sad, so sweet,
Of the voice so still and small.

So still! As when in the hush of the breeze Steals a murmured monotone,
And the silence breathes to the listening Its secret in plaintful moan! [trees So small! As when in the distant throb Of surges upon the shore,
The ocean sighs in the smothered sob— Its might in the muffled roar!

So still and small on his ear it stole,
He knew not from whence it came,
But knew 't was the echo of his soul
To the voice of the great I AM!
And with face enwrapped in his prophet's
With spirit subdued and awed,
He stood to hear in its mystic call
The will and the word of God!

What doest thou here, O thou man of God?
Not here on the mountain's crest,
Not here in the roar of the thunders loud,
But within thy conscious breast;
Not there in the rush of the bustling crowd,
Not there in the altar-flame,
But in souls that never to idols have bowed,
Hear the voice of the great I AM!

Go back to the palace and temple-court, And brave the edge of the sword! Go back to the city and thronged resort,
With the still small voice of the Lord!
Go stand in thy place and utter His will,
In the ears of the court and the crowd,
Till the hearts of the multitude tremble and
With the still small voices of God! [thrill

And the breath of thy spirit's hot desire,
And the word that burns in thy bones,
Shall uplift thee on wings and wheels of fire,
In thy flight to my burning thrones;
And the spirit dropped with thy prophet's pall
Shall light through the ages its flame,
In the souls that hear, so still and small,
The voice of the great I AM!

"What doest thou here?" "What doest thou O soul! hear the voices within, [there?" 'Rebuking thy doubt and dark despair, Dispelling thy sorrow and sin! Whose sound is the roll of the wheels of fire, And the rush of the steeds of flame, That speed thee to duty, still swifter and On thy course to the great I AM! [higher, Homer N. Dunning.

## 3378. ELIJAH ON HOREB.

1 Kings xix : 9-14.

On Horeb's brow the Tishbite stands, Encompassed round with burning sands; He felt the sullen earthquake's shock, The heaving ground, the reeling rock; Beheld the whirlwind's awful force, Rending the mountains in its course, And fire that seemed to fill the sky, Showing that Israel's God drew nigh. Distinctly in the desert drear A still small voice now strikes his car, "Elijah, say, what dost thou here?"

"I have been jealous for the Lord, Contemning Ahab's cruel sword; And stood on Carmel's height unmoved, Where I Thy people's sin reproved; For they Thy altars have o'erthrown, Thy prophets slain, and I alone Assert the honor of Thy name." With whom now dwells this holy flame, If the great Judge should now appear? How few like him, with heart sincere, Durst thus avow what do they here!

Am I then jealous for the Lord,
Or, like to Israel, scorn His word?
Like them, are idols my desire?
Quench I like them the Spirit's fire?
Alas! when with Thy saints I pray,
To realms remote my thoughts will stray,
Intent on schemes of worldly pleasure,
Ambition's dream or earth-born treasure,
Till, roused, I start with sudden fear,
As conscience whispers in my car,
"Can God approve what thou dost here?"

O Lord! henceforward let it be My whole desire to follow Thee, To glory in my Saviour's cross,
And all beside to count as dross;
Elijah-like, each sin I'll slay,
Like him each high command obey;
Press forward on the narrow road,
Deriving strength and hope from God,
Then Death's dread voice I need not fear;
Jesus shall whisper in mine ear,
"My servant, thou hast well done here!"
Skeen.

#### 3379. ELIJAH PRAYING FOR RAIN. 1 Kings xviii : 42-45.

The watcher stood on Carmel's height,
With eager, longing eye,
Gazing across the sobbing sea,
Scanning the burning sky;
While with bowed head between his knees,
Scorched by the sun's fierce glow,
The prophet, pressed with anguish sore,
Prayed in the vale below;

Watched for the coming of the cloud.
Prayed for the blessed rain,
To shade the burning of the sky,
To cheer the earth again;
The cloud with wind, like breath of God,
Among the thick tree-tops,
The rain, like rush of angels' wings,
Murm'rous with pattering drops.

"Nothing! nothing!" the watcher cried,
"No cloud, no sign of rain!
The same fierce sun that burns the earth
Burns o'er the watery main."
Again the prophet bowed his head
Between his knees and prayed;
Again the watcher's eye looked for
The blessing still delayed.

"Nothing! nothing!" the watcher cried,
"No cloud, no sign of rain!"
The prophet, laboring in prayer,
Bowed 'twixt his knees again.
And thus twice, thrice, seven times they
With faith that cannot fail, [strive,
One watching on the mount above,
One wrestling in the vale!

"Oh! can it be the God whose breath Burns like consuming fire, Scorching the earth and sky and sea With blast of judgment dire? Oh! can it be the God whose flame Consumes the sacrifice? The wood, stones, water, all ablaze In incense to the skies.

"Oh! can it be this God whose wrath
Our prostrate souls approve,
So burning in His holiness,
Is not a God of love?
O Heaven! for thy dear mercy's sake,
Accept our sacrifice!
Dissolve this spell of burning wrath,
Oh, melt these brazen skies!"

Seven times the two souls watched and
Seven times with faith and hope, [prayed,
When from the sea a little cloud
Pushes its finger up.
A hand! a hand! a cloud-formed hand!
The hand God's chosen find
Always revealed to point before
When God is close behind!

And swelling in proportions vast
Reveals an awful form;
God coming in His majesty,
God in the blessed storm;
Blackening the heavens with clouds and
Pouring the welcome rain; [wind,
Filling the thirsty earth with floods
Of life and joy again!

O watchers on the mountain height! Stand with eye steadfast there; O wrestlers in the vale beneath, Cease not your sevenfold prayer! God will not always frown: He will Accept your sacrifice Of loving hearts and praying hands; God will in love arise!

A finger, hand, an arm, a form
Of power and grace divine!
The heavens shall swell with blessed showers,
The earth with rain-drops shine!
Oh, dare with loving hearts to bring
The sacrifice of blood!
While Hope stands watching on the mount,
And Faith lays hold on God!

Homer N. Dunning.

## 3380. ELIJAH, Searching for. 2 Kings ii: 14-17.

When saints forsake our mean abode,
Our hearts should after them ascend;
Inquire, where is Elijah's God,
The God of my translated friend?
His God and mine forever lives,
Giver of immortality,
And who but now my friend receives,
Shall send the chariot soon—for me!

To traverse hills and dales is vain,
Or search the world around;
It cannot bring us to the man
On earth no longer found:
But following Him in holy love,
In zeal, and faith, and prayer,
We soon shall find the seer above,
And share his rapture there.

J. and C. Wesley.

## 3381. ELIJAH'S FIRE TEST. 1 Kings xviii: 17-40.

Clad in a hairy robe of coarsest weed, And girt as one for battle or for speed, He looks no denizen of land so dread, A land whose living scarce can hide its dead; But one whose valor never brooked a lord, Who never stooped to famine, or the sword, But from a land remote had hither come, To gaze, Himself unmoved, on Israel's doom. Yet is He all unmoved? 'Twere hard to trace The deep-wrought feelings of that holy face. Grief sits upon that forehead broad and high, Yet 'tis not grief that sparkles from his eye. There is a fire that springs not of the earth, That draws from no poetic fount its birth, But deeper, brighter, holier is its glow, Than springs from mortal thought—from joy or woe!

It is Elijah; prophet of the Lord, word, Fraught with the bearing of His Master's For him the heavens are shut, the people

For Him, God's prophet, laughed by man to scorn.

He comes at Heaven's behest, to set before His race a blessing and a curse, once more; To wake, by mighty signs, that ancient awe Which Israel felt for Moses and the Law, And teach her sons that He their sires adored Is still the same unchanged, unconquered Lord.

The crowds are met on Carmel; 'tis a scene Such as again will be not, nor hath been. From utmost Dan, to far Beersheba's bound, Wherever Israel's name and race are found, They gather fast; and pour their human tide, In swelling waves, on Carmel's grassy side. There sits the monarch on his ivory throne, With eye of evil fire, and heart of stone. Around, the ranks of white-stoled prophets stand.

That lift to heathen Baal apostate hand; While those who consecrate the groves are

In rival pride to circle round his queen. Silence through all that mighty concourse

And stillness, such as fills the heart with

As to the centre of that ring, they scan, Slowly advancing still, that single man! They gaze with awe; and as the lines they

Of grief and thought upon the well-known

Dim recollection dawns of former days, Ere Israel left his God for crooked ways; Of meekest Moses, with his rod of might, The guiding cloud by day, the fire by night, Of strong-armed Joshua, conquering in the field.

Jephthah and Samson, Israel's sword and shield;

Of David's holy head, God's favorite son, And all the royal pomp of Solomon. And when they heard in tones so deep and

clear,

The utmost verge of that vast host might hear. That single, coarse-clad, friendless prophet

throw

A proud defiance on his mighty foe;

Dare every friend by magic art or spell, To struggle for the knee of Israel-There was a hush, a throbbing of the heart, A breath suppressed, a half unconscious start, A pang of hope! a self-convicting prayer, That He, their long-scorned God, might triumph there!

Oh with what anxious heart and eager eye, They watched each spell that Baal's prophets try!

Now every ear is turned to catch the sound Of Baal thundering from the yawning ground;

Now, every eye is gazing on the pyre, To catch the glance of his consuming fire; But still no sound is heard, no sight is seen; The earth is dumb, the elements serene; And doubt, and grief, and hate the prophet rouse

To tenfold energy of prayer and vows-Grief for their shame, and hatred to have

Elijah's mockery and the people's scorn! Now sinks the sun on Carmel; 'tis the time Ere rites unholy bowed the land to crime, When prayer, with incense-wreath, was wont to rise

The solemn hour of evening sacrifice. Then stood Elijah by the grassy mound, Once God's own altar, consecrated ground, But now a ruined mass of scattered stone. With bones polluted, and wild weeds o'er-

With reverent hand he raised the levelled shrine,

Performed with holy care each rite divine, And stood the centre of a nation's eyes, With hand upraised, before the sacrifice! His manly form now rose to giant height, His glowing eye now beamed intenser light; And as his solemn words fell one by one, The people stood like monuments of stone. All was so still the listener might descry The murmuring Jordan, but his fount was

'Tis done, 'tis done, the prophet's prayer is heard!

The Lord of hosts performs His servant's word;

The fire of heaven, with whirlwind motion,

And wrapped the altar in a living flame. There was a moment lost to all around, The eye forgot its sight, the ear its sound; But when the heart and eye their sense regain. Bullock nor altar, wood nor stone remain! The shrine in that upraising flame is gone, And by the mound Elijah stands alone!

Then what a shout when prostrate Israel rose, Of faith in God, of triumph o'er His foes? The rocks reply, the immortal cedars nod, In glad response, "The Lord, He is the God!"

### 3382. ELIJAH'S FIRE TEST.

1 Kings xviii: 20-40.

Then came the word, "Elijah calls!" In haste the monarch turned;

"Art thou the troubler of this land?" in instant rage he cries:

"Not I, but thou and all thy house," that iron lip replies;

"Because Jehovah's law ye scorn, in Baal to delight!

Go, bring all Israel now to me, on Carmel's hallowed height;

Bring Baal's seers, four hundred men and fifty, bring them all,

And those four hundred more who feast in Jezebel's lewd hall!"

The monarch heard; on Carmel's crown now swarms a countless throng,

With one brave soul to stand for God 'gainst millions in the wrong.

Then through that throng, with heart on fire, he preached Jehovah's law

To rouse their hearts to patriot glow, or thrill with heavenly awe:

"How long thus halt, ignobly dumb, nor own your Maker's claim!

If He be God, serve Him; if not, then bow to Baal's shame!"

No answering word! Not one? O God! can truth be sunk so low,

That not a nation's challenged host one champion can show?

Oh, sight to make brave angels blush, and stir the Eternal ire,

When conscious millions, meanly tame, tread manhood in the mire;

Choke conscience down, and strangle shame, and 'neath the sun's broad smile

Stand basely weak, flout heaven, and dare, dare only to be vile!

Then spake the dauntless soul: "I stand alone, God's prophet here,

But Baal counts four hundred men elate with royal cheer;

Let them therefore bring bullocks twain, and choose and slay their own, [alone;

And on a fireless altar pile, invoking Baal I'll do the same, and call on God, and he whose flame replies.

whose flame replies, Let him be God!" The nation hears, and answering plaudits rise.

Evasion fled, the steers are brought, and Baal's offering slain;

From early morn till glowing noon his followers howl in vain;

Fierce, frantic, wild, they beat the ground, and gash their reeking sides;

What time stern satire does its work, and conquering wit derides:

"Cry out, cry loud! he's sure a god! Perhaps brown study binds

His absent thoughts, perhaps he wars, or hunts among his hinds;

Perhaps he journeys, nay, perhaps he takes his nap at noon;

Bawl louder! split his stupid cars; you'll surely rouse him soon!"

Strange imps alone, and goblins weird, flock gibbering at thy cry;

When God binds these, not hell itself can mutter one reply.

Then while the sunset hour sped on, in accents bold and clear,

Elijah bade the attesting tribes to mark his deed draw near.

God's ancient altar, far renowned in centuries of yore,

A shapeless, moss-grown heap, he rears with pious care once more;

And twelve fresh stones he adds, each tribe presenting thus in view

To plead with God that changeless vow made when the world was new.

The victim bleeds; the pile is scanned by strict and hostile eyes;

Then, in the gaze of thousand focs, aloud once more he cries:

"From your perennial fountain pour four barrels on the shrine,

Once, twice, and thrice!" 'Tis done: on stole the peaceful hour divine,

The hour of evening sacrifice, when God, of old attent,

Had heard well pleased man's voice in prayer, and many an answer sent.

Thenceforth he stood, that one weird man, before dark Ahab's throne,

While Baal's seers glanced vengeance fell, and called on God alone.

Sublime, serenc, that lone form looms, embathed in sunset now,

And more than mortal majesty is gleaming on his brow;

He prays: His few calm, clarion tones on night's faint zephyrs swell:

"Jehovah, God of Abraham, of Isaac, Israel, Let it be known this day that Thou in Israel art Lord,

And I Thy servant all these things have done but at Thy word!"

He ceased; see! see! a ruddier flash o'erspreads the pomp on high!

An awful cloud of beaming fire sweeps eddying down the sky!

And from its sparkling bosom fall broad sheets of blinding flame,

While thunders shock the trembling world, and peal Jehovah's name.

One puff of smoke, the sacrifice consumed in ashes lies!

And water, dust, and calcined stones have vanished from their eyes!

The trench alone, with cinders strewn, remains to mark the pyre

Where God most high, at a mortal's cry, answered from heaven by fire!

Then from a prostrate nation rose the long and loud acclaim:

"The Lord is God! the Lord is God! Jehovah is His name!"

From tribe to tribe, from crest to crest, the shout rang glad and free,

Like trumpets echoing through the hills, or thunders of the sea!

"The Lord is God! the Lord is God!" The clouds roll back the sound,

And airy tongues from height to height the answering shout rebound:

Then rose that faithful voice once more: "Take Baal's prophet's, all!

Let none escape!" A nation, roused, obeys the righteous call.

And Kishon's ancient stream, that erst whelmed Jabin's proud array,

With impious gore ran red once more on God's great reckoning day.

From George Langing Traplorie 4 Filiph 2

From George Lansing Taylor's "Elijah."

### 3383. ELIJAH'S MANTLE.

2 Kings ii : 11-14.

Elisha, struck with grief and awe, Cried, "Ah! where now is Israel's stay?" When he his honored master saw Borne by a fiery car away.

But while he looked a last adieu,
His mantle as it fell he caught;
The Spirit rested on him too,
And equal miracles he wrought.

"Where is Elijah's God?" he cried, And with the mantle smote the flood; His word controlled the swelling tide, Th' obedient waters upright stood.

The wonder-working gospel, thus
From hand to hand has been conveyed;
We have the mantle still with us,
But where, oh where, the Spirit's aid?

When Peter first his mantle waved, How soon it melted hearts of steel! Sinners by thousands then were saved, But now how few its virtues feel!

Where is Elijah's God, the Lord,
Thine Israel's hope and joy and boast!
Reveal Thine arm, confirm Thy word,
Give us another Penterost!

John Newton.

3384. ELIJAH, Translation of.

2 Kings ii: 11, 12.

Suitable grace to him is showed
Who burned with fervent zeal for God;
By heavenly fire refined, removed,
Translated to the God he loved,

He without pain obtains the prize, And mounts immortal to the skies.

Seraphs the fiery horses were,
And cherubs formed the heavenly car;
And lo, in state Elijah rides
To where the glorious God resides!
And thus the everlasting Son
Returned in triumph to His Throne!

J. and C. Wesley.

#### 3385. ELIJAH, Translation of.

By Judah's vales and olive glades,
Where Eastern fruits entwine,
Her bowers of rose and palm-tree shades,
Her fields of corn and wine,
Elijah and Elisha passed,
And well they knew it was the last,
The last dear hour to friendship given
Before the fire-car and the blast
Should bear the prophet up to heaven.

How fondly then Elisha hung
On all his aged master spoke!
How dear each word, that from his tongue
Like dying farewell broke!
Friendship's a sun that ever seems
Brightest in its departing beams,
And never to the full we feel
The depth and warmth, and force of love,
Till death comes in, the gem to steal,
And those so dear have passed above;
Then we discover by the smart
How they entwined around the heart.

They went along, and o'er their head,
High in the fields of air,
Appeared a beauteous cloud of red,
And as against the breeze it fled,
It seemed a seraph fair;
One of those spirits who assume
The lurid flame in all its forms,
To guard, to punish, to consume,
To wield the lightning-sword of storms.

To earth it came,
That beauteous flame,
The friends, who dearly loved, it parted,
Its mantle round
The prophet wound,
Then back to its own heaven it darted;
And oh! Elisha's wildered eyes
Followed his master to the skies,

As we to-day
Perceive the ray
Of glory when a Christian dies!
Sweet parting this, but not for us
To pass to those bright regions thus
We must go through the cold dark stream;
But ah! if faith's celestial beam
Shine over, all will then be bright,
And we scarce need wish for the car of light,
So fair will the waters seem!

J. Edmeston.

#### 3386. ELIM, Marah and.

Exodus xv : 23-27.

To-day 'tis Elim, with its palms and wells, And happy shade for desert-weariness; 'Twas Marah yesterday, all rock and sand, Unshaded solitude and bitterness.

Yet the same desert holds them both; the

Soft breezes wander o'er the lonely ground, The same low stretch of valley shelters both, And the same mountains compass them around.

So is it here with us on earth; and so I do remember it has ever been; The bitter and the sweet, the grief and joy, Lie near together but a day between.

Sometimes God turns our bitter into sweet; Sometimes He gives us pleasant watersprings;

Sometimes He shades us with His pillarcloud,

And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long; Marah and Elim will alike be past; Our desert-wells and palms will soon be done; We reach the city of our God at last.

O happy land! beyond these lonely hills, Where gush in joy the everlasting springs! O holy Paradise! above these heavens, Where we shall end our desert-wanderings.

Horatius Bonar.

#### 3387. ELIM, Palms of.

At Elim, with its whispering grove of palm, And clustered wells in cool abundance springing,

Israel encamped, their sighs exchanged for singing,

And Marah's murmurs for a gladsome psalm. Earth has its Elims still of shadowy calm, Sweet homes, with gentle vines about them clinging;

And olive branches green—young voices ringing,

And tried affection breathing grateful balm. Lord, if such love makes glad, such beauty

The desert tracts Thy people tread below; Such wells of comfort cheer earth's resting-

Such pleasant shades relieve the way we go— That heavenly land itself, how passing fair! How passing sweet the home that waits us there! R. Wilton.

#### 3388. ELIPHAZ, The Vision of. Job iv: 12-21.

to rest,

'Twas midnight deep; the world was hushed

And airy visions every brain possessed:

O'er all my frame a horror crept severe,
An ice that shivered every bone with fear;
Before my face a spirit saw I swim,
Erect uprose my hair o'er every limb;
It stood, the spectre stood, to sight displayed,
Yet traced I not the image I surveyed:
"Twas silence dead; no breath the torpor
broke,

When thus in hollow voice the vision spoke: "Shall man his Maker's piercing ken endure? Before his God shall man be just and pure? Lo! His own servants falter in His eyes, His trustiest angels are not always wise. What are the dwellers, then, in tents of clay, Sprung from the dust, that into dust decay? Before the moth they fail; with easier strife Beat down and plundered of their little life; From morn to morn they perish, to the ground

Unnoticed drop, and quit their fluttering round;

Their total sum of wisdom, when they die, An empty boast, a mockery and lie."

John Mason Good.

### 3389. ELISHA AND THE ANGELS.

2 Kings vi: 13-18.

The cheerful sunbeams hastened up the east, Chasing the gray mists to the mountain-tops, And morning bursts upon Gilboa's hills. The playful kids were leaping o'er the crags: The little happy birds, that all night long In the dry clefts had found a nestling-place, Were flying sunward, singing hymns of praise;

And from the green, awakening vales arose The sound of bleating herds and lowing kine. Elisha's servant, issuing early forth

To the day's needful toil, with vigorous step, Trod a worn path that wound among the rocks.

He paused to gaze upon the enlivening scene, And hear the harmony of Nature's joy, And bless the God of morning.

Suddenly struck his eye:

A flash of light unusual struck his eye:
Half doubting, he beheld a line of spears
And burnished shields, that from a neighboring hill

In mocking splendor threw the sunlight

And saw, stretched far around, a circle wide Of rich war-chariots, while horsemen armed Crowded each mountain-pass and deep defile. Too well he knew the terrible array—

The Assyrian host, his masters' foes and his! Fear, like an inward demon, blanched his cheek,

Stared from his eye, and shook his nerveless limbs.

Poor feeble man! why, e'en the little birds, That sung so blithely o'er the frightful chasms,

Had taught him stronger confidence than this.

Yet, weak as he, how often we forget

That in our great All-seeing Father's sight, We are worth more than sparrows!

Back he turned

Unto the prophet's dwelling, nor did rest
Till, faint with terror, at his feet he fell.
The man of God upon his threshold stood,
His forehead bared unto the streaming light,
And inspiration beaming from his eye.
Doth he not tremble? Nay; the cedar tree
That stands in unmoved grandeur at his side
Is not more firm than he. Calmly he scans
The panoply of war before him spread,
As 'twere a flock reposing in the shade.
He hears his prostrate servant's stifled cry,
"Alas, my master! how shall we escape?"
How foolish must such fright have seemed
to him

Whose eyes the Lord had opened! Should he deign

To speak a soothing word and lull his fears? If man might e'er be proud, 'twas surely he Who had been singled out from common men To be an oracle unto his kind.

His was the dignity sublime of one
Who feels divinity within him burn,
And thinks the thoughts and speaks the
words of God.

But haughtiness belongs to narrow souls, And wisdom is too Godlike to be proud. Elisha owned himself of kindred dust With that frail trembler. Mildly he replied: "Fear thou no more; for lo! a mightier

Than all yon heathen host, is on our side."
"But where?" the servant's doubtful glance inquires.

The prophet answered not, but clasped his hands,

Looked up to heaven, and prayed in tones subdued,

"Lord, open thou his eyes that he may see!"
How changed the scene! These rocks, that
lately lay

Opaque and dull beneath the azure sky,
Are robed in glory that outshines the sun,
Embattled legions gird the prophet round
With blazoned banners and heaven-tempered
spears;

Horses and chariots, in whose fiery sheen The pomp of Syria's army but appears Like a dim candle in the noonday blaze: The mount is full of angels!

Blest were we,
When every earthly prospect is shut in,
And all our mortal helpers disappear,
If with faith's eye undimmed and opened

We might behold the blessed angel-troop, Which God, our God, has promised shall encamp

Round those who fear His name. Our sickly doubts,

That flit like foul night-ravens o'er our soul, Would hush their screams and fly before the dawn,

And we should learn to fear no evil thing,

And in Adversity's grim gaze could smile. Sometimes, when wandering in a labyrinth Whence we can find no clue, and all is dark, We wonder why our spirits do not die. Perhaps, in secret bowed, some holy soul Utters for us the prophet's kind request; And we, though dimly, are allowed to see The prints of angels' feet along the road; And our hearts, beating lightly, follow on After the steps that sound before, albeit Uncertain whose they are, though we are sure Of a safe outlet from the tangled way.

Father of Spirits! Saviour of our souls! Let heavenly guides go with us down life's way;

And when we come unto that river's brink,
Upon whose other bank in light and love
We shall be as the angels, then we know
Thou wilt be near us, though this earth-born
clay,

Shrinking in mortal terror from the plunge Which shall release its tenant unto bliss, May with foreboding clouds obscure our faith And hide Thy presence. Oh! hear now one prayer,

Which then our hearts may be too faint to breathe,

"Lord, open Thou our eyes, that we may see!" Lucy Larcom.

#### 3390. ELISHA, Chamber for,

2 Kings iv: 8-10.

"Little chamber" built "upon the wall,"
With stool and table, candlestick and bed,
Where he might sit, or kneel, or lay his head,
At night or sultry noontide; this was all
A prophet's need: but in that chamber small,
What mighty prayers arose, what grace was
shed;

What gifts were given, potent to wake the dead,

And from its viewless flight a soul recall!

And still what miracles of grace are wrought.
In many a lowly chamber with shut door,
Where God our Father is in secret sought,
And shows Himself in mercy more and more!
Dim upper rooms with God's own glory
shine,

And souls are lifted to the life divine. Rev. R. Wilton.

### 3391. ELISHA, Helpers of.

2 Kings 6: 13-18.

They gathered round the mountain's slope,
The vast embattled host,
In all the martial blazonry
That Syria's king could boast!
Warriors in bravery of mail,
With sword and spear and shield,
With chariot wheel and prancing steed,
Careering o'er the field.

Oh, grandly on the bannered host
Looked forth the rising sun!
Oh, brightly through the crystal air
Helmet and corselet shone!
And all their spangled panoply
Flung back the sunlight's gleam,
As if the horses were of fire,
The chariots of flame!

ELISHA.

In all their pageantry and pride,
In serried ranks they stood,
Around the modest home where dwelt
The humble man of God.
What single heart will dare confront,
What might of single hand,
Will hope to brave this bold array,
Their bristling ranks withstand?

The servant of the man of God,
When bursts upon his gaze
The vision of the circling bands,
Stands in bewildered maze;
His blinded eye of sense can see
Naught but the earthly host:
"Alas!" in blank dismay he cries,
"My master! we are lost!"

No terror shook the prophet's soul:
Uplifted in that hour
His spirit on its Helper leaned,
And felt an unseen Power.
Warriors of heaven, a shining host,
Around his dwelling hem;
"Fear not," he cries, "for those with us
Are more than those with them."

And answering the prophet's prayer,
Upon his servant's eyes
The vision of the angelic host
Flashes with glad surprise!
Ten thousand times ten thousand strong,
Around, above, they stand,
In serried rank a solid front,
Band rising beyond band!

What wonder that the prophet's soul
The hosts of earth defied,
When thronging spirits fill the skies,
And Heaven stands by his side!
What wonder that the Syrian bands
Give way without a blow,
Stunned by a stroke they knew not whence,
Blinded they knew not how!

O ye that stand for truth and God,
Trust not your mortal sight!
Fear not the thronging multitudes,
Fear not their marshalled might!
One soul in panoply of heaven
Is stronger than their host!
The cause which God befriends cannot
Outnumbered be, or lost!

Celestial hosts muster their ranks, Waving on high their swords; Voices of God, voices of heaven, Speak through their burning words! Brighter than flaming chariot,
Stronger than fiery horse,
All heaven is marshalled on your side—
God and the Universe!

Homer N. Dunning.

#### 3392. ELISHA IN DOTHAN.

2 Kings vi : 8-23.

'Tis night! and the tempest
Is rushing through heaven;
The oaks on the hills
By the lightnings are riven:
The rain in the valleys
Falls heavy and chill;
And the cataract bursts
In the bed of the rill.
Wild home for the Syrian,
On Hermon's white brow!
While the gust bears along
The scoff and the song,
From Israel's proud tents,
In the forest below.

'Tis midnight, deep midnight,
The hour for surprise!
From the storm-shattered ridges
The warriors arise:
Now the Syrian is marching
Through storm and through snow,
On the revel of Israel
To strike the death-blow.
No light guides his march,
But the tempest's red glare;
No ear hears his tramp
In Israel's doomed camp.
The hunters have driven,
The deer to its lair!

Now, wild as the wolf
When the sheepfold is nigh,
They shout for the charge,
"Let the Israelite die!"
Still no trumpet has answered,
No lance has been flung,
No torch has been lighted,
No arrow has sprung.
They pour on the rampart,
The tents stand alone!
Through the gust and the haze
The watch-fires still blaze,
But the warriors of Israel
Like shadows are gone!

Then spake the king's sorcerer:

"King, wouldst thou hear
How these Israelite slaves
Have escaped from thy spear:
Know their prophet Elisha
Has spells to unbind
The words on thy lip,
Nay, the thoughts in thy mind.
Though the secret were deep
As the grave, 'twould be known.
The scrpent has stings,
And the vulture has wings,
But he's scrpent and vulture
To thee and thy throne!"

'Tis morning: they speed
Over mountain and plain.
'Tis noon: yet no chieftain
Has slackened the rein.
'Tis eve: and the valleys
Are dropping with wine,
But no chieftain has tasted
The fruit of the vine
To Dothan the horseman
And mailed charioteer
Are speeding like fire;
Their banquet is ire,
For the scorner of Syria,
Elisha, is there!

On thy battlements, Dothan:
That evening was woe;
There fell the fierce hail
Of the lance and the bow.
Yet still from the towers
The banners were hung,
And still from the ramparts
The stormers were flung.
But the fire-shafts are showered
On roof and on wall;
And the cry of despair
Rises wild on the air,
For Dothan, that Eve,
Must be rescued, or fall!

Hark! the ramparts are scaled,
All rush to the gate;
'Tis the moment of terror,
The moment of fate!
And men tore their garments,
And women their hair:
But Elisha came forth
From the chamber of prayer.
Like thunder his voice
O'er the multitude rolled:
"Jehovah, arise!
Pour Thy light on our eyes;
And show Israel the shepherds
Who watch o'er Thy fold."

The mountain horizon
Was burning with light;
On its brow stood the Syrian,
In glory and might;
Proud waved to the sunset
The banner's rich fold:
Proud blazed the gemmed turbans,
And corselets of gold.
And loud rose the taunt
Of the infidel's tongue:
"Ho! Israelite slaves,
This night sees your graves;
And first from your walls
Shall Elisha be flung!"

At the word stooped a cloud
From the crown of the sky!
In its splendors the sun
Seemed to vanish and die.
From its depths poured a host
Upon mountain and plain,
There was seen the starred helm,
And the sky-tinctured vane,

And the armor of fire,
And the scraph's bright wing;
But no eyeball dared gaze
On the pomp of the blaze,
As their banner unfolded
The name of their King!

But where are the foe!
Like a forest o'erblown,
In their ranks, as they stood,
Their squadrons are strown!
No banner is lifted,
No chariot is wheeled;
On earth lies the turban,
On earth lies the shield.
There is terror before them,
And terror behind;
Now, proud homicide,
Thou art smote in thy pride,
The Syrian is captive,
His host are struck blind!

There were writhings of agony,
Yells of despair,
And eyeballs turned up,
As if seeking the glare;
And sorcerers howling
To Baal in vain,
The madness of tongue,
And the madness of brain!
And groups of pale chieftains,
Awaiting in gloom,
Till the Israelite sword
In their bosoms was gored;
While the shoutings of Dothan
Seemed shoutings of doom!

But they knew not Elisha,
They knew not his Lord,
Unsubdued by the sword,
They were spared by the sword.
Sad, silent, and slow,
Like a funeral train,
They were led by the hand,
Over mountain and plain.
Alone by the might
Of Jehovah o'erthrown;
No drop of their blood
Stained forest or flood,
Till the host o'er the borders
Of Israel were gone!

Those, those were the triumphs
Of Israel of old!
And those were the shepherds
Who guarded the fold.
But the leopard was loosed
From his thickets again,
And the flock of the chosen
Were scattered and slain.
But visions are rising,
Mysterious and grand:
The trumpet shall sound,
And the dead be unbound,
For the night is far spent,
And the day is at hand!

George Croly.

**3393.** ELISHA, The Prayer of. 2 Kings iv: 32-36.

The door is shut! Let none intrude
On that momentous solitude:
Elisha is alone!

Alone, beside that lifeless boy, But yesterday so full of joy, Now motionless as a stone!

The door is shut; but God is there,
The living God who answers prayer:
What will the issue be?
A glorious answer comes ere long,
A prayer is quenched in thankful song:
Where, Death, thy victory?

Desponding Christian! Why not share
This glorious privilege of prayer,
And share its great reward?
'Tis secret prayer that wins the day,
Not prayerless effort! Rise and pray!
Thine is Elisha's God!

Enter thy closet: wrestle there,
With faith's "effectual fervent prayer,"
Till death shall change to life;
Till hope out of the dust shall spring,
And joyous notes of praise shall ring
Out of the bitter strife.

Go on in faith, go on in prayer;
Order thy cause before Him there;
It cannot but prevail.
The things impossible with men
Grow possible with God again:
His power cannot fail.

Fear not, though face to face with death!
Only invoke the Living Breath,
To breathe upon the slain!
Once thou thyself wast lying there,
As dead as he! canst thou despair?
Arise, and pray again!

Go, stretch thyself upon the dead,
Thou living proof that Christ has said,
"Ask, and ye shall receive!"
O claim His promise! "Ask" once more!
Thou shalt receive a boundless store,
"If"—"if thou canst believe!"
Catharine Hankey.

#### 3394. EMMAUS.

Luke xxiv; 29.

Abide with us, the evening shades Begin already to prevail; And as the lingering twilight fades, Dark clouds along th' horizon sail.

Abide with us, the night is chil;
And damp and cheerless is the air:
Be our companion, Stranger, still,
And Thy repose shall be our care.

Abide with us, Thy converse sweet
Has well beguiled the tedious way,
With such a friend we joy to meet,
We supplicate Thy longer stay.

Abide with us, for well we know
Thy skill to cheer the gloomy hour,
Like balm Thy honeyed accents flow,
Our wounded spirits feel their power.

Abide with us, and still unfold
Thy sacred, Thy prophetic lore;
What wond'rous things of Jesus told!
Stranger, we thirst, we pant for more.

Abide with us, and still converse Of Him who late on Calvary died; Of Him the prophecies rehearse, He was our Friend they crucified.

Abide with us, are hearts are cold, We thought that Israel He'd restore; But sweet the truths Thy lips have told, And, Stranger, we complain no more.

Abide with us, we feel the charm,
'That binds us to our unknown Friend:
Here pass the night secure from harm,
Here, Stranger, let Thy wand'rings end.

Abide with us: to their request
The Stranger bows, with smiles divine;
Then round the board the unknown guest
And weary travellers recline.

Abide with us, amazed they cry,
As suddenly, whilst breaking bread,
Their own lost Jesus meets their eye,
With radiant glory on His head!

Abide with us, Thou heavenly Friend, Leave not Thy followers thus alone: The sweet communion here must end— The heavenly visitant is gone. Thomas Raffles.

#### 3395. EMMAUS, The Walk to.

Mark xvi: 13, 14; Luke xxiv: 13-35.

Slowly along the rugged pathway walked Two saddened wayfarers, bent on one quest; With them Another who had asked to share Their travel, since they left the city walls; Their converse too intent for speed; and oft, Where lingered on the rocks the sunset tints, They checked their footsteps, careless of the hour

And waning light and heavy falling dews. For from the Stranger's lips came words that burned

And lit the altar fuel on their hearts, Consuming fear, and quickening faith at

God's oracles grew luminous as He spake; And all along the ages good from ill And light from darkness sprang, as day from night. The first faint dawn from ruined Eden rose,
And glimmered round the solitary ark,
And lighted up Moriah's sacrifice,
And shed its warmth on Jacob's dying couch,
And bathed the blood-stained mercy-seat
with love;

The eastern heavens were flushed with rosier gleams;

It woke the minstrel shepherd, and his hand, Obedient to the gladness, struck his harp, "Joy cometh in the morning;" and the words Thereafter lived in song. Isaiah's soul Glowed with the coming glory, and his page Caught the far splendors of the orient clouds; And plaintive Jeremy looked up and smiled; And rapt Ezekiel breathed his hopes in fire. A deeper shade is glooming on the hills: A livelier amber brightens in the sky And broadens, till the Sun of Righteousness Rises at last with healing in His wings.

Thus on their path they communed, till they reached

The lowly wicket, and their urgest plea, "Day is far spent, abide with us," prevailed. The lamp is lighted o'er the simple board; And there is silence for a space: but lo! The Stranger takes the bread and blesses it And breaks: and like a dream the veil is rent Which hid their Lord and Master from their

It is His eye, His hand, His voice, Himself. Fain had they fallen at His feet, and fain Clung to Him as of old: it may not be; His place is empty, but His love is there, A calm abiding Presence in their hearts.

O Jesu, Saviour, hear our cry. We too
Are weary travellers on life's rough path,
And Thou art still unchangeably the same.
Come, Lord, to us, and let us walk with Thee;
Come and unfold the words of heavenly life,
Till our souls burn within us, and the day
Breaks, and the Day star rises in our hearts.
Yea, Lord, abide with us, rending the veil
Which hides Thee from the loving eye of
faith.

Dwell with us to the world's end evermore, Until Thou callest us to dwell with Thee. E. H. Bickersteth.

#### 3396. EMMAUS, Towards.

Luke xxiv: 32.

"A journeying to Emmaus!
The grandest man of men with us,
The Christ of God was then with us
As we went down to Emmaus!
How burned our hearts along the way,
At every word we heard Him say;
We never may forget the day
We journeyed down to Emmaus!"

O blest disciples, favored few, How gladly had we walked with you, And talked with Him who talked with you, As you went down to Emmaus! Have touched the hand and found it warm, That raised the dead and stilled the storm; Have worshipped God in human form As He walked down to Emmaus!

But Jesus walks and talks with men
As perfectly to-day as then,
And hearts burn now as yours burned when
You walked with Christ to Emmaus!
In starless night, or sunless day,
Whoever walks life's weary way,
Forgetting not to watch and pray,
Is journeying toward Emmaus!

Simeon Tucker Clark.

#### 3397. EMPIRES, The Fate of.

The wolf is in thy kingly hall,

The lion in thy garden howls,
And wilder, bloodier than they all,

The Arab robber round thee prowls:
High vengeance smote thee from thy throne;
Thou'rt dust and ashes, Babylon!

Where are thy pomps, Persepolis?

The traveller trembles on his way
To hear thy serpent's sullen hiss,
Thou mighty daughter of decay!
Thou thing of wonder and of scorn,
Thy night has come without a morn.

Where are thy glories, Carthage? Dead!
Death lords it o'er thy pallid shore.
What stirs thy sands? The robber's tread!
What stirs thy waves? The robber's oar!
The arm that smote the crest of Rome,
IIere wastes in the eternal tomb!

City of Constantine, earth's queen!
Where are thy banner and thy bow?
Sits in thy gates the Saracen?
Oh fallen! the lowest of the low!
Has not the earth one generous sword
To save thee from the Tartar horde?
Pollio.

#### 3398. ENDOR, Witch of.

1 Samuel xxviii: 7-25,

Dark Endor! canst thou now existing be? How creeps the blood, as thus we gaze on thee!

Hath nothing changed? Time's wave rolled on unfelt?

Is this the cave where Endor's sorceress dwelt?

Our fancy leaps past years: we see her now Stand in the midst, with scorched and withered brow;

She shakes her wand of might, and weaves her spell,

And calls on powers of air and fiends of hell.

And there leaned he, in stern though calm dismay,

Whom deep remorse and woe had made their prey;

Who, wronged by men, and now cast off by From it the sage no portent drew, God,

It came to light no meteor fires.

The fearful path of desperation trod, And came to bid the dead unfold his doom, And lift from future hours the veil of gloom.

She saw; the witch moved back in pale affright,

And her bleared eyes shot forth a fiendish light:

He comes! in mantle clad, austere and old, Around his brow the grave's white napkin rolled;

He comes, in ghastly stillness rising slow, Through opening earth, from Hades' mists below!

For ah! not yet the soul hath winged away, Wrapped in deep rest, till dawns the judgment-day.

Could Saul confront that prophet's risen shade,

With eye unblenching, spirit undismayed?
He never quailed in fight, but now he grew
Palsied with fear, his check of livid hue;
The grave's cold atmosphere seemed round
him cast,

That silence thrilled beyond the trumpetblast;

Instinctive dread ran creeping to his heart, His hair stood up, his eyeballs seemed to start:

Yet still he gazed, retreating; wildly stirred His heaving breast, although he spoke no word;

Each pale limb shook; he bowed; to earth he clung,

And on his brow big drops of terror hung.

Then Samuel spoke; his words sepulchral came,

And pierced like fire the wretched monarch's frame:

And Saul can answer now—alas! his fate
Is hopeless all, and more than desolate.
The battle lost, his kingdom torn away,
All clouds and darkness life's fast-closing
day.

Hark! 'tis the Shade declares: "Another sun, Thou man of woe and crime! thy race is run; To-morrow Hades opes its gloom for thee, Thou and thy warrior sons shall be with me!" And so it fell; the fierce unpitying foe [low; Triumphed o'er Saul, and laid his followers And yonder rise those hills in lonely pride, Where on his sword the king in anguish died, And gentle Jonathan's career was o'er, To shield his friend, and warm with love no more.

Nicholas Michell.

#### 3399. ENOCH.

Genesis v: 21 24.

Hast thou not seen at break of day,
One only star the east adorning,
That never set or paled its ray,
But seemed to sink at once away
Into the light of morning?

From it the sage no portent drew,
It came to light no meteor fires,
But silver shone the whole night through,
On hawthorn hedges steeped in dew,
And quiet village spires,

Like him of old who dwelt beneath
The tents of patriarchal story,
Who passed without the touch of death,
Without dim eye or failing breath,
At once into God's glory.

The patriarch of one simple spot,
The sire of sons and daughters lowly,
And this the record of his lot,
"He walked with God and he was not,"
For the Lord took him wholly.

Like a child's voice in sacred song,
That trembling rises higher and higher,
Till lost at last it peals along,
Swelling the anthem sweet and strong,
Of sweet cathedral choir.

So year by year, and day by day,
In pastoral care and household duty,
He walked with God, nor knew decay,
But faded gently, rapt away,
Into His glorious beauty.

There's many a household fair to see, By woodland nook or running river, Where children climb the parent's knee: Oh, that those homes, like his, might be Filled with God's presence ever!

Oh, that our thoughts so heavenly were, Our hearts to Christ so fully given, That all our loves, and toils, and care, Might only lead us nearer there, Where He is set in heaven.

Mrs. C. F. Alexander.

#### 3400. ENOCH.

The few fond words of Enoch tell Sublimest chapters in the lore of man; He saw and knew the father of the race, And he perhaps, a child at Adam's knee, Climbed up to listen to the tales of old; And it may be that Eve in age took up The tender child and taught him holy prayer, And charmed him with the memories that To her sad soul of Eden and its joy. [clung She told him of the promise, cherished long, Which God, forgiving, gave her in her tears, And knew perhaps by prophecy that he Was in the golden chain of royal ones From whom at last Messiah should come forth. She told him of her Abel, first to go Through gates immortal to the skies beyond; And his young heart was ravished with desire To climb the alluring heights of faith; assured

That just behind the mists that hide the view The land immortal spread, a waiting land For millions yet to come from paths of earth. He talked with those who once had talked with God,

And listened to the first fond lesson told
In that rare dialect in which the Lord
And man together first conversed. He drank
At wisdom's fountain pure, and in the light
Of God and truth aspired to heights of life
Divine. With few or many comrades still
We may not know. But evil prowled o'er
earth.

He saw its curse. Himself was tried. He felt The tempter's power. To walk with God was then

As now. A consecrated life, a heart
Made pure at healing fountains opened when
From the foundation of the world the Lamb
Of God was slain. By faith he walked, as all
Must walk through all the realms of doubt
and fear.

And so his ways pleased God. Men saw the light

Of his calm, blessed life; and like a tower He stood invincible, a shaft of strength That pointed to the skies, and in the midst Of men rose beautiful as if of gems

And polished gold the fabric had been wrought.

It was the noon of life with him. His form erect.

His soul acquaint with mysteries of God, Familiar with creation's tale, a priest of God, Elect, profound, companion of I AM; And still a man of tender heart, with tears For sorrow's tale and words of wisdom pure For erring ones; the joy of children who Delighted listened to his winning words. At once a strange unearthly brightness came, The Angel of the covenant drew near: "Rise! leave thy native realm," he said.

"Go not

The way of all the earth. The gates of death Thou shalt not see. A golden throne let down Is here. Ascend and take thy seat just now, And bands cherubic, with celestial songs, Shall lift thee in attending flight, till thou Shalt hear the welcome at the gate of pearl."

He saw the earth recede, till, like a star, It faded on his sight, and then the gleam Of jasper on his vision broke; above The sapphire hues of beauty fell, and then The chalcedony and the emerald, With blended rays transfixed his wondering

With blended rays, transfixed his wondering eye,

And amethyst, that sparkled evermore In God's own light, and then the welcome song:

"Come home to the realms of the holy, Caught up in thy beautiful throne, Come home from the land of the lowly, Thou blessed, beatified one.

Bright spirits we've welcomed, but e'er They came by the valley so cold, They passed from the dark rolling river, And entered the city of gold.

"Ah, never in heaven's bright story,
Came one like a monarch before,
And deathless ascended to glory,
Nor passed through the sepulchre's door;
Sing, angels that stand at the portals,
Ye throngs on the pavements of gold;
Ah never such honor had mortals
Translated ye seraphs behold!"

165

No grave they made for him of rock outhewn,

They only told this wondrous tale to men, "That he was not," God took him as he was.

\*\*Dwight Williams.

#### 3401. ENOCH.

Hebrews xi: 5.

He walked with God, by faith, in solitude,
At early dawn or tranquil eventide,
In some lone leafy place, he would abide
Till his whole being was with God imbued:
He walked with God amid the multitude,
No threats or smiles could his firm soul
divide

From that beloved presence at his side,
Whose still small voice silenced earth's noises
Boldly abroad to men he testified [rude.
How "the Lord cometh," and the judgment
brings;

Gently at home he trained his "sons and daughters;"

Till, praying, a bright chariot he espied
Sent to translate him as on angels' wings,
To walk with God beside heaven's "living
waters."

R. Wilton.

3402. ENOCH, Translation of. Genesis v: 21.

Though proudly through the vaulted sky
Was borne Elisha's sire;
And dazzling unto mortal eye
His car and steeds of fire;

To me as glorious seems the change Accorded to thy worth; As instantaneous and as strange Thy exit from this earth.

Something which makes a deeper thrill These few brief words unfold, Than all description's proudest skill Could of that hour have told.

Fancy's keen eye may trace the course Elijah held on high: The car of flame, each flery horse Her visions may supply;

But thy transition mocks each dream Framed by her wildest power, Nor can her mastery supreme Conceive thy parting hour.

Were angels with expanding wings
As guides and guardians given!
Or did sweet sounds from scraphs' strings
Waft thee from earth to heaven?

'Twere vain to ask: we know but this, Thy path from grief and time Unto eternity and bliss, Mysterious and sublime!

With God thou walkedst, and wast not! And thought and fancy fail Further than this to paint thy lot Or tell thy wondrous tale.

Bernard Barton.

#### **3403.** EPHESUS.

#### Revelations ii: 5.

And where stands Ephesus, in days gone by Pride of the East, Ionia's radiant eye, Boasting the shrine to famed Diana reared, Earth's wonder called, that myriad hearts

revered? There spreads Selinus' lake beneath the hill,

And flows unchanged the Cayster's willowed

These speak the city near; through waving

O'er blackened stones, we slowly laboring

Across our way the timid leveret springs; Woke from his sleep, the snake uncoils his

No street we tread, but climb a grass-grown mound-

What! is this Ephesus that moulders round? The embattled walls that swept o'er Lepre's

To shapeless ruin crushed, have stooped their pride;

Where stood that early church Paul loved so

No cross, no tomb, no stone remains to tell. Diana's fane that, glassed in depths below, From bronze and silver cast a starry glow, With statues, colonnades, and courts apart, And porphyry pillars, each the pride of art, Have Time's stern scythe, man's rage, and flood and fire,

Left naught for curious pilgrims to admire? A few poor footsteps now may cross the shrine,

Cell, long arcade, high altar, all supine; Bound with thick ivy, broken columns lie, Through low rent arches winds of evening sigh.

Rough brambles choke the vaults where gold was stored,

And toads spit venom forth where priests adored.

The shivering bolt of ruthless ruin falls On pleasure's haunts, as well as priestly walls: See! in the circus, where gay chariots pressed Their rapid race, the plover builds her nest. Ten thousand voices rang from yonder hill, There, clothed with moss, sweep circling benches still,

But e'en the peasant shuns that spot in fear, So deep the voiceless calm, its looks so drear. Scorned by proud Haman in his triumph-

Poor actors! Greek or Roman, where are they, That toiled and laughed to make their fellows gay?

Down the long stream of sable Lethe tost, Their graves unknown, and e'en their memories lost.

Yet, Ephesus! while desolate and lorn, And though thy starless night shall know no morn,

Cold is the breast of him who looks on thee, And feels no thrill of solemn ecstasy. As musing now we walk thy desert bound, The heart leaps up as at a trumpet's sound, For here, e'en here-name never to expire-Paul taught his church, and breathed his words of fire;

These very stones his foot perchance hath trod,

These roofless walls have heard his prayers to

There did Demetrius raise his heathen cry 'Gainst him who led men's wandering thoughts on high,

Showed the dark errors of their baseless dreams,

Poured on the spirit's night celestial beams, And cheered us with the hope, when worms shall prey

On this poor form consigned to slow decay, The soul, with added powers and new-fledged plume,

Shall spring to life and joy beyond the tomb.

Ay, Paul's bright fame, above the fame of kings

On these sad ruins dazzling lustre flings. But chief tradition points to you rude tower, Where passed in bonds the apostle's lonely hour,

And pious hands have reared in later day These fretted Gothic walls, and arches gray; Within this cell—hush, heart! thy fluttering fears-

To fancy's eye his godlike form appears: What solemn thought that lofty brow dis-What holy fervor in that lifted gaze! [plays! Monarchs! behold a greater far than ye; Conquerors! to Christ's brave champion bend the knee! Nicholas Michell.

#### 3404. EPHESUS, The Beasts of.

1 Corinthians xv: 32.

How long, O Lord of grace! Must languish Thy true race, In a forced friendship linked with Belial here, With Mammon's brand of care, And Baal pleading fair,

And the dog-breed who at Thy temple jeer?

How long, O Lord! how long Shall Cæsar do us wrong,

Laid but as steps to throne his mortal power! While e'en our angels stand

With helpless voice and hand,

#### EPIPHANY.

'Tis said our seers discern
The destined bickerings stern,
In the dim distance of Thy flery train,
Oh, nerve us in that woe!
For where Thy wheels shall go,
We must be tried, the while Thy foes are
slain.

John H. Newman.

#### 3405. EPIPHANY, Attendants of the.

A star shines forth in heaven suddenly, A wondrous orb, less than the sun, yet greater—

Less in its outward light, but greater in
Its inward glory, pointing to a mystery.
That morning star sent forth its beams afar
Into the land of those who had no light;
Led them as blind men, by a way they knew
not.

Until they came and saw the Light of men, Offered their gifts, received eternal life, Worshipped, and went their way.

Thus had the Son two heralds, one on high, And one below. Above, the star rejoiced; Below, the Baptist bore Him record:

Two heralds thus, one heavenly, one of earth; That witnessing the nature of the Son,

The majesty of God, and this His human nature.

O mighty wonder! thus were they the heralds, Both of His Godhead and His manhood. Who held Him only for a son of earth, To such the star proclaimed His heavenly glory;

Who held Him only for a heavenly spirit,
To such the Baptist spoke of Him as man.
And in the holy temple Simeon held the
Babe

Fast in his aged arms, and sang to Him:

"To me, in Thy mercy,
An old man, Thou art come;
Thou layest my body
In peace in the tomb.
Thou soon wilt awake me,
And bid me arise;
Wilt lead me transfigured
To Paradise."

Then Anna took the Babe upon her arms, And pressed her mouth upon His infant lips; Then came the Holy Spirit on her lips, As erst upon Isaiah's, when the coal Had touched his silent lips, and opened them: With glowing heart she sang:

"O Son of the King!
Though Thy birthplace was mean,
All-hearing, yet silent,
All-seeing, unseen,
Unknown, yet all-knowing,
God, and yet Son of man,
Praise to Thy name!"

Tr. from Ephraim Syrus.

## **3406.** EPIPHANY: Magi's Offering. Matthew ii: 11.

O chief of cities, Bethlehem, Of David's crown the fairest gem. But more to us than David's name, In thee, as man, the Saviour came.

Beyond the sun in splendor bright, Above thee stands a wondrous light Proclaiming from the conscious skies That here in flesh the Godhead lies.

See, coming from the East, afar Chaldean sages hail his star, And low in adoration bent Their threefold gifts to Him present.

The golden tribute owns Him King, But frankincense to God they bring; And last, prophetic sign, with myrrh They shadow forth His sepulchre. Prudentius, tr by N. B. Smithers.

## **3407.** EPIPHANY: Morning Star. Matthew ii: 9.

The wondering sages trace from far, Bright in the west, the morning star; A light illumes the western skies, Seen never in the east to rise.

Eternity produced its blaze, Time's fulness hails its nearer rays; Its brightness chases night away, And kindles darkness into day.

O Jesu! brightest Morning Star!
Shed forth Thy beams both near and far,
That all, in these our later days,
May know Thee, and proclaim Thy praise.
E. Lange, tr. by F. E. Cox.

#### 3408. EPIPHANY, The.

Isaiah lx: 3.

Beyond the barren mountain range
Where Hor lifts up its sacred head,
And buried lies in mystery strange,
As years work out their silent change,
The city of the dead.

Where proud Euphrates day by day
Winds through the plain, or sleeping lies,
The watching Magi nightly pray,
And seek the future's hidden way
From planet-lighted skies.

Through the unclouded midnight air, On vast infinity's dark page, With deepest skill and constant care, They read the golden letters there That wax not old with age.

Lo! as they gaze with deep intent,
A star more brilliant than the rest,
The herald of some great event,
Moves through the gilded firmament
Onward towards the west.

Then came the sound tradition brought From Peor's top in days of old, What time the seer entranced caught Prophetic power, and, spirit taught, The future did unfold.

A sceptre shall from Israel rise, A star from Jacob doubly blest; And now before their wondering eyes The brilliant meteor walks the skies Still onward towards the west.

Where'er it leads, that fiery light Unhidden by the blaze of day, And marking with intenser might The darkness of the deeper night, They follow on the way.

With morning's blush, when sunsets fade, On over rock and steep and wild, By palm and cedar-tree and shade, Till in the homely manger laid They find the royal child.

Intruding doubts away they fling, Unheeding the unwonted stir, They from their costly treasures bring Free offerings for the infant King, Gold, frankincense, and myrrh.

Gold shadows forth His royalty While frankingense His priesthood shows, And myrrh that He shall buried be; And so the wondrous mystery With deeper meaning grows.

Frederick W. Kittermaster.

#### 3409. ESAU SELLING HIS BIRTHRIGHT. Hebrews xii: 16, 17.

"And is there in God's world so drear a place Where the loud bitter cry is raised in vain? Where tears of penance come too late for

As on the uprooted flower the genial rain?"

'Tis even so: the sovereign Lord of souls Stores in the dungeon of His boundless realm Each bolt that o'er the sinner vainly rolls, With gathered wrath the reprobate to whelm.

Will the storm hear the sailor's piteous cry, Taught to mistrust too late; the tempting

When all around he sees but sea and sky, A God in anger, a self-chosen grave?

Or will the thorns, that strew intemperance' bed,

Turn with a wish to down? will late remorse Recall th' shaft the murderer's hand has sped,

Or from the guiltless bosom turn its course?

Then may th' unbodied soul in safety fleet above,

Fresh from the stain of crime; nor fear to meet

The God whom here she would not learn to love.

Then is there hope for such as die unblest. That angels' wings may waft them to the shore,

Nor need the unready virgin strike her breast,

Nor wait desponding round the bridegroom's

But where is then the stay of contrite hearts? Of old they leaned on Thy eternal word, But with the sinner's fear their hope departs, Fast linked as Thy great Name to Thee, O Lord!

That name, by which Thy faithful oath is past,

That we should endless be, for joy or woe; And if the treasures of Thy wrath could waste,

Thy lovers must their promised heaven

But ask of elder days, earth's vernal hour, When in familiar talk God's voice was heard,

When at the patriarch's call the fiery shower Propitious o'er the turf-built shrine appeared.

Watch by our father Isaac's pastoral door: The birthright sold, the blessing lost and

Tell Heaven has wrath that can relent no

The grave, dark deeds that cannot be un-

We barter life for pottage; sell true bliss For wealth or power, for pleasure or renown; Thus Esau-like, our Father's blessing miss, Then wash with fruitless tears our faded crown.

Our faded crown, despised and flung aside, Shall on some brother's brow immortal bloom.

No partial hand the blessing may misguide; No flattering fancy change our Monarch's doom.

His righteous doom, that meek, true-hearted love

The everlasting birthright should receive, The softest dews drop on her from above, The richest green her mountain garland weave.

Her brethren, mightiest, wisest, eldest born, Bow to her sway, and move at her behest: Isaac's fond blessing may not fall on scorn, Through the dark curtains of the world Nor Balaam's curse on love, which God hath blest. John Keble.

### 3410. ESHCOL, The Grapes of.

Numbers xiii: 23, 24.

Among the tribes, the weary tribes, we wan-

The way is long, complainings fill the air; With God so near, we fear the kings of Edom; By smitten rocks we yield us to despair. The seas gape wide and make for us a pathway,

We hear the cry of Pharaoh's drowning host; But mists roll up, there's discord and confusion

And far away is Canaan's peaceful coast.

Then do we see that walking close beside us With steady step, and eyes that onward look, Are those who went before us to that country, And brought us grapes from Eshcol's wondrous brook.

Their faces shine, their lips are always singing.

The winds of Canaan have their foreheads fanned,

Alike to them are sunrise and sun-setting, Their feet make haste! They have beheld the land!

Oh! thanks, and thanks, a thousand times repeated!

We know your names, ye valiant, faithful few; Your lowest words are like a song from heaven.

Ye searched the land out better than ye knew! When through the camp there rings a cry for "Egypt,"

And all the tribes sway backward in despair, We turn to you who bear the purple clusters, For still ye say, "Surely the land is fair."

We pray you, friends, walk closer still beside Talk to us often of the way ye took, [us, When ye beheld the figs and pomegranates, And plucked the grapes that grew by Eshcol's brook.

When doubts, like evil birds, fly on before us, And clouds obscure the path that must be trod,

Speak low to us of Sinai and its glory, Repeat the name of Israel's mighty God.

Ages have passed since Miriam's song was ended.

The wondrous brothers lead the hosts no more;

But we can hear the whisperings of Jordan, And see, afar, our Canaan's peaceful shore. With undimmed splendor shines the star of Jacob.

Safe! safe for aye our title-deed doth stand! Our lips shall taste the purple grapes of Eshcol.

For evermore we shall possess the land! Ellen M. H. Gates.

#### 3411. ESDRAELON, Plain of.

Esdraelon's plain still boasts its myrtle bowers.

Golden with corn, or carpeted with flowers; How like a sainted mind that seeks the skies, Crowned with a glory, Tabor's tops arise! From base to summit groves are waving green,

While many a hoary ruin peeps between.

Here mouldered church and fallen convent
show

How warm was zeal a thousand years ago; In yon stone cell the hermit knelt to pray, And passed in dreams his martyr life away. Jasmine's white bells and henna's yellow bloom

Breathe out their sweets till rocks e'en drink perfume;

In viewless clouds those odors mount the air, And Tabor stands like some rich altar there. Nicholas Michell,

#### 3412. ESTHER—MORDECAL

Morn is come, the purple morn, Yet it looks on shapes forlorn; On thy glittering roofs, Shushan, There are mourners wild and wan; Eyes upturned, dishevelled hair, Brows unturbaned, bosoms bare; Hands in restless anguish wrung By the grief that knows no tongue; Dust and ashes on the brow. King of Israel, where art Thou? Through the livelong winter's night, Like the harvest in the blight; Like the reeds, by storms o'erthrown; Rank on rank, lay Israel strown. Prostrate on their naked roofs, Listening to the trampling hoofs, Listening to the trumpet's clang, As to horse the riders sprang; Bearing each the bloody scroll, Slaying all things but the soul.

Every blast that trumpet gave Was a summons to the grave; Every torch that hurried by Told that myriads were to die! Myriads, in that midnight sleeping, Where the Arab balms are weeping; Where along th' Ionian hill Night-dews of the rose distil; By the Scythian mountain-chain; By the Ethiopian plain; By the Indian Ocean's roar, By the farthest fiery shore, Where the foot of man could tread; Where the Jew could hide his head; Where his heart could heave the groan; On the earth alone, alone! Son of the Captivity, Vengeance winged that shaft for thee. Judah, scattered, "spent and peeled," In that hour thy doom was sealed!

Still, the opening palace porch Showed the troop, with trump and torch, Thundering through the dusk beneath, Each a messenger of death; Like a sanguine meteor rushing Light on tower and temple flushing; Till dispersed, the furious horde, Like the fragments of a sword, Like the lightning, scattered forth, East, and west, and south, and north. While the son of Israel's gaze Watched the shooting of that blaze, As o'er hill and plain it spread; Like the livid vapors fed, Where the battle's remnants lie, Withering to the stormy sky. King of Israel, hear the prayer Of Thy people in despair!

Yet, within thy courts, Shushan, Stood that morn an ancient man: On his high phylactery Wisdom that can never die; On the motion of his hand, Propped upon the ivory wand; On his step, though weak with age, Stamped the leader and the sage.

Hark the shoutings! In his pride, Sullen-hearted, cruel-eyed, With the signet of command Glittering on his haughty hand. With his barb's caparison Dazzling as an Indian throne, Haman comes, of lords the lord, Persia's buckler, Persia's sword! In his front the timbrels sounding, Round his steed the dancers bounding, Roses flung beneath his tread, Broidered banners o'er his head, Chiefs, with jewelled shield and spear, Flashing round the dark vizier.

But a pang of wrath and shame Lights his cheek with sudden flame! One, above the prostrate crowd, Like a pillar stands unbowed. Day by day, that silent one, Stood beside that portal-stone, Scorning with the slave to stoop To the tyrant's vulture-swoop; Scorning the hypocrisy Of the captive's bended knee: Bowing only to the rod Of his conscience and his God!

Day by day the tyrant's heart Felt that scorn, a living dart; In his breast of pride and ire, Scorpion sting, and serpent spire; Till the murderer's oath was sworn, That the babe of Israel born, Priest and Levite, matron, maid, All should in their blood be laid—All should in their graves atone, That high glance, thou ancient one.

Now, from his deluded king.
Fraud had won the missive ring;
Now, the seal of death was sent,
To the palace, to the tent—
Far as Persia's banners wave,
Far as Israel finds a grave,
Far as tears of blood are shed
Was the gory mandate sped.
Now, in his triumphant hour
To the monarch's banquet bower,
In a tyrant's full-blown pride,
Rode the mighty homicide.

Still, beside the portal-stone Stood that old, unbending one; Still, beyond his fierce control, Strong in majesty of soul. On the tyrant's heart his gaze Fell like a consuming blaze. Swelled in vain the loud "All hail!" On his glance the pomp grew pale; Clashed in vain the shield and spear, On his glauce rose rack and bier. In that ancient form, unbowed, As the gathering of the cloud, As the rushing of the gale, As the forest's rising wail, Tells the coming thunderstroke, Ruin on the satrap broke! Though that night his grasp might wring Asia from his trusting king; Though the world's first diadem On his haughty brow might beam; Yet his spirit's sudden thrill Told him he was mortal still; At his feet he saw the tomb: In that prophet-eye was doom!

Night is on the royal bower, Roses on the couches shower; Soft, as from the opening skies, Fall delicious harmonies; Flaming from a thousand urns, Incense round the banquet burns; O'er the golden-sculptured roof, Shooting from the eye aloof, Till it seems another heaven, Studded with the stars of even; Rich as an enchanted dream, Thousand golden cressets gleam. Grouped around the mighty hall, Indian dwarf, and Nubian tall, Jewel-turbaned, tissue-robed, Stand in dazzling light englobed: Stand the Syrian sons of song, Stand the Grecian minstrel-throng. All is pomp, and feast, and dance, All is joy's delicious trance; Empire's pleasure, empire's power, Centred in one matchless hour: Still, there shrinks one eye of fear-It is thine, thou dark vizier!

But, what sounds on midnight sail! Hark! a rush, a shriek, a wail,

Deepening to one death-like cry, Like a wreck's last agony; Like the sounds that rend the air In some city's last despair, When upon her midnight wall Rings the stormer's trumpet-call! Through the portals of the bower, Israel, rush thy virgin flower; Like a halo round their queen. Yet no festal smile is seen; Yet no tresses, pearl entwined, Play on the enamored wind. Dust and ashes on the head, Faces veiled, unsandalled tread, Breathe their lips a funeral hymn; All is dark, dishevelled, dim. But, advancing to the throne, From their circle moves, alone, Esther, palest of the pale; On her lip a trembling tale; In her step a woman's fear, On her cheek a woman's tear; But within her glorious eye Lustre lighted from the sky; Like an altar's flame, the sign Of her hope and help divine!

Standing by the royal board,
In the cup the wine she poured;
Then with eyes to heaven upthrown,
Hushed within her heart the groan.
"By thy diadem and ring,
Pledge thy bride, of kings thou king."
On the monarch's wondering gaze
Flashed her eye's supernal blaze;
Never, in love's richest hour.
Struck so deep her beauty's power;
Never passion's breathings stole
On his ear such chains of soul.
From her hand he took the wine:
"Empress, be my sceptre thine."

High to heaven, with gesture grand, Raised the queen the golden wand: "Who shall smite," she sternly cried, "Age and childhood, maid and bride? Who shall triumph, whom his ire Steeps in blood the son and sire? Who shall point the traitor-sword, Aspic-like, to sting his lord? Kings' and people's murderer—King, behold the traitor—there!" With the more than mortal sound Rang the mighty hall around!

Haman, boldest of the bold,
Felt his burning blood run cold;
Smote by heaven, ambition, pride,
All the tiger in him died;
On his lip one fearful cry,
In his heart one agony.
At the monarch's footstool flung,
Still to abject life he clung;
But he gnaws the dust in vain,
Earth abjures the living stain;

From the royal footstool torn, Through the shouting city borne; Now in fetters dragged to die, Taunts and curses round him fly. Now is paid the long arrear: Truths 'tis worse than death to hear; Wrongs, by terror forced to sleep; Wrongs, It was ruin but to weep; Wrongs, that rankled in the breast, While the lip in smiles was drest; Wrongs, that, prostrate at his feet, Made the hope of vengeance sweet; Wrongs, that pined to curse his name, In the shout that fools call fame. Griefs, long nursed in shame and gloom, Things that make the heart a tomb; Stings of soul, that slaves must hide, Now find voices wild and wide; All the buried agonies Now in living vengeance rise. Thousands who had kissed the ground, At his courser's fiery bound; Thousands, piled on tower and roof, Gazing on the scene aloof;

Thousands, rushing where he stands, Shuddering in the headsman's hands, Gasp to see the tyrant's fall; Fury, triumph, vengeance all! Yet, if there were still a pang, Haman, through thy breast it sprang, As the scaffold met thy glare, Like a spectre in the air; On that scaffold, huge and high, Mordecai was doomed to die! At the glance, the scorpion-thought Through his frozen bosom shot. "Yes, before this day was past, There he shouldst have looked his last; There, on all beneath the sky, Should have closed his haughty eye. Now the shame, the blood, the groan, Madman, murderer, are thine own!"

But, who comes in royal state? Opes for whom the golden gate? Round his car, a moving throne, Persia's royal trumpets blown; Hailed by Persia's herald-throng, Hailed by Israel's holiest song. In the royal canopy; Hallowed triumph in his eye, Persia's signet of command Glittering on his ancient hand. Mordecai! that pomp is thine;

Joy to ransomed Palestine!
Now no more shall Judah lie,
Dreading, or to live, or die!
In that hour was checked the flood,
Where the waves were Israel's blood;
In that hour was broke the chain;
Israel shall be throned again!

George Croly.

# 3413. ESTHER, The Success of. Esther v: 2.

The King holds out the golden sceptre;
And this its language seems to be:
"Fear not! My hand has royal power,
And I will use that power for thee!"

She rightly understands its meaning,
And with a beating heart draws nigh.
"Queen Esther, what is thy petition?
Fear not! It cannot rise too high."

Encouraged thus, her sad heart's burden She wholly casts upon her lord; The multitude of thoughts within her, Before that throne of grace are poured.

Come, Bride of Christ, her footsteps follow!
Jesus Himself is on the Throne,
His sceptre graciously extendeth,
And bids thee call His power thine own.

Then touch the sceptre, night and morning,
And many times throughout the day:
He loves thee, and He cares to listen
To everything thou hast to say.

Is there a thought thou hast not uttered
To any friend beneath the sun,
A thought that cannot find expression,
A thought that seems but just begun?

O go and tell it all to Jesus?
Jesus is sure to understand!
Pour out thy burdened heart before Him,
And touch the sceptre with thy hand.

Be not afraid, and be not slothful;
For He hath said, "Seek ye My Face:"
Draw near, and every time draw nearer;
"Come boldly to the Throne of Grace!"

Catharine Hankey.

#### 3414. ESTHER, Vashti and.

Esther vii: 3.

Thou art the great Ahasuerus, whose command

Doth stretch from pole to pole; the world's thy land;

Rebellious Vashti's the corrupted will,
Which, being called, refuses to fulfil
Thy just command; Esther, whose tears conThe razed city, is the regen'rate soul; [dole
A captive maid, whom thou wilt please to
grace

With nuptial honors in stout Vashti's place: Her kinsman, whose unbended knee did thwart

Proud Haman's glory, is the fleshly part; The sober eunuch, that recalled to mind The new-built gibbet (Haman had divined For his own ruin), fifty cubits high, Is lustful thought-controlling chastity; Insulting Haman is that fleshly lust Whose red-hot fury for a season must Triumph in pride, and study how to tread On Mordecai, till royal Esther plead. [come; Great king, thy sent-for Vashti will not Oh let the oil of the bless'd virgin's womb Cleanse my poor Esther; look, oh! look upon her

With gracious eyes; and let thy beam of honor

So scour her captive stains, that she may An holy object of thy heavenly love: [prove Anoint her with the spikenard of thy graces, Then try the sweetness of her chaste embraces:

Make her the partner of thy nuptial bed, And set thy royal crown upon her head; If then ambitious Haman chance to spend His spleen on Mordecai, that scorns to bend The wilful stiffness of his stubborn knee, Or basely crouch to any lord but thee; If weeping Esther should prefer a groan Before the high tribunal of thy throne, Hold forth thy golden sceptre, and afford The gentle audience of a gracious lord: And let thy royal Esther be possest Of half thy kingdom, at her dear request; Curb lustful Haman, him that would disgrace, Nay, ravish thy fair queen before thy face: And as proud Haman was himself ensnared On that self-gibbet that himself prepared; So nail my lust, both punishment and guilt, On that dear cross that mine own lusts have Francis Quarles.

#### **3415.** ETERNITY.

Over a river deep and wide,
Never ruffled by wind or tide,
Never disturbed by a reckless oar,
But ever placid from shore to shore,
A cathedral has stood for ages past,
Unique and wonderful, grand and vast.

Of its mystic bells the solemn peal Softly over the river steal; Anon my ear, through mists of Time, The ding-dong hears of its muffled chime (A monotone deeper than voice of the sea), "E-ter-ni-ty—E-ter-ni-ty."

Mutely, slowly, through the ford Files a line of worshippers toward The strange cathedral; one by one Entering its vasty aisles to con Of mysteries all the mystery, Eternity—Eternity.

One by one, since the birth of time, Of every rank and age and clime, A vast, vast host has been plodding o'er The quiet stream to the farther shore, To solve what for aye shall a problem be—Eternity—Eternity.

"Fall in, fall in!" cries the angel. Death; And none, though shiv'ring with bated breath,

With childish fear of the water's chill, But at once the fiat must fulfil, To make, in line, for his destiny, Eternity-Eternity.

Never can feeble, finite man Its vasty, moving cycles span; Forever be the task pursued, Yet ever, baffled, man shall brood, With questing thought, o'er what can be Eternity-Eternity.

If full a thousand years 'twould take Of arctic snows to melt each flake, The mountain drifts shall all dissolve, And score with mighty score involve, And yet prefigure not to thee, Eternity-Eternity.

Did all the twinkling stars resolve Their silvery glory to dissolve, That hence, in each ten-thousandth year, One or another should disappear, The long "forever" would not be Eternity-Eternity.

Think, think, O man! 'Tis not a jest, By graceless, faithless wits expressed; List thou, and list'ning, fear as well, How voices loud from heaven and hell Announce to thee most solemnly, Eternity—Eternity.

Thou art! and this is God's decree, That thou shalt never cease to be! The heavens shall melt, the sun expire, The whirling globe be wrapped in fire, Yet leave unchanged thy destiny, Eternity-Eternity.

Across a river, deep and wide, Never rippled by breeze or tide, Never bestirred by a heedless oar, But always placid from shore to shore, Anon this peal there steals to me, "E-ter-ni-ty-E-ter-ni-ty."

W. H. Luckenbach.

## 3416. EUPHRATES, Source of the.

There on Euphrates, in its ancient course, Three beauteous rivers rolled their confluent force,

Whose streams, while man the blissful garden trod,

Addrned the earthly paradise of God. But since he fell, within their triple bound Fenced a lone region of forbidden ground; Meeting at once, where high athwart their

Repulsive rocks a curving barrier spread, The embattled floods, by mutual whirlpools crossed,

In hoary foam and surging mist were lost; Thence, like an Alpine cataract of snow, White down the precipice they dashed below; To kiss thy hand; coy woman, do but touch:

There, in tumultuous billows broken wide, They spent their rage, and yoked their fourfold tide;

Through one majestic channel, calm and free, The sister-rivers sought the parent sea. James Montgomery.

#### 3417. EUPHRATES, The.

Bright stream! whose wavelets flowed through Eden's bowers,

Watering its trees and incense-breathing flowers,

Soothing with murmurs Eve's enraptured ear, And all her heavenly charms reflecting clear: River! whose mountain-born and rapid flood Swept Shinar's plain, where sky-topped Babel stood,

Wound, like a huge snake glittering in the

Through earth's first city, mighty Babylon! And saw, along those wild and palmy banks, The first dread conqueror range his bloodstained ranks!

All hail, Euphrates! stream of hoary time, Fair as majestic, sacred as sublime!

What thoughts of earth's young morning dost thou bring!

What hallowed memories to thy bright waves cling!

The bowers are crushed where Eve in beauty shone,

The woods are wastes, the towers are overthrown;

Ages have whelmed, beneath their ruthless tide,

Assyria's glory and Chaldea's pride: But thou, exhaustless river, rollest still, Raising thy lordly voice by vale and hill; Sparkling through palm groves, washing empires' graves,

And gladdening thirsty deserts with thy waves;

Mirroring the heavens, that know no change, like thee,

A glittering dream, a bright-leaved history! Nicholas Michell.

#### 3418. EVE, The Serpent and. James i: 14.

Serpent. Not eat? not taste? not touch? not cast an eye

Upon the fruit of this fair tree? and why? Why eat'st thou not what Heav'n ordained for food?

Or canst thou think that bad which Heav'n called good?

Why was it made, if not to be enjoyed? Neglect of favors makes a favor void; Blessings unused pervert into a waste As well as surfeits. Woman, do but taste. See how the laden boughs make silent suit To be enjoyed; look how their bending fruit Meet thee half-way; observe but how they

Mark what a pure vermilion touch has dyed Their swelling cheeks, and how for shame they hide

Their palsy heads, to see themselves stand by Neglected: woman, do but cast an eye.

What bounteous Heav'n ordained for use refuse not;

Come, pull and eat: y' abuse the thing ye use not.

Eve. Wisest of beasts, our great Creator did

Reserve this tree, and this alone forbid;
The rest are freely ours, which doubtless are
As pleasing to the taste, to the eye as fair;
But, touching this, His strict commands are
such,

'Tis death to taste, no less than death to touch.

Serpent. Pish! death's a fable; did not Heav'n inspire

Your equal elements with living fire, Blown from the spring of life? Is not that breath

Immortal? Come, ye are as free from death As He that made you. Can the flames expire

Which He has kindled? Can ye quench His fire?

Did not the great Creator's voice proclaim Whate'er He made, from the blue-spangled frame

To the poor leaf that trembles, very good?

Blessed He not both the feeder and the food?

Tell, tell me, then, what danger can accrue From such blessed food, to such half gods as you?

Curb needless fears, and let no fond conceit Abuse your freedom; woman, take and eat.

Eve. 'Tis true we are immortal; death is

Unborn, and, till rebellion make it death, Undue; I know the fruit is good, until Presumptuous disobedience make it ill. The lips that open to this fruit 's a portal To let in death, and make immortal mortal.

Serpent. You cannot die; come, woman, taste and fear not.

Eve. Shall Eve transgress? I dare not, oh! I dare not.

Serpent. Afraid? why draw'st thou back thy tim'rous arm?

Harm only falls on such as fear a harm. Heav'n knows and fears the virtue of this tree;

'Twill make you perfect gods as well as He. Stretch forth thy hand, and let thy fondness never

Fear death; do, pull and eat, and live forever.

Eve. 'Tis but an apple; and it is as good To do as to desire. Fruit's made for food: I'll pull, and taste, and tempt my Adam too To know the secrets of this dainty.

 **3419.** EZEKIEL.

Ezekiel xxvii: 26.

Lend me the key which opes the secret cells, Where, in His words and works, the Godhead dwells.

As nearer we approach Him, all things throng Vocal with heavenly language, and a tongue Speaking in figure, where the East descries The glowing footsteps of th' unfolded skies.

By Chebar's flood, around the prophet come Dread speaking faces, peopling all the gloom, And cherubim with cherubim do ply [by. Their wheeling wings, and fiery shapes pass Or, with the swiftness of a flying star, He in Jerusalem is found afar.

Now Egypt, the great dragon, netted lies 'Mid his own waters; or the seas arise O'er Tyre, the princely ship that walked the waves:

Now Lebanon's cedar the strong tempest braves.

E'en now, as then, in images of fire, Men see the flashes of the Almighty's ire, Admire, and tremble not; they come around And listen to the church, as to the sound Of a sweet lovely song, or tuneful reed, And hear her awful voice, but do not heed.

Isuac Williams.

3420. EZEL.

1 Samuel xx: 19.

They met to part—forever? And what wonder

They, brave in battles, wept beyond control: The falling bolt would cleave their lives asunder,

While yet their friendship knit them soul to soul.

They wept together, and with seeming fitness Of this sad mourning, sacredly their own, Blind, heartless Ezel, was the only witness: The world was by them, but the world was stone.

Enough it is for grievous lamentation, For years, to lose the presence of a friend; But more, alas! when cometh separation That hath no promise of a joyful end.

How much their heaviness it would have lighted

Could they have seen as we can gladly see: True friends divided shall be reunited; All time is love's, far more eternity.

The parting for the last time cometh never To them who love each other in the Lord; Not long can time or space or aught else sever Souls bound together in such sweet accord.

Were this not so, how over-full of sorrow Would many of our separations be! To part, and hope no meeting in the morrow, Would press upon our hearts too heavily.

FEAST. 175

All they are close akin who love sincerely, And they are very near the Father's heart; The fulness of their joy He holds most dearly, And, therefore, wills they shall not stay apart.

We go our ways, then, with a strength unbroken

By painful partings here that needs must come.

Adieu, the farewell fittest to be spoken,
Our faith and love speak, though our lips be
dumb. James Madison Williams.

#### 3421. FEAST, Invitation to the.

Luke xiv: 22.

Yet there is room, the Master has said, Room at the feast His bounty has spread; Out of the lanes and hedges of sin, Gather them in, gather them in; This is the message from Jesus to-day, Now in compassion we hear Him say, Earnestly, tenderly ask them to come, Tell them there yet is room.

Yet there is room where all may be fed; Why should they pine and languish for bread? Gather the weak o'er-ladened with sin, Guther them in, gather them in; Mercy entreateth, oh come unto me! Joyful to all shall her welcome be, Lovingly, pleadingly, ask them to come, Tell them there yet is room.

Gather them in, the young and the old; Gather them in, there's room in the fold; Eager their souls for Jesus to win, Gather them in, gather them in; Gather them in to the banquet of grace, Gather them in to our Lord's embrace; Faithfully, prayerfully urge them to come, Tell them there yet is room.

W. H. Doane.

### 3422. FEAST, No Room at the.

Too late, no room! the "Lamb's bright hall of song"

Is closed forever 'gainst the giddy throng.

While down the slope of hills the day declined,

Thou in thine ease and folly hast reclined.

Didst thou not see the shadows rushing by, And hear the Spirit's earnest pleading cry?

Alas! alas! the banquet was for thee; The bridegroom bade thee come, and love was free.

Now closed forever is the door, and barred; 'Tis vain to cry: Oh let me in, my Lord!

S. M. O. Hoffman.

3423. FEAST. Room at the. Luke xiv: 22.

Yet there is room! The Lamb's bright hall of song,

With its fair glory, beckons thee along; Room, room, still room! oh, enter, enter now!

Day is declining, and the sun is low; The shadows lengthen, light makes haste to go;

Room, room, still room! oh, enter, enter now!

The bridal hall is filling for the feast:

Pass in, pass in, and be the Bridegroom's guest;

Room, room, still room! oh, enter, enter now!

It fills, it fills, that hall of jubilee!

Make haste, make haste; 'tis not too full for
thee:

Room, room, still room! oh, enter, enter now!

Yet there is room! Still open stands the gate, The gate of love; it is not yet too late: Room, room, still room! oh, enter, enter now!

Pass in, pass in! That banquet is for thee; That cup of everlasting love is free; Room, room, still room! oh, enter, enter now!

All heaven is there, all joy! Go in, go in; The angels beckon thee the prize to win: Room, room, still room! oh, enter, enter now!

Louder and sweeter sounds the loving call; Come lingerer, come; enter that festal hall: Room, room, still room! oh, enter, enter now!

Ere night that gate may close, and seal thy doom;

Then the last, low, long cry: "No room, no room!"

No room, no room: oh, woful cry, "No room!" Horatius Bonar.

#### 3424. FEAST, The Gospel.

Num. iv: 7; 2 Chron. ii: 4; 1 Cor. x: 17.

One temple, and one table, and one loaf,
For the great company of the forgiven,
The numbers without number; yet enough
For all in earth or heaven.
One name, one Church, one Lord,
One hall, one robe, one feast;
His Church a guest at His high board,
And He His Church's guest;
His fulness evermore
An endless, undiminished store.

To an unearthly feast
The Master calls His own;
At an unearthly board
His bidden ones sit down.
The true unleavened bread
Is on His table laid;
Daily to them is given
To drink the wine of heaven;

I am the bread of God,
Which cometh down from heaven;
The one continual bread,
The loaf without the leaven;
The shew-bread of the holy place,
To His true Israel given;
Eternal nourishment and strength,
The food of the forgiven!

Not on the solemn days alone, When round the holy board We gather in the name Of an ascended Lord, Does this continual loaf Its vital power afford; Each day, each hour, this bread imparts Its life and comfort to our hearts. We feast on Him in daily faith, He feasts with us in daily love; Himself the bread, Himself the wine, He pours in gladness from above. Absent, yet present, what can e'er His fellowship from us remove? Ours is a long unbroken feast, And still the last we find the best.

No priestly spell or rite,
No word, or touch, or sign
Is needed to transform
The carthly to divine.
"Lo! I am with you," thus He speaks,
"Myself the bread and wine;
Present to faith's far-reaching eye,
The faith that makes the distant nigh."

And all are gathered round!

The far off and the near,
The men of every age and clime
In fellowship feast here.
One family, one board,
One loaf, one feast, one Lord!

Horatius Bonar.

# 3425. FEET, Christ Washing the Disciples'. John xiii: 5, 6.

O blessed Jesus! when I see Thee bending, Girt as a servant, at Thy servants' feet, [ing, Love, lowliness, and might, in zeal all blend-To wash their dust away and make them meet To share Thy feast, I know not to adore, Whether Thy humbleness or glory more.

Meek Jesus! to my soul, Thy spirit lending, Teach me to live, like Thee, in lowly love; With humblest service all Thy saints befriending,

Until I serve before Thy throne above—Yes! serving e'er my foes, for Thou didst seek The feet of Judas in Thy service meek.

Daily my pilgrim feet, as homeward wending My weary way, are sadly stained with sin; Daily do Thou, Thy precious grace expending, Wash me all clean without, and clean within, And make me fit to have a part with Thee Afd Thine, at last, in heaven's festivity.

George W. Bethune.

3426. FELIX, Paul Before.

Acts xxiv: 24, 25; Acts xxvi: 25.
No smooth-tongued orator is he,
But foe to all iniquity,
The greatest dares reprove;
A preacher rational of grace,
Explains the life of righteousness,
Sobriety, and love.

He preaches Christ and faith in Him, Who died His people to redeem, Who soon in judgment comes; And those that made Him die in vain, That dead in wilful sin remain, To death eternal dooms.

A magistrate corrupt and lewd,
A sinner wallowing in his blood,
He seizes by the word;
And while his conscience he awakes,
The judge before the prisoner quakes,
And feels the two-edged sword.

He feels the anticipated fear
Of sinners when the trump they hear,
And see the judge come down,
When on the melting rocks they call,
And bid the burning mountains fall,
To hide them from His frown.

The heathen dreads his righteous doom,
The Jewess slights the wrath to come,
Partaker of his sin,
She sleeps in forms insensible,
Till the wide opening mouth of hell,
Vesuvius takes her in.\*

He trembles, but he cannot stay And perfectly inquire the way,
To' escape the endless woe;
Convinced of his beloved crime,
Yet for a more convenient time
He lets the present go.

Alarmed in vain the truth he hears, Repentance fatally defers, And faith in Jesus' name; He waits as life were in his power, Waits for a more convenient hour, Which never, never came.

Neglecting such a time as this,
What crowds of guilty souls will miss
The true celestial way
(Who would not, when they might, repent)
And in eternal groans lament,
Their damnable delay.

J. and C. Wesley.

## 3427. FIG-TREE, Barren.

Luke xiii : 6-9.
Long-suffering God, Thou interceding Lamb
A barren cumberer of the ground I am.

Thou comest oft into this field, to see If fruit is there; but findest none on me.

\* She was swallowed up there.—Author's Note.

A useless seed, a fruitless root am I; The fruitful ground I vainly occupy.

Year after year and yet no signs of fruit; Then cut it down—down to the very root!

Nay, Lord, but spare it yet another year; I'll dig about its roots with tender care.

The things most dear are counted now as loss.

And what the soul desired is now but dross.

All the vain pleasures that destroyed the fruit.

Are now as dung, to cast about the root.

Then spare it, Lord, in love and mercy spare; Accept my plea, vouchsafe to grant my prayer.

Oh let it live before Thee! mercy cries; And let it find acceptance in Thine eyes!

The fruitless tree may yet, in time to come, Put forth its bud, its blossom, and its bloom.

If fruit it bear then wilt Thou say, Well done! If not, then lift the axe, and cut it down.

The axe is stayed, and mercy spares the tree; My soul, another year is given to thee!

Lord, for this sparing mercy, love, and grace. Oh may I yield Thee fruits of righteousness!

Robert Maguire.

#### 3428. FIG-TREE, The.

Matthew xxi: 17-22.

"Why cumbereth it the ground?"
Alas! how many years have come and gone!
The gardener looked, but found no fruit
Leaves, only leaves he found. [thereon;

Earth was not iron to thee, [at noon Nor brass the heavens o'erhead, nor drouth Dried up thy roots; for thee the helping sun Drew water from the sea.

And dressers came to dress, [wall; And trained thy branches to the friendly And green thou grewest up, and straight and Whence then this barrenness? [tall;

Cast not thy fruit, nor be [spare, As clouds without their water. Spare, oh! Thou husbandman; perchance it yet may Other than leaves for me. [bear

Then he, the husbandman,
Spake graciously, and that grace bestowed
Was not in vain; through all the fibrous
The juices flowed amain. [wood]

Then came the tender leaves;
Like promises the blossoms shone, and fair;
And fruits made fragrant all the summer's
Around the web she weaves. [air]

For summer mornings rose, [down; And nightly dews their precious drops sent And every season angels came to crown Its branches with new blows.

My soul, thou art that tree;
Divinely planted, and yet fruitless all;
Thine too the water-brooks, the showers that
In grace-drops large and free. [fall

No worm is at thy root [live; That shall not die when Christ shall bid me Nor branch so barren that shall not revive, And blossom, and bear fruit.

My soul, thy leaves put on; Seeking for fruit the Master comes, and see He finds thee not, as erst He found the tree Withered at early noon.

Lord of the vineyard, come, [Thou, And eat Thy pleasant summer fruit; for Thou only canst with fruitage load the And make the barren bloom. [bough,

#### 3429. FIG-TREE, The Barren.

"No longer let that tree remain Whereon no fruit is found; These three years have I come in vain, Why cumbereth it the ground?"

'Twas thus indignant Justice spoke; But Mercy intercedes, And to delay the threatening stroke In mildest accents pleads:

"Lord! spare it yet another year, Till time my labor crown; But, if no wholesome fruit appear, Then Thou shalt cut it down."

This fig-tree represents my state,
Long have I fruitless proved,
Had not Thy patience, Lord, been great,
I must have been removed.

But spared another year to see,
And cultured by Thy grace,
Oh let me henceforth yield to Thee
The fruits of righteousness.

#### 3430. FIG-TREE, The Barren. Luke xiii: 7.

Justice. Cut it down, cut it down,
Spare not the fruitless tree!
It spreads a harmful shade around,
It spoils what else were useful ground;
No fruit for years on it I've found:
Cut it down, cut it down.

Mercy. One year more, one year more, Oh, spare the fruitless tree!
Behold its branches broad and green,
Its spreading leaves have hopeful been,
Some fruit thereon may yet be seen,
One year more, one year more.

Justice. Cut it down, cut it down,
And burn the worthless tree!
For other use the soil prepare,
Some other tree will flourish there,
And in my vineyard much fruit bear,
Cut it down, cut it down.

Mercy. One year more, one year more, For inercy spare the tree! Another year of care bestow, On its fair form some fruit may grow; If not, then lay the cumberer low: One year more, one year more.

Still it stands, still it stands,
A fair but fruitless tree!
The Master, seeking fruit thereon
Has come; but, grieved at finding none,
Now speaks to Justice—Mercy flown—
Cut it down, cut it down. P. P. Bliss.

#### 3431. FIRE, The Perpetual. Leviticus vi: 18.

Kindled from heaven, the mystic flame
Burned through the darksome night,
And glowed amid the wilderness
With strange, symbolic light!
The flame of constant sacrifice
Fed by this spark divine;
Whilst incense rose perpetually
From off the golden shrine.

O wilderness of wandering!
How rocky pass, and spire,
Shine forth through all the centuries
Touched with celestial fire!
And when His glory filled the house
On Mount Moriah's height,
What wonder Israel adored
And hailed the glorious sight.

'Tis thought that in the later years
These tokens were not given—
No answer from the Oracle,
No fire came from heaven:
The old men wept, lamenting loud
The splendor that was fled;
And yet an age was drawing nigh
By angels heralded!

One greater than the temple, came—
His holy name we bear—
And His is praise continually,
To Him continual prayer.
Yet falls upon the listening ear
From some serener height,
"Oh, let thine altar flame burn clear
With a perpetual light!"

Annie Lenthal Smith.

## 3432. FIRST-BORN, Death of Egypt's. Exodus xi: 4-7.

'Tis midnight now, and royal eyes
Are shut in deep repose;
No fear the palace knows.
The guard stands watch, and hourly cries
"All's well." The echo faints and dies.

But hark! a wild and sudden shriek,
A wail of deep despair
Breaks on the midnight air;
The rose fades out of beauty's cheek,
And stalwart men grow pale and weak.

An awful form sweeps through the land;
And on His dreadful path
He leaves His touch of wrath;
No palace gates can Him withstand,
Or iron bolt resist His hand.

The Almighty, wrapped in awful mist,
Moves through the realms of sleep;
And hid in shadows deep,
Nor king nor slave His presence wist,
As drops the death-bolt from His fist—

On palace hall and cottage low,
Where pillowed children rest;
On every love-crowned nest
It falls; and Egypt's mothers know
The flood-tide of a mighty woe.

The royal heir of Egypt's throne
Is silent, pale, and cold
Upon his couch of gold;
And lords, in palaces of stone,
Weep o'er their dead, and wail alone.

Their lifeless babes lone mothers press
Against their breasts in pain;
With wild and frantic brain
They cry and moan in their distress;
Or sit in ashes, comfortless.

Dead! dead! from house to house they wail;
They tell from street to street,
Where stricken mourners meet,
How sleep their first-born cold and pale;
And night lends horror to the tale.

The white heat of Jehovah's flame
The heart of steel doth fuse,
And Pharoah's will subdues;
His torn heart bleeds, and droops his frame,
He quails to hear the Almighty's name.

With frantic haste, long ere the day,
The king for Moses calls;
And in the royal walls
He stands again without delay,
To hear the humbled monarch pray:

"O Moses! get thee hence! begone;
My hand and heart relent,
God's judgment-bolt is sent
Upon our houses every one;
And awful grief o'ershades my throne.

"Get from us quickly lest we die!
Alas! my dear first born!
The palace is forlorn.
Plead thou with Him who reigns on high;
For who God's judgment hand may fly?

"Oh bless me ere thou go; my heart Jehovah's ire hath rent From His high battlement; Plead ye for me! let wrath depart, Remorse hath pierced me like a dart.

"Take all your flocks, take all your goods; And gold our hands shall spare, And jewels which we wear; Away! away o'er fields and floods, Away with all your multitudes." Dwight Williams.

### 3433. FIRST-BORN, Death of the.

Exodus xii: 20, 30.

When life is forgot, and night hath power, And mortals feel no dread; When silence and slumber rule the hour, And dreams around the head; God shall smite the first-born of Egypt's race, The destroyer shall enter each dwelling-Shall enter and choose his dead. [place,

"To your homes," said the leader of Israel's "And slaughter a sacrifice: Let the life-blood be sprinkled on each door-Nor stir till the morn arise; And the angel of vengeance shall pass you by, He shall see the red stain, and shall not come

Where the hope of your household lies."

The people hear, and they bow them low— Each to his house hath flown: The lamb is slain, and with blood they go And sprinkle the lintel-stone; And the doors they close when the sun hath But few in oblivious sleep forget The judgment to be done.

'Tis midnight—yet they hear no sound Along the lone, still street; No blast of a pestilence sweeps the ground, No tramp of unearthly feet, Nor rush as of harpy wing goes by, [sky, But the calm moon floats in the cloudless 'Mid her wan light clear and sweet.

Once only, shot like an arrowy ray, A pale blue flash was seen, It passed so swift, the eye scarce could say That such a thing had been: Yet the beat of every heart was still, And the flesh crawled fearfully and chill, And back flowed every vein.

The courage of Israel's bravest quailed At the view of that awful light, Though the blood of their offering availed, To shield them from its might; They felt 'twas the Spirit of Death had past, That the brightness they saw, his cold glance had cast On Egypt's land that night.

That his fearful eye had unwarned struck In the darkness of the grave, The hope of that empire, the praise of its crown,

The first-born of lord and slave: The lovely, the tender, the ardent, the gay, Where are they?—all withered in ashes away At the terrible death-glare it gave.

From the couches of slumber ten thousand cries

Burst forth 'mid the silence dread; The youth by his living brother lies Sightless, and dumb, and dead! The infant lies cold at his mother's breast, She had kissed him alive as she sunk to rest, She awakens—his life hath fled!

And shricks from the palace-chambers break: Their inmates are steeped in woe, And Pharaoh hath found his proud arm too To arrest the mighty blow: Wail, King of the Pyramids! Egypt's throne

Cannot lighten the heart of a single groan For thy kingdom's heir laid low.

Wail, King of the Pyramids! death hath cast His shafts through thine empire wide, But o'er Israel in bondage his rage hath past, No first-born of hers hath died; Go, satrap! command that the captive be free,

Lest their God in fierce anger should smite even thee;

On the crown of thy purple pride.

#### 3434. FIRST-BORN, Destruction of the.

Exodus xii: 13, 14.

What wail was that which rose from Egypt's land,

 ${f A}$  wild and long and heart-appalling cry That smote the brazen arches of the sky Upon that awful morning, when God's hand, In vengeance terrible, had waved the brand, The viewless, soul-dissevering sword of wrath,

O'er all her homes, and with its noiseless

Had touched and sundered every vital band That bound her first-born life, unbound at His command!

Egypt stood staggering in that shock of woe, Amazed, o'erwhelmed, till that wild wail went up,

As to her quivering lips was pressed a cup Whose withering agony can no man know Who has not reeled in darkness while the

Of that same great bereavement stabbed his

With mortal anguish, which, o'er all control, Burst in one black, bewildering, whelming flow,

That drove him drunk with grief, stunned, stifled by the blow.

O Egypt! Egypt! such a woe was thine!
And down the dim, long ages that have sped
I see thee stooping o'er thy prostrate dead,
In that dumb agony; while ominous shine
The clouds of morn, all blotched with
bloody wine,

As though the gory rite were sprinkled there,

As though o'er all the sky, and earth, and air, In blood were written fearfully that sign Of retribution dread, and sufferance divine.

In slavery's hut, and haughty grandeur's hall,

In regal dome, in stall, and open field,
Alike did Death his iron sceptre wield,
And over all the land a fearful pall [tall,
Was spread, and spectral shadows, dark and
Moved up and down her palaces and streets.
And goblin forms, in mouldy windingsheets.

Unsummoned by the Magian's potent call, Sighed as they glided dim by column, course, and wall.

Manhood stood mute with awe and terror dumb;

But woman's heart broke down beneath her love,

In wild and passionate wailings, that might move

The hearts of marble sphinxes, cold and mum:

And glorious, dark-eyed creatures, in the gloom

Of Pharaoh's palace, on its floor of stone, Lay frantic flung, clasping with plaintive moan

Their stiffening offspring, smitten by the doom

That made the gorgeous pile one vast and mournful tomb!

O Egypt! Egypt! say what was thy crime? That God should bruise thee in His anger so, And pour the baptism of such fearful woe On thy proud head, and make thee, through all time,

A sad and awful monument sublime
Of wrath and shame, of judgment and of fear,
To all the ages, ever known and near,
Teaching a startling lore to every clime,
That thrills us like a knell with ever-echoing
chime?

O Egypt! Egypt! let thy grandeur tell
Thy pyramids and sphinxes, for they can,
How, age on age, they rose on bones of man!
And let the deep, dread echoes rise and swell
From labyrinth and catacombs, where dwell
Dead generations! One eternal groan
Comes up from every hewn and sculptured
stone.

That answers too significantly well:

Man was not made divine, for man to buy
and sell!

O ye who rear on unrequited toil
The glory of a nation or an age,
Know well a curse is writ on every page
Of every history of wrong and spoil!
It brands the brow, the soul, the very soil
Of the oppressor, with Jehovah's ban!
And all the luxury wrung from downtrod
man,

And all the greatness built on freedom's foil.
Shall sink, by slow decay, or sudden, swift recoil! George Lansing Taylor.

# 3435. FISH, Draught of.

John xxi: 2-11.

They have toiled all night, the long weary night;

They have toiled all night, Lord, and taken nothing.

The heavens are as brass, and all flesh seems as grass,

Death strikes with horror and life with loathing.

Walk'st Thou by the waters, the dark silent waters,

The fathomless waters that no line can plumb?

Art Thou Redeemer, or a mere schemer, Preaching a kingdom that cannot come?

Not a word say'st Thou; no wrath betray'st Thou;

Scarcely delay'st Thou their terrors to lull:
On the shore standing, mutely commanding,
"Let down your nets!" And they draw
them up—full!

Jesus, Redeemer, only Redeemer!
I, a poor dreamer, lay hold upon Thee;
Thy will pursuing, though no end viewing,
But simply doing as Thou biddest me.

Though Thee I see not, either light be not, Or Thou wilt free not the scales from mine eves.

I ne'er gainsay Thee, but only obey Thee; Obedience is better than sacrifice.

Though on my prison gleams no open vision, Walking Elysian by Galilee's tide, [Thee: Unseen, I feel Thee, and death will reveal I shall wake in Thy likeness, satisfied.

D. Maria Muloch Craik.

# **3436.** FISH, First Miraculous Draught of. Luke v: 4-11.

How long o'er the lake hung the shadows of night

That fell from the brow of the mountain around!

And pale gleamed the moon in her palace of light,

While scarcely was heard through the welkin a sound.

181 FISH.

All bootless their toil, and their sigh filled | Alone, alone upon that silent sea! the gale,

When blushed on the highlands the dawning of day;

In silence and sadness they spread their white sail,

And hied on the face of the waters away.

But who on that shore moves majestic along? His eye beaming mercy, his arm clothed with might!

How he holds in suspense the wondering throng,

While they hang on his lips, all entranced with delight!

How calmed are the billows! how stilled is the breeze!

Earth, water, and winds him their Sovereign confess,

E'en the birds hush their chorus amidst the tall trees,

And the children of sorrow forget their dis-

None lose by the Saviour; once more at Thy

The nets are extended beneath the blue sea; The tribes of the wide weltering waves own their Lord,

And hasten to pay their allegiance to Thee. C. East.

# 3437. FISH, Second Draught of.

St. John xxi: 2-11.

Night, throned on sombrous clouds, sat rovally

Ruling the realms of air; alone she sat, For, pallid with their watch, the stars had sunk,

And lay in slumber, curtained by the mists, The pallid mists of the awakening day.

The moon had waned: and all was gathering gleom

And solemn silence—silence! still as death, Save when the moaning of the sleepless sea, The sea that groaned like one who lies alone, Sick, feeble, helpless, petulant with his pain Arose monotonously to her quiet ear.

A bark lay rocking on the waves. For hours The sea had broken on her bow; and lulled By the eternal sameness of the sound, Her crew lay slumbering.

Slowly in the east A mellow haze crept o'er the sleeping sky, Faintly at first, and gray; but soon it bore Another aspect, and a roseate blush Brightened the cheek of morn.

The crew arose, And sad and wearily put forth their nets, For they were fishers; but in vain, in vain, And they desponded. From the dusk of eve, And through the night had they pursued their toil,

And now day woke, and they had not withal To break their fasts.

"Come, brothers, once again," Said Simon Peter, "once again throw forth, For why should we despond? we can but die; And dying, we shall sooner claim the crown For which we strive. Our perils are but spurs To urge us onward. What though we are driven

Like beasts before the hunter, hiding us In dens like them: they chasten us, these woes!

And suffering them we shall the worthier be To suffer like our Master! Once again Courage and throw!'"

They rose and threw the nets. When, as before, they drew them to the land They were again as empty as before: And murmuring sorely they sat down in woe.

Day now had risen, and, as from the shore The floating mists were lifted, wave o'er

To wane in air, upon the sands there stood A man of stately presence—One, whose brow Bore on its breadth a more than mortal grace And more than mortal seemed He as He stood There, with the radiance of the rising sun Trembling and fluttering on His golden hair. When they beheld Him, they in fear beheld. Trembling and pale, for they knew not but that

The stranger was a spy, who sought to give Their forms to stripes, to prison, and to death. But when His voice, loud, clear, and clarionlike,

Fell on their ears, saying, "My children, lo Have ye of meat?" their fear dropped from them, as

The scales of old fell from the leper's limbs, And in their joy they spake—joy mixed with

"Alas! no, Master, no; meat we have none." Once more the stately stranger: "Cast again Your nets, and on the right side of the ship. And ye shall find!"

And lo! they cast again, And, when they strove to raise their nets, they saw

That they were full, so full they could not lift The unwonted weight, and, pausing for a breath,

They leant in silence, wondering! Then said

He whom the Saviour when alive, most loved, "It is the Lord!"

O suffering souls that strive! Be not borne down by sorrow; look aloft, For morn will come, and with the morn comes joy.

The feeble only fail, the weak in heart, The soft of soul; the strong are ever strong, And, like the eagle, spread their nervous wings,

And through the storm, unheeding rain or snow,

The thunder's crashing or the lightning's flash,

Soar to the skies; so shall it be with ye. Look upward, striving ever, and your goal Is glorious Eden by God's golden throne. Henry B. Hirst.

## 3438. FISHERS OF MEN.

Luke v: 5, 6.

The live-long night we've toiled in vain,
But at Thy gracious word
I will let down the net again;
Do Thou Thy will, O Lord!"

So spake the weary fisher, spent With bootless darkling toil, Yet on his Master's bidding bent, For love and not for spoil.

So day by day and week by week, In sad and weary thought, They muse, whom God hath set to seek The souls His Christ hath bought.

For not upon a tranquil lake
Our pleasant task we ply,
Where all along our glistening wake
The softest moonbeams lie;

Where rippling wave and dashing oar Our midnight chant attend; Or whispering palm-leaves from the shore With midnight silence blend.

Sweet thoughts of peace, ye may not last; Too soon some ruder sound Calls us from where ye soar so fast Back to our earthly round.

For wildest storms our ocean sweep; No anchor but the cross Might hold; and oft the thankless deep Turns all our toil to loss.

Full many a dreary anxious hour
We watch our nets alone
In drenching spray, and driving shower,
And hear the night-bird's moan.

At morn we look, and naught is there; Sad dawn of cheerless day! Who then from pining and despair The sickening heart can stay?

There is a stay, and we are strong;
Our Master is at hand,
To cheer our solitary song,
And guide us to the strand.

In His own time: but yet a while Our bark at sea must ride; Cast after east, by force or guile All waters must be tried; Should e'er Thy wonder-working grace
Triumph by our weak arm,
Let not our sinful fancy trace
Aught human in the charm.

John Keble.

# 3439. FISHERS OF MEN.

Matthew xix: 1.

The boats are out and the storm is high; We kneel on the shore and pray: The star of the sea shines still in the sky, And God is our help and stay.

The fishers are weak and the tide is strong, And their bout seems slight and frail; But St. Peter has steered it for them so long, It would weather a rougher gale.

St. John, the beloved, sails with them too, And his loving words they hear; So with tender trust the boat's brave crew Neither doubt, or pause, or fear.

He who sent them fishing is with them still, And He bids them cast their net; And He has the power their boat to fill; So we know He will do it yet.

They have cast their nets again and again,
And now call to us on shore,
If our feeble prayers seem only in vain,
We will pray, and pray the more.

Though the storm is loud, and our voice is drowned

By the roar of the wind and sea, We know that more terrible tempests found Their Ruler, O Lord! in Thee.

Oh watch as of old Thou didst watch the boat On the Galilean lake,

And grant that the fishers may keep affoat,
Till the nets, o'ercharged, shall break.

\*Adelaide A. Proctor.\*

#### 3440. FIVE THOUSAND FED.

Matthew xiv: 15-21.

Three times through favored Galilee
The Saviour's humble, faithful band
Had preached God's kingdom nigh at hand,
And soothed all human misery.

Once more Capernaum's turrets rise
In outline on their eager sight;
They pass its portals with delight,
And soon their Master meets their eyes.

They tell Him all their heavenly toil,
The lessons from His lips they taught,
The words and wonders they had wrought,
How sickness flies, and flends recoil.

But soon the throng forbids e'en food; "Come," says the Saviour, "rest with Me." They seek, beyond the freshening sea, Perea's pensive solitude.

Vain hope. With wondering zeal aflame,
The hundreds saw Him quit the strand,
Knew His retreat, and flew by land,
Outwent, and met Him, when He came.

They came from north, and west, and east,
From vale, and plain, and hamlet high,
From town and city, far and nigh,
Journeying to keep the paschal feast.

Compassion touched the Saviour's breast; He saw them weary, wandering wide, As sheep, with none to feed or guide, Starving in spirit, faint, oppressed.

He saw, nor sought His own repose,
But from a hillock, with His band,
He taught the crowds that thronged the
strand,

And healed their sick, and soothed their woes.

But when the evening hour drew nigh,
His anxious followers came and said,
"This desert cannot yield them bread;
Lord, send them to the towns to buy."

"Why should they go? There is no need; Supply them here," the Lord replies: "Two hundred pence would not suffice So vast a multitude to feed!"

So answered Philip. Christ once more, "Go count your loaves;" they heard His wish.

"Five barley loaves, and two small fish," They answered soon, "is all our store.

"But what are they?" "Bring them to Me,"
He said, "and bid them, as ye pass,
Sit down by fifties on the grass;"
They sit, and wait for what shall be.

He blessed, and broke the loaves and fish,
And bade His followers feed the throng;
From rank to rank they sped along,
Dealing to each his utmost wish.

When lo! a wonder, weird and deft!

For as from group to group they flew,
Their burden every moment grew!

Five thousand fed! Twelve baskets left!

Amazed, and filled with grateful fear,
The breathless thousands whisper low,
"Surely—forefold so long ago—
That mighty Prophet now is here!"

O Thou whose words and wonders fed Thy scattered, fainting flock of old, Help us to feel our want untold, And cry to Thee for living bread!

Thy word its fulness still imparts,
To us, O Christ! Thy fulness bring;
Then glad we'll hail Thee Israel's King,
And crown and throne Thee in our hearts!

George Lansing Taylor.

**3441.** FOOL, The Rich. Luke xii: 16-31.

Rich valleys spread, and fertile plains,
And waving corn-fields bright and gay,
And all the pleasures and the gains
Of an unclouded summer day: [yield
Who would have thought this ground would
So bountiful a harvest-field?
Alas! I know not what to do,
Nor where my fruits and goods bestow.

What shall I do, my soul? But stay!
My barns are all with plenty filled:
I will pull down those barns to-day,
And garners greater still upbuild.
How full of plenty and of store,
My goods increase yet more and more;
How great, how massive, and how high,
There is no happier man than I.

My soul, abide in rest and peace:
My soul, thou art so all-secure;
My soul, my soul, take thou thine case,
Thy wealth, thy health, thy all is sure!
My soul, take now repose and rest;
Sit and enjoy the copious feast;
Eat thou the fat and drink the sweet,
My soul, be merry, drink and eat!

Thou fool! this very night, thou fool!
Whilst thou art boasting thus, shall they
Come and demand of thee thy soul,
And carry thee from hence away!
Then who shall all this plenty own:
Rich harvests reaped, and harvests sown?
Whose shall all these rich treasures be,
And who possess them after thee?

Robert Maguire.

# 3442. FRIEND AT MIDNIGHT, The. Luke xi: 5-8.

Friend at midnight!—that still hour,
When no other help is nigh;
Thou whose ever-present power,
Thou whose ever-wakeful eye,
Never fails to guard and keep,
In the darkness or the light;
When we wake, or while we sleep,
Day by day, and night by night!

When by wand'ring thoughts and ways,
Like the prodigal, return,
After straying many days,
Hunger-stricken, naked, worn—
Naught have I of any good,
Nothing, Lord, to set before;
Naught of nourishment or food,
Naught of any friendly store.

All is barren, all is waste,
Entertainment have I none;
And 'tis midnight, so I haste,
Lord, to Thee, to Thee alone—
Friend at midnight! hear my prayer,
Hearken to my earnest cry;
Lend me, give me, some small share,
For my dire necessity!

Lord, it is my wayward heart,
Now returning to its home;
And to ask Thee to impart
What it needeth, I am come:
This my friend hath come to me;
Oh, then, give me, give me bread;
This the prayer I ask of Thee:
Let my hungry soul be fed!

"Nay! too late, the door is closed;
All the day it open stood;
Children, servants, all are housed;
'Tis too late to give thee food:
Out of season is the hour,
Why then tarry, why delay?"
Hark! he knocketh more and more;
And will knock till break of day!

Lo! he standeth as before,
Albeit it is too late,
Asking at the bolted door,
Knocking at the fastened gate:
This repeated, earnest call
Brings at last the rich supply;
He will rise, and give him all,
For his importunity.

Friend at midnight! Lord, do Thou Hearken to my earnest prayer; At Thy gate of mercy now,
Asking, seeking, knocking there.
Blest the promise of Thy Word:
Ye shall never ask in vain;
All we ask Thou wilt afford,
If we knock and knock again.

In the midnight of my woe,
In the darkest hour of sin,
If I to my Saviour go,
He will rise, and let me in:
If I "ask," I shall receive;
If I "seek" Him, I shall find;
If I "knock," He'll rise and give,
Full of mercy, loving, kind!
Robert Maguire.

# 3443. FURNACE, Nebuchadnezzar's, Daniel 3: 16-25.

Oh for the faith in Jesu's name
Which tyrants can despise,
Which triumphs o'er the threatening flame,
And all its rage defies;
Calmly replies with resolute scorn
To furious cruelty,
"My body tear, or rack, or burn,
Ye cannot injure me."

Let the horrific king appear
And all his terrors show,
True Israelites disdain to fear
A stingless, baffled foe:
Though seven times hotter than before
The torturing fires increase,
The Lord our God whom we adore
Can save His witnesses.

Let earth and hell their powers employ,
A sure defence we have;
They are not nearer to destroy,
Than Jesus is to save:
And if it serve Thy glory, Thou
Shalt pluck as from the flame,
Our God in ages past, and now,
And evermore the same.

But if Thou wilt not save us here
From the tormentor's power,
Faithful to death we persevere,
And meet the fiery hour:
We will not bow our heart or knee,
And live to idols joined,
Assured the life we lose for Thee
In paradise to find.

Behold the miracle renewed!
Whom faith divine inspires,
We walk with Christ the Son of God,
And praise Him in the fires;
Kept by His presence and His name,
Who earth and hell subdued,
We quench the violence of the flame
Through our Redeemer's blood.

Tempted, and persecuted here,
Afflicted, and distressed,
With steadfast faith we persevere,
And stand the fiery test:
The fire shall all our bands consume;
And in the furnace tried,
Out of the flames we soon shall come
Unhurt and purified. J. and C. Wesley.

# **3444.** GADARA, Miracle in. Mark v: 1-19.

The madman in a tomb had made
His mansion of despair;
Woe to the traveller who strayed
With heedless footsteps there!

·He met that glance so thrilling, sweet,
He heard those accents mild,
And, melting at Messiah's feet,
Wept like a weaned child.

O madder than the raving man!
O deafer than the sea!
How long the time since Christ began
To call in vain on me?

He called me when my thoughtless prime
Was carly ripe to ill;
I passed from folly on to crime,
And yet he called me still.

He called me in the time of dread,
When death was full in view,
I trembled on my feverish bed,
And rose to sin anew.

Yet could I hear Him once again,
As I have heard of old,
Methinks He should not call in vain
His wanderer to the fold.

Here I meet you, now draw nigher,

I alone your legions dare.

O thou that every thought canst know, And answer every prayer; O give me sickness, want or woe, But snatch me from despair!

My struggling will by grace control, Renew my broken vow! What blessed light breaks on my soul? O God! I hear Thee now.

Reginald Heber.

# 3445. GADARA, The Maniac of.

Luke viii: 26-39.

"Death!" loud and fiercely cried
A voice unknown;
"Death!" each tall cliff replied,
With plaintive moan;

While to sad Gadara's shore,
O'er the silver-twinkling flood,
Moved the bark that Jesus bore,

And dumb with fear the apostles stood.

Awful rung each yawning cave,
Shook the forest, sighed the blast;
Shuddering, stopped the conscious wave;
Gloom the sickening skies o'ercast:
But sweetest peace, compassion mild,

Image of heaven, Messiah's aspect smiled. Sublime before Him, to the midst of heaven

A mountain reared its shaggy head; Around its summit troubled clouds were driven,

And o'er its bosom broken forests spread.
The rough rock wildly hung;
The gaping cavern rung;

The pendant goat browsed recklessly on
O'er every russet glade, [high:
And gleaming through each shade,
Dim distant tombs white reing, met the eve

And gleaming through each shade,
Dim, distant tombs, white rising, met the eye.
A mournful murmur hummed the groves
around,

And headlong streamlets swelled the solemn sound.

As slow the bark approached, the ambitious breeze

Played soft and fragrant o'er each smiling wave;

A new-born green arrayed the conscious trees, And the fresh-glittering shore its gratulation gave.

Fiercely rose again the sound;
Nearer rung the dreadful lay:
"Burst, ye hollow tombs around;
Scheol give thy host to day.
Rise, ye spectred bands, arise;
Leave the lonely world of night.
Demons, haste from nether skies;
Dare to view the heavenly light;
I see the gates of sorrow rend;
I hear the shrill and shrieking cry.
Lo, the livid troops ascend!
Mark the wild and staring eye!
Approach, ye fiends in sheeted fire;
Advance, ye feeble shapes of air;

Cowards! ye faint; stay, banded wretches, stay;
They fall, they fly, before the Son of day!"

From rock to rock, from steep to steep,
A sunburnt form sprang down the mountain's side
On tiptoe for the last dread leap.
He rose, and frowned across the prospect
From his white encircled eye [wide. Shot the lightning's lurid stream;
O'er his furrowed forehead high,
Stood his locks like pointed flame.

Soon as he marked the group below,
His visage gloomed with deadlier ire;
And fiercely on the imagined foe

His eyeballs flashed a seven-fold fire. Rending the pointed fragment of a rock, He raised the vengeance high in air:

"Caitiffs," he cried, "your force I mock! Advance; be men; your host I singly dare!"

When, lo! Messiah's face,
With smile divine,
He eyed; and saw the grace
Of heavenly pity shine,
He gazed, he stopped;
The fragment dropped;

His dark, tempestuous brow began to clear;
How fell his arm
Before the charm;

And his eye, softening, shed the unbidden With sad and interrupted step, [tear. Approaching slowly toward the deep, With plaintive voice, he cried:
"I know—I know Thee, Son of God!
Of Jesse's stem the sacred rod,
And man's immortal pride!
Oh! why untimely art Thou come
To antedate my future doom?
Oh, why,"—faltering, he cried, the rest
Convulsive sighs and groans suppressed.
Shuddering, he stood, with agonizing look,
And from his lips, at times, abortive accents

broke.
"Ye demons, foes of God,
Desert your long usurped abode!"
The Saviour said.
A white celestial beam,

With circling points, began to stream
Around His head.

Convulsed, the fainting maniac fell,
And shricked to life his last farewell.
Raised by Messiah's hand, again he stood;
With softer light his eyeballs glowed,
His cheeks the crimson flushed anew,
And glistering dropped the grateful dew.
Arrayed in man's attire, with aspect mild,
He knew himself a man, and spoke and
smiled.

Warmed with Messiah's name, his rapturous tongue

The notes of peace and sweet salvation sung.

The Twelve beheld the scene, amazed,
And each on each in silence gazed,
Till wonder lost in joy, they joined the sound,
And hymns of transport filled the groves
around.

## 3446. GALILEE.

But now in beauty and in light we see
The hills and vales of far-famed Galilee.
Though man may walk no more, as in old
time,

With step of freedom, and with brow sublime; Though on the Jew the Moslem pours disdain, And thinks him less than reptile of the plain; Though rapine, mocking law, may prowl the land,

And murder daily rear her blood-stained hand,

Still Nature smiles, and Galilee appears
Fair as a bride, although a bride in tears.
In Jezreel's vale the corn is waving deep,
Fir, larch, and myrtle grace high Tabor's
steep;

In warm Sepphoris' beds the tulips streak Rivals red Morn when soft her blushes break; Ten thousand pansies breathe their odorous breath,

And orchards bloom round holy Nazareth; While birds with song, as cooler eve comes Fill the green groves of bowery Zebulon. [on, Nicholas Michell.

# 3447. GALILEE, Sea of.

Slow moves our skiff o'er still Tabaria's tide, Through whose clear azure fish are seen to glide;

Abrupt and steep the girdling mountains frown,

Gigantic shadows stealing darkly down.

No murmuring crowds move busy on the shore.

No shepherd sings, or fisher plies his oar; No voice in heaven, no whisper from the cave, Man seems unborn, and Nature here a grave. A quiet sadness fills the musing mind,

We fain would speak, but language may not find.

Yet, not like Sodom's waters, here we trace A holy beauty and a solemn grace; [strand, Though man may now desert yon silent Fancy will call up forms on wave and land; A thousand memories treasured still shall be, And linked throughout all time, fair lake, with thee.

Here lowly Peter's youthful days were past, In you green cove, perchance, his net was cast; Here, mingling blood with pure and sparkling foam,

In her last throes Judea fought with Rome; On you fair mount that blessed discourse was given

By One who spoke as angels speak in heaven. Lo! on the lake, day's farewell smiles expire, And night's deep shadows wrap each rocky spire; Struggling with winds, and tossed on surges dark,

The apostles urge in vain their laboring bark;
No friendly moon, not e'en a star on high,
Casts on their course its mild celestial eye.
See! near their ship that calm and awful form,
Who walks the waves, unheeding night and
storm:

Far o'er the lake they see strange lustre gleam, And round His head a lambent glory beam; Shrinking in fear, with eyes that wildly stare, They deem that form a spectre gliding there; But, soft as music to the saint who dies,

Float's o'er Time's gulf from opening Paradise,

His voice now sounds along the troubled wave,

And calms their fears—the blessed One comes to save!

He who shall search for cities famed of yore, Few wrecks will find on lone Tabaria's shore: Where stood tower-crowned Chorazin, men forget;

A palm-tree marks thy sight, Gennesaret.

Tiberias, Herod's pride, still flaunteth fair,
But not the cross—the crescent triumphs
there;

With zeal for Islam's creed men's bosoms burn,

And brows to Mecca, not to Salem, turn.

No more Bethsaida gleams across the flood;

An ancient watch-tower tells where Magdal stood

Clothed with green moss—Time's sad but fragrant pall,—

Many a dark bath extends its mouldering wall;

They sink to dusk, yet health still spreads his wings

O'er the warm fountain's life-reviving springs.

Nicholas Michell.

# 3448. GALILEE, Sea of.

How pleasant to me thy deep blue wave,
O Sea of Galilee!
For the glorious One who same to save

For the glorious One who came to save Hath often stood by thee.

Fair are the lakes in the land I love,
Where pine and heather grow;
But thou hast loveliness far above
What nature can bestow.

It is not that the wild gazelle
Comes down to drink thy tide;
But He that was pierced to save from hell
Oft wandered by thy side.

It is not that the fig-tree grows,
And palms, in thy soft air;
But that Sharon's fair and bleeding rose
Once spread its fragrance there.

Graceful around thee the mountains meet, Thou calm reposing sea; But, ah, far more! the beautiful feet Of Jesus walked o'er thee.

These days are past: Bethsaida, where? Chorazin, where art thou! His tent the Arab pitches there, The wild reeds shade thy brow.

Tell me, ye mouldering fragments, tell, Was the Saviour's city here? Lifted to heaven, has it sunk to hell, With none to shed a tear?

Ah! would my flock from thee might learn How days of grace will flee; How all an offered Christ who spurn, Shall mourn at last, like thee.

And was it beside this very sea
The new-risen Saviour said,
Three times to Simon, Lov'st thou Me?
My lambs and sheep then feed.

O Saviour! gone to God's right hand! Yet the same Saviour still, Graved on Thy heart is this lovely strand, And every fragrant hill.

Oh! give me, Lord, by this sacred wave,
Threefold Thy love divine,
That I may feed, till I find my grave,
Thy flock—both Thine and mine.

R. M. McCheyne.

# 3449. GALILEE, The Inward. O Christ! I often think of Thee Upon the waves of Galilee; I hear the voice, I see the form, [storm. Which ruled the waves, which calmed the

That voice of power, which calmed the seas, Predicted "greater things than these;" Those greater things to-day are seen In this: that Thou dost rule within.

To those who have the sight to see There is an inward Galilee; And it doth fit Thee now to bind The waves and tempests of the mind.

Thou walkest now within the soul;
Thou bid'st its billows cease to roll;
The waves of stormy strife are still,
And pride and wrath obey Thy will.

Thomas C. Upham.

# 8450. GALILEE, The Sea of. Mark iv: 36-39.

O Jesus! once on Galilee
Thy voice of power was heard,
When madly that dark heaving sea
Through all its depths was stirred.

The forky lightnings Thee revealed, Calm, 'mid the storm's increase, And far above where thunders pealed Was heard the whisper, "Peace!" How drooped at once that foaming sheet
Of waters, vexed and wild!
Each wave came falling at Thy feet,
Just like an humbled child.

So rages my tumultuous breast,
So chafes my maniac will;
Speak! and these troubled seas shall rest:
Speak; and the storm is still.
William B. Tappan.

## 3451. GARDENS, Three.

Genesis ii: 8; John xviii: 1; John xix: 41.

In a garden man was placed,
Meet abode for innocence,
With his Maker's image graced;
Sin crept in and drove him thence,
Through the world, a wretch undone,
Seeking rest and finding none.

In a garden, on that night
When our Saviour was betrayed,
With what world-redeeming might
In His agony He prayed!
Till he drank the vengeance up,
And with mercy filled the cup.

In a garden, on the cross,

When the spear His heart had riven,
And for earth's primeval loss

Heaven's best ransom had been given,
Jesus rested from His woes,
Jesus from the dead arose.

James Montgomery.

# **3452.** GARMENT, The Wedding. Matthew xxii: 11-13.

The nuptial robe, which all must wear
Who enter to the spousal feast,
Is not a garb for vulgar stare,
A cloth of gold in samite pieced,
In costly jewels glittering fair,
With rustling pride surceased.

The nuptial robe which all must don
Who would their heads lift up on high,
Who would approach the bridal throne
With contrite heart and suppliant eye,
This yoke of peace, and this alone,
Is the fair stole of charity.

The nuptial robe is pure and white,
Unsoiled in deed, unstained in thought,
With willing heart and purpose right,
In works of love it must be wrought;
Although 'tis wove with colors bright,
It shall not pass where love is naught.

The nuptial robe, to which is given
An entrance to the bliss of God,
Must raise the soul with virtue's leaven,
Must to the cross point out the road,
And humbly labor still, till Heaven
Relieve thee of thy heavy load.

Then, clothed anew in virtue's dress, Angels shall bid thee welcome home; Then shall the toil that did oppress Be buried with thee in the tomb; Then shall ye hear that last address: Ye blessed of My Father, come! Lyra Eucharistica.

# 3453. GATES, The Two.

Matthew vii: 13, 14. Wide is the gate and broad the road That downward to destruction tends,

Where thronging thousands madly crowd, And plunge to woe that never ends.

Pleasure and pride and gay desires Dance round that portal high and fair; Yet end those paths in gulfs and fires, Darkness and ruin and despair.

Strait is the gate and strict the way Whose narrow entrance leads to life, And few, alas, how few! are they Who find its door through prayer and strife.

Yet there bright Wisdom, God's own love, And Joy immortal, smiling stand, Pointing to endless bliss above, [hand. And crowns and thrones at God's right

Fly! fly, my soul, from death and hell! Strive, stripped of all else, life to gain! Then climb and soar with Christ to dwell, And share His blest eternal reign. George Lansing Taylor.

# 3454. GENNESARET.

Matthew viii: 24-26. On the lone bosom of a lake Contending surges fiercely met; "Be still," 'twas thus the Saviour spake, And thou wert calm, Gennesaret!

Whene'er with sad foreboding filled; When guilty fears my bosom fret, I'll turn to Him who gently stilled Thy raging waves, Gennesaret!

I'll think of that more fearful storm, When wrathful thunders fiercely met Around the cross of Him whose form Moved 'mid thy waves, Gennesaret!

When quivering lip, and eyeball dim, Proclaim life's sun about to set, I'll lean upon the arm of Him Who stilled thy waves, Gennesaret!

Safe landed on that heavenly shore My heart shall have but one regret: That here I did not love Him more, Who walked thy waves, Gennesaret!

Lord! let Thy love my bosom fill, While tossed on life's rough surges yet; Speak Thine own mandate, "Peace, be still!" Which calmed of old Gennesaret. George McDuff.

3455. GENNESARET, Jesus Walking on. Matthew xvi : 25.

'Twas in the solemn hour, When light and shade are blended; The moon was in her tower, The sun his course had ended. The heaven was all serene, The even star looked fair; And scarce a cloud was seen, Nor breathed one breath of air.

The lake of Galilee Was like a glassy sea That bore some favored ark; 'Twas the disciples' bark. The crescent beam was slumbering Upon the calmed deep; The mountain shepherd numbering His charge of fleecy sheep. But creature none was there Where Jesus was in prayer.

The inconstant moon was clouded, Her ebon throne around; Her fairy orb was shrouded. The threatening storm did sound. The laboring twelve were rowing, To reach the shore in vain; The adverse winds were blowing, To rouse the sleeping main. The air and sea were blended, The waves ran mountains high; The piteous moan ascended, No helping hand was nigh!

How dreadful was that gloom, O'er Galilee's dark sea! Not Egypt in her doom More reft of light could be; Save when the forked glare and pighty thunder, Seemed like to rend the shattered bark asunder!

When, lo! as morn drew nigh, But still with darkened sky, A distant form appeared; Some goblin of the deep, Or human spirit weird, The storm had roused from sleep; Some phantom dire it seemed: So the disciples deemed.

It nearer drew, and nearer,  $oldsymbol{\Lambda}$  light shone all around; The angry heavens were clearer, The billows ceased to sound. Then spoke a voice of love, Mild as the zephyr's sigh, When scarce 'tis heard to move; It whispered, "It is I!" It hailed them cheerfully, And bid their fears be quiet; It hushed the storm and riot— 'Twas Jesus on the sea!

Then while I ride the surges Of life's uncertain wave; And still the tempest urges, Jesus, be there to save! Oh let Thy form be seen To faith's discerning eye, Still hovering between My waves and cloudy sky; And may Thy heavenly voice Be music to my soul; "Fear not; 'tis I, rejoice! I storms and sea control." Then all within shall be, As when Thy voice again, The lake of Galilee Didst calm into a plain. World! thou mayst hide thy sun, Thy stars of promise hide; My heaven will be begun, If Christ within abide!

# 3456. GENTILES, The Call of the Romans ii: 10.

Oh, not to Israel's haughty sons alone Came the glad tidings of a Saviour born; Not so repulsed th' Almighty's outstretched arm,

H.

Not so confined His love! The dove-like form Of mercy, issuing forth, through every clime, Flies to and fro, to earth's extremest verge, Speeds her light way, and plies her eager search,

Unwilling to return if chance she find
Whereon to rest her foot! Long time intent
O'er thee, Judea, self-devoted land! [flight
With many an anxious pause and circling
The mystic wanderer hung! Full oft she
sought

Thy tow'rs, Jerusalem, thy fated walls,
And wept o'er all the scene! Full oft she
called

(E'en as a hen collects her callow brood)
And yet ye would not! "O ungrateful race!"
In deep despair the lovely exile cried;
Then shook soft pity from her wings—and
fled

Happy the few, on whose selected heads
The plenteous dayspring from on high deIn kindly visitation! Happy they [scended
On whom that show'r of heav'n-born pity fell;
Nor fell unfruitful! While impassioned hope,
Firm faith, that wisely builds on reason's

Strong-working, drew them from the crooked path;

Taught them at length with steady eye to bear

The growing light; to hail with grateful joy Each emanation of these holy truths
That Jesus poured upon their tempered souls!
These, not unaided by supernal grace:
And fraught with confidence and holy zeal,
Sure test of true conversion! these, O Lord,
Were all Thy scanty followers; by Thee
First called, first rescued from a world of
woe,

To spread salvation into distant climes;
And tell the meanest habitant of earth
"Glad tidings of great joy!" Much envied
lot.

Of ministry like this! Thrice happy state
Of servitude (if freedom's choicest name
Befit not rather), happier, richer far
Than all that tyranny enthroned could boast,
Or the proud sceptre of imperial Rome!
Conscious I quit the still-increasing theme
Of praise and wonder! Mute admiring joy
Must paint a scene the muse can never reach!
'Tis not for us, unweeting babblers all,
To trace with fit designs the holy group
Forth issuing, for the glorious work prepared,

Their cry Salvation! God himself their guide!

For us suffice it rather, first to haste
In silent joy, like Abraham from his tent,
And welcome their approach; then quick
retire,

Like Lot from Sodom, anxious to be saved, Thankful to hear, and happy to obey! 'Tis not for us to watch with prying eye The secret workings of Almighty Power; To tell how heav'n's diffused love prevailed With gradual effort o'er the conscious soul! Or struck, invisibly, with sudden ray Of purest knowledge and regen'rate joy, Th'unconscious heathen; till at once aroused, His ev'ry sense and ev'ry glowing thought Start from its lethargy, and spring to life; Suffice it, that we know the mighty cause And breathe unceasing songs of gratitude To Him whose blessings far and wide dis-

The rich effusion, till one vast embrace Encircles all creation! Gracious Heaven! Oh not in vain be these thy mercies shown To any child of man! Remember, Lord, And save the creature of Thy plastic hand, Whether Thou view'st him wandering on the Of polar Zembla, continent of ice! Or breathing rude idolatry and vows Of prostrate adoration at the shrine Of Thibet's hapless lama! Wretched being, Less free, less happy, less a God than e'en His vilest votary! Yet not alone To the swart savage of the barb'rous East, The beaded Hottentot, or naked slave Who toils, untutored, in the guilty mine, Reveal thy saving arm! But turn, oh turn The blinder infidel, of every name, Or gross Mahometan, or stubborn Jew, Or desperate atheist, who mocks thy pow'rs With purposed insult! Turn them, Lord, and save

And win them to Thyself! Oh quickly bring To Sharon's fold and Achor's happy vale Thy full united flock! And if the muse, Impatient for thy glory, still may breathe One added prayer, oh bless the pious zeal, And crown with glad success the lab'ring

Of that best charity, whose annual mite

Sends forth thy gospel to the distant isles! So shall the nations, rescued myriads! hear, And own Thy mercy over all Thy works! So from each corner of th'enlightened earth Incessant peals of universal joy Shall hail Thee, heavenly Father, God of all!

Spencer Madan.

#### 3457. GETHSEMANE.

Matthew xxvi: 36-46.

Down from the slopes of Olivet
A weeper goeth;
The sun behind the hills is set;
The low brook floweth,
And with the dews the night is wet.

He enters dark Gethsemane
For lonely pleading;
Asleep he leaves the loving three,
His great heart bleeding
As low he falls on bended knee.

The winds are hushed; one voice alone With mingled sobbing
Breaks like a sea-wave's monotone;
It is the throbbing
Of a great anguish all unknown.

Ah, 'tis a lonely battle-ground;
One soul, deep-heaving,
Contends with heights and depths profound;
And from its grieving
There comes at last a Victor crowned.

"Thy will be done"—thrice-spoken words, Too great for sorrow; "Come on, ye hosts, with staves and swords! Come fierce to-morrow!"

And lo! a great calm undergirds.

Like Him who came and conquered there In that low garden,So rise we victors from our prayer;Christ is our warden,And holdeth crowns for us to wear.

Each hath his own Gethsemane—
A battle raging;
Where, like a lone ship on the sea
With storm engaging,
Self rises victor, strong and free.

"Thy will be done," we bow and say;
What cometh after
Is but the dawning of the day;
If tears or laughter,
God's will and ours move but one way.

Gethsemane! Gethsemane!
Hence to our crosses;
For ah! with angel helpers we,
Through tears and losses,
Go dauntless to our victory.

Dwight Williams.

## 3458. GETHSEMANE.

Mark xiv: 32-42.

The mountains hide the sun from Galilee, And Jewish maidens, gazing on the sea, View mirrored stars in every wandering wave That flecks with foam the bank it loves to lave.

How sweetly still: the winds are hushed to rest.

And earth seems sleeping on its Maker's breast,

Secure, beneath the watch-care of that God Who framed the heavens, and rules them by His nod.

The darkness deepens, for the twilight hour Has shut the petals of the daytime flower, Beguiled the bee to couch within the rose, And weary ones to court a night's repose.

But there is One whose soul so sinks with grief

That soothing sleep refuses Him relief.
While false friends dream, alone the Saviour strays

Down the dim garden-paths, and weeps and prays.

A voice of prayer arises from that sod That bows the ear and melts the heart of God! Gethsemane, while soft the moonbeams play, Drinks up His tears, and hears the Saviour pray!

God, who from Teman came, will He not

The Son, who holds with Him an equal share In all the beatific realms above, Where angels live and every thought is love?

Will He not dash the dreaded cup away, And break the bands and chains of cumbering clay?

No! deep He drinks, the bitter dregs He drains,

Ere He again His Father's throne regains.

The flesh must fail. Humanity must die And live again ere it ascends on high. So in the gloomy garden's solemn shade The sinless Saviour's sacrifice is made.

Oh dreadful agony! Oh grief untold! When all of human sinfulness is rolled On One who never sinned, to die condemned, By God forsaken and denied a friend!

Thou Man of Sorrows! By Thy bloody sweat We will not slumber, nor Thy pangs forget! But we for evermore will watch with Thee, And every place shall be Gethsemane! Simeon Tucker Clark.

#### 3459. GETHSEMANE.

Matthew xxvi: 36.
Where climbs thy steep, fair Olivet,
There is a spot most dear to me:
The spot with tears of sorrow wet,
Where Jesus knelt in agony.

I love in thought to linger there,
To tread the hallowed ground alone,
Where on the silent, midnight air [moan.
Rose heavenward, Lord, Thy plaintive

I fondly seek the olive shade [wrung; That veiled Thee when Thy soul was When angels came to bring Thee aid, That oft to Thee their harps had strung!

There on the sacred turf I kneel,
And breathe my heart's deep love to Thee,
While tender memories o'er me steal
Of all Thou didst endure for me.

Oh mystery of anguish, when
The sinless felt sin's heavy woe!
Hell madly dreamed of triumph then,
While Thy dear head was bending low.

Vain dream! No grief shall evermore Stain, as with bloody sweat, thy brow; Robed in all glory. Thine before, The scraphim surround Thee now.

Yet, Lord, from off the burning throne,
Above you stars that softly gleam,
Thou cam'st to meet me here alone,
By Kedron's old familiar stream.

Ray Palmer.

# 3460. GETHSEMANE.

Matthew xxvi: 36-45.
Gethsemane, thine olive grove
A welcome screen for Jesus wove,
To veil His agony;
Oh, when thou lone and hallowed spot
Can be by friend or foe forgot,
Thy midnight mystery?

Beneath the darkness of thy shade
The agonizing Saviour prayed;
And from the anguish felt
Great drops as it were bloody sweat
Streamed down His checks, and, falling, wet
The ground whereon He knelt.

Oh who can tell the strain intense
Of mind in agonized suspense,
In what He there achieved?
Who fathom all that wrung His heart,
As thrice He lowly knelt apart,
And plead to be relieved?

"My Father, if it may not be
That now this cup shall pass from me,
Thine own and only Son,
Except I drink it at Thy hand,
Then, Father, this My prayer shall stand,
Thy will, not Mine, be done."

Thrice did the lonely Sufferer plead,
And thrice returned, as if in need
Of sympathy's relief;
Thrice they who came a watch to keep
Had sunk in weariness to sleep,
And heeded not His grief.

Ah! vain from them a cheer to seek,
Though heart were willing, flesh was weak:
No human arm could aid;
An angel for a moment came,
And, whispering the Father's aim,
Some strength to Him conveyed.

A world in that dark midnight hour,
While coping with Satanic power,
He bore on bended knee;
Alone the burden He sustained,
Alone the victory He gained,
In thee, Gethsemane.

Gethsemane, thy name is graved
Deep on the hearts of all the saved,
And cannot be erased;
For, till eternity shall end,
Oh who in full can comprehend
The scene in thee embraced?

Draw near, my heart, and gaze anew,
Where Jesus on that night withdrew,
To bear the load for thee;
Come read the love that in Him wrought,
Come linger long in tender thought,
In lone Gethsemane.

See where He, in that awful test,
Obeyed the Father's high behest
Submissively for thee;
Oh think what torture He endured,
And what of bliss for thee secured,
In dark Gethsemane.

And when harassed by many a doubt,
And darkness gathers thick about
Without a cheering ray,
Then to Gethsemane repair,
And listen to the Saviour's prayer,
And learn of Him to pray.

But till life's service be resigned,
Shall ever sacred be enshrined
That scene of agony;
Let tears its clustered memories start,
But never, O my wayward heart!
Forget Gethsemane. Oliver Crane.

## 3461. GETHSEMANE.

There is a spot within this sacred dale
That felt Thee kneeling, touched Thy prostrate brow:
One angel knows it. Oh, might prayer avail

One angel knows it. Oh, might prayer avail To win that knowledge, sure each holy vow Less quickly from the unstable soul would fade,

Offered where Christ in agony was laid!

Might tear of ours once mingle with the blood | Not thee I'd seek; thou art too far: That from His aching brow by moonlight fell, Over the mournful joy our thoughts would brood.

Till they had framed within a guardian spell To chase repining fancies, as they rise, Like birds of evil wing, to mar our sacrifice.

o dreams the heart self-flattering, fondly dreams;

Else wherefore, when the bitter waves o'erflow,

Miss we the light, Gethsemane, that streams From thy dear name, where in His page of

It shines, a pale kind star in winter's sky? Who vainly reads it there, in vain had seen John Keble. Him die.

# 3462. GETHSEMANE, An Olive Leaf from.

And this was plucked by friendship's hand, And this was kindly borne to me From the heart's treasure-land, Gethsemane!

The conscious soil, that gave to birth Its venerable parent tree, Was thy blood-moistened earth. Gethsemane!

On whose cold bosom, that sad night, The Guiltless sank for guilty me; When angel wings made bright Gethsemane!

When darkness o'er a God in tears Drew solemn veil, that none might see How wrath divine woke fears, Gethsemane!

When—that might pass the dreadful cup, The Sufferer prayed in agony; Yet, bade to drink it up, Gethsemane-

His prayer had answer in new power, Strengthened, He should the victor be, Though hell was strong that hour, Get's emane!

O Garden of Hesperides! I seek thy wondrous laden tree, Whose apple heals disease— Gethsemane!

Eden! where, if I take and eat, 'Tis life, immortal life to me; My soul's uncloying meat, Gethsemane!

The thoughts are sweet and full of heaven, That rise, and throng, and cling to thee; Wings! wings!—if wings were given, Gethsemane-

The Crucified is nigh to me; Life's Joy, day's Sun, night's Star-Gethsemane!

All day, His presence here to keep, I need not such memorial see; All night, love doth not sleep, Gethsemane!

Yet will the frequent thought return, All redolent of bliss and thee-Quickening cold love, till love shall burn, Gethsemane!

No pledge shall wake my joy; my grief Shall few memorials stir, like thee, Thou sacred Olive Leaf!— Gethsemane!

Eyes! with delicious tears be dim; Soul, leap! for love hath set thee free; Voice! join with Calvary's hymn "Gethsemane!"

Anticipate the theme, the same That sung by rescued worlds will be, When worlds expire in flame, "Gethsemane!"

Thou brooding Dove, thou Spirit, come! And take the wanderer home to thee; Earth, earth is not my home, Gethsemane! W. B. Tappan.

# 3463. GETHSEMANE, Forget Not.

Luke xxii: 39-46.

Oh let me not forget! 'Twas here, Earth of the Saviour's grief and toil! He knelt; and oft the falling tear Mingled His sorrows with thy soil. When, in the Garden's fearful hour, He felt the great temptation's power.

Here was the proffered bitter cup. "Thy will be done," the Saviour said. His faith received, and drank it up; Amazed, the baffled tempter fled; Repulsed, with all his hate and skill, Before an acquiescent will.

O man! In memory of that hour Let rising murmurs be repressed; And learn the secret of thy power Within a calm and patient breast. "Thy will be done." Tis that which rolls Their agony from suffering souls.

Such is the lesson that I find Here, in the Saviour's place of tears; The lesson, that the trusting mind Has strength to conquer griefs and fears: And doomed upon the cross to die, Finds death itself a victory. Thomas C. Upham.

# 3464. GETHSEMANE, Superiority of.

What though my feet had stood upon The blood-stained field of Marathon; Though I had heard the serpent hiss Amidst the fallen Persepolis: Or seen those pond'rous masses rise O'er Nile's rich stream to meet the skies, 'Twere nothing, had I stood on thee, Lovely, but sad, Gethsemane.

Not even at Athens will I touch,
Though Socrates might teach me much;
Nor will I speed across the deep
To learn of Cato not to weep
When sorrow s waves are swelling high,
And darkest clouds obscure the sky;
Nor shall he teach me how to die;
To live, to die, I learn from thee,
Lovely, though sad, Gethsemane.

Here did those sacred pains begin, Which full atonement made for sin; Here, bleeding, prostrate on the ground, Life's Lord and glory's Prince was found; And angels on that wond'rous night, Gazed, all astonished, at the sight; The eye of heaven was fixed on thee, Lovely, though sad, Gethsemane.

Oh, never can my soul forget
Thine agony and bloody sweat;
The sorrow of Thy soul when Thou
Obedient unto death didst bow.
But Thou didst all Thy foes o'ercome,
And then, ascending, sought Thy home;
Thence shall my soul ascend to Thee,
To Eden from Gethsemane.

E. Tatham.

#### 3465. GIBEON.

Joshua x: 1-14.

Oh! there were banners proudly dancing
Round old Gibeon's royal walls;
Oh! there were war-steeds furious prancing
To the battle-trump which calls.
On they come, five kings in number,
Oh how stern their long array!
Up! brave hearts, nor dare to slumber;
Life and death are on this day.

Men of Gibeon! like a river
Hebron rushes from afar;
Jarmuth see! with bow and quiver,
How he heads the bursting war.
Lachish shouts with scornful gladness;
Eglon! who his waves shall stem?
Many a mother faints with sadness
At thy cry, Jerusalem!

Onward! onward! buckler clashes,
Lances shiver, helmet rings;
On the roll of carnage dashes,
Iron hearts are needful things.
Earth and air, with ghastly wonder,
Start to eye that dreadful sight;
While each crash of martial thunder
Shakes the crimson field of fight.

Hark! and tell me, heard ye stealing
Footsteps through the dead of night?
Saw ye tread, their path concealing,
Israel's chosen men of might?
Canaan's sons! no peace betiding,
Moans that sullen night-wind's breath;
For, upon its black wings riding,
Lo! the angel comes of death.

Thou, Bethoron! tell the story,
How they died that banded host;
Bannered pomp and kingly glory,
Where is now your swelling boast?
Speak, Azekah! say how o'er them
Heaven its giant hailstones threw:
God, their foe, above, before them;
Israel's hosts behind pursue.

Conquerors! on; but, fast declining, See! the day is almost gone; "Sun! stand still, on Gibeon shining: Stop, thou moon! o'er Ajalon." Wondrous sight! by mortal spoken, Sun and moon obeyed that word, Till, the last proud foeman broken, Joshua triumphed and the Lord.

Gibeon's saved! ye saints that languish,
Crouched in sackcloth and in dust;
Rise! 'tis past, your hour of anguish,
Perfect peace awaits the just;
You have sown in night of sorrow,
Reap in joy your promised crown;
Happy, glorious, endless morrow,
Sun and moon that ne'er go down.

E. Dudley Jackson.

#### **3466.** GIBEON.

Joshua x: 6.

When Joshua, by God's command, Invaded Canaan's guilty land, Gibeon, unlike the nations round, Submission made, and mercy found.

Their stubborn neighbors, who, enraged, United war against them waged, By Joshua soon were overthrown, For Gibeon's cause was now his own.

He from whose arm they ruin feared, Their leader and ally appeared; An emblem of the Saviour's grace To those who humbly seek His face.

The men of Gibeon wore disguise, And gained their peace by framing lies; For Joshua had no power to spare, If he had known from whence they were.

But Jesus invitation sends, Treating with rebels as His friends; And holds the promise forth in view To all who for His mercy sue.

Too long His goodness I disdained, Yet went at last, and peace obtained; But soon the noise of war I heard, And former friends in arms appeared. Weak in myself, for help I cried, Lord, I am pressed on every side; The cause is Thine, they fight with me, But every blow is aimed at Thee.

With speed to my relief He came,
And put my enemies to shame,
Thus saved by grace, I live to sing
The love and triumphs of my King.

John Newton.

# 3467. GIDEON'S FLEECE.

Judges vi: 39.

All night long on hot Gilboa's mountain, With unmoistened breath, the breezes blew, All night long the green corn in the valley, Thirsted, thirsted for one drop of dew.

Came the warrior from his home in Ophrah, Sought the white fleece in the mountain pass, As he heard the crimson morning rustle In the dry leaves of the bearded grass.

Not a pearl was on the red pomegranate, Not a diamond in the lily's crown, Yet the fleece was heavy with its moisture, Wet with dew-drops where no dew rained down.

All night long the dew was on the olives, Every dark leaf set in diamond drops; Silver frosted lay the lowland meadows, Silver frosted all the mountain tops.

Once again from Ophrah came the chieftain, Sought his white fleece 'mid the dewy damps, As the early sun looked through the woodlands,

Lighting up a thousand crystal lamps.

Every bright leaf gave back from its bosom Of that breaking sun a semblance rare; All the wet earth glistened like a mirror, Yet the fleece lay dry and dewless there.

Type, strange type, of Israel's early glory, Heaven-besprinkled when the earth was dry; Mystic type, too, of her sad declining, Who doth desolate and dewless lie,

When all earth is glistening in the Presence Of the Sun that sets not night or day, When the fulness of His Spirit droppeth On the islands very far away.

Dream no more of Israel's sin and sorrow, Of her glory and her grievous fall; Hath that sacrament of shame and splendor To thine own heart not a nearer call?

There are homes whereon the grace of heaven Falleth ever softly from above—
Homes by simple faith and Christian duty Steeped in peace, and holiness, and love.

Churches where the voice of praise and bless-Droppeth daily like the silver dew, [ing Where the earnest lip of love distilleth Words, like water running through and through.

There are children trained in truth and goodness,

Graceless, careless in those holy homes, There are hearts within those Christian temples,

Cold as angels carved upon the domes.

Places are there sin-defiled and barren, Haunts of prayerless lips and ruined souls; Where some lonely heart in secret filleth Cups of mercy, full as Gideon's bowls.

Where some Christ-like spirit, pure and gen-Sheddeth moisture on the desert spot, [tle, Feels a tender Spirit, in the darkness, Dewing all the dryness of his lot.

Christ! be with us, that these hearts within us Prove not graceless in the hour of grace; Dew of heaven! feed us with the sweetness Of Thy Spirit in the dewless place.

Cecil Frances Alexander.

#### 3468. GIDEON'S WAR-SONG.

O Israel! thy hills are resounding,
The cheeks of thy warriors are pale;
For the trumpets of Midian are sounding,
His legions are closing their mail;
His battle steeds prancing and bounding,
His veterans whetting their steel!

His standard, in haughtiness streaming,
Above his encampment appears;
An ominous radiance is gleaming
Around from his forest of spears:
The eyes of our maidens are beaming,
But, ah! they are beaming through tears.

Our matron survivors are weeping,
Their sucklings a prey to the sword;
The blood of our martyrs is steeping
The fanes where their fathers adored;
The foe and the alien are reaping
Fields, vineyards, the gift of the Lord!

Our country! shall Midian enslave her,
With the blood of the brave in our veins?
Shall we crouch to the tyrant forever,
Whilst manhood, existence, remains?
Shall we fawn on the despot? Oh never!
Like freemen, unrivet your chains!

Like locusts our foes are before us,
Encamped in the valley below;
The sabre must freedom restore us,
The spear, and the shaft, and the bow;
The banners of Heaven wave o'er us,
Rush! rush like a flood on the foe!

Vedder.

# 3469. GILBOA, The Field of.

1 Samuel xxxi: 1.

The sun of the morning looked forth from his throne,

And beamed on the face of the dead and the dying: [flown,

For the yell of the strife like the thunder had And red on Gilboa the carnage was lying.

And there lay the husband that lately was pressed

To the beautiful cheek that was tearless and ruddy;

Now the claws of the vulture were fixed in his breast, [bloody.

And the beak of the vulture was busy and

And there lay the son of the widowed and sad.

Who yesterday went from her dwelling forever:

Now the wolf of the hills a sweet carnival had [quiver. On the delicate limb that had ceased not to

And there came the daughter, the desolate child,

To hold up the head that was breathless and hoary; [wild

And there came the maiden, all frantic and To kiss the loved lips that were gasping and gory.

And there came the consort, that struggled in vain [her;

To stem the red tide of a spouse that bereft And there came the mother that sunk 'mid the slain,

To weep o'er the last human stay that was left her.

O bloody Gilboa! a curse ever lie

Where the king and his people were slaughtered together!

May the dew and the rain leave thy herbage to die,

Thy flocks to decay, and thy forests to wither! William Knox.

# 3470. GLEANER, The.

Ruth ii: 19.

O gleaner, who homeward, as if in retreat,
Art wearily plodding thy way,

Thou hast wrought in the dust and the heat, But why bringest thou with thee no bundle of wheat,

Oh where hast thou gleaned to-day?

I have all day long in the wearisome toil
Been gleaning but stubble and hay;
I have labored as if on a barren soil, [foil;
And the elements seemed my endeavors to
I have gleaned but in vain to-day.

O gleaner, who comest as if from the field Where the sheaves in abundance lay, Oh what by thy diligent hand is the yield, And why is it close in thy mantle concealed; Oh where hast thou gleaned to-day?

I have come from the fields where the harvesters throng,

By the brook and the great highway; I have flitted from field to field along, And have listened to many a reaper's song; I have gleaned but as vagrant to-day.

From the harvests that wave as the Master's pride

What bearest thou, gleaner, away? [hied, With the earliest dawn thou hast thitherward But what bringest thou back at the eventide? Oh where hast thou gleaned to-day?

I have come from the fields on the harvested plain,

Where the reapers are happy and gay; But the reapers are harvesting all the grain, And the song that they sang was their own refrain;

I have gleaned but as gleaner to-day.

O gleaner, who comest with hands well filled, As if gleaning where armfuls lay,

Oh whence is the joy that thy bosom hath thrilled, [trilled;

As if joining the song that the harvesters Oh where hast thou gleaned to-day?

I have gleaned in the field where the Master assigned,

And have stayed where he bade me stay; Where the owner and reapers alike were kind,

And permitted me many a sheaf to find—
I have gleaned as a reaper to-day.

Oliver Crane.

# **3471.** GOLIATH.

1 Samuel xvii.

The banners of Israel waved on the hill, The breast of their chieftain was shadowed with care;

No warrior of prowess, no archer of skill, Came forth from the host at the sound of his prayer.

The champion of Dagon, th' avenger of Gath, In the pride of his strength, stalked over the plain:

He hurled defiance, and spake of his wrath, Of the feats he'd achieved, and the foes he had slain.

No eye dared to meet the fierce glare of his glance.

No rival rushed forth to o'ershadow his joy: The bow was unstrung, and unsheathed the lance,

Though each bosom was heaved with the wish to destroy.

Who seeketh the tent of the heart-sickened soul?

What freak of the madman, what hope of the vain,

Gives life to his courage, and heralds his fall?

Ah! stay from the contest, and face not the

And the vengeance of him who was cradled in war;

By his strength, and his hate, and his gods he hath sworn,

That thou shalt be chained to the wheels of his car.

Well done, bravest youth, for that stone was well flung,

And has gained a tomb in the brow of thy foe; From the murky recess of his bosom is wrung The feeling that scorned thee, and sighed for Elisha Tatham. thy woe.

# 3472. GOLIATH, Death of.

1 Samuel xvii: 42-51.

David. Thou com'st to me with sword and spear and shield;

In the dread name of Israel's God I come; The living Lord of hosts, whom thou defy'st! Yet though no shield I bring, no arms except These five new stones I gathered from the brook,

With such a simple sling as shepherds use, Yet all exposed, defenceless as I am, The God I serve shall give thee up a prey This day I mean To my victorious arm. To make the uncircumcised tribes confess There is a God in Israel. I will give thee, Spite of thy vaunted strength and giant bulk, To glut the carrion kites. Nor thee alone: The mangled carcasses of your thick hosts Shall spread the plains of Elah, till Philistia, Through all her trembling tents and flying bands,

Shall own that Judah's God is God indeed! I dare thee to the trial.

Goliath. Follow me;

In this good spear I trust.

David.I trust in Heav'n! The God of battle stimulates my arm, And fires my soul with ardor not its own.

Abner. Full in the centre of the camp he stood!

The opposing armies ranged on either side In proud array. The haughty giant stalked Stately across the valley. Next the youth With modest confidence advanced. pomp,

Nor gay parade, nor martial ornament, His graceful form adorned. Goliath straight, With solemn state, began the busy work Of dreadful preparation. In one place His closely jointed mail an opening left

What wanteth that stripling, that gay rustic | For air, and only one. The watchful youth Marked that the beaver of his helm was up. Meanwhile the giant such a blow devised As would have crushed him. This the youth perceived,

And from his well-directed sling quick hurled,

With dextrous aim, a stone which sunk, deep-lodged

In the capacious forchead of the foe. Then with a cry, as loud and terrible As Libyan lions roaring for their young, Quite stunned, the furious giant staggered, reeled,

And fell: the mighty mass of man fell prone. With its own weight his shattered bulk was bruised.

His clattering arms rung dreadfully through the field,

And the firm basis of the solid earth Choked with blood and dust, he cursed his gods,

And died blaspheming! Straight the victor

Drew from his sheath the giant's pond'rous sword.

And from the enormous trunk the gory head, Furious in death, he severed. The grim visage Looked threatening still, and still frowned horribly.

Saul. O glorious deed! O valiant con-Hannah More. queror!

# 3473. GOLIATH'S DEFIANCE.

Samuel xvii: 4-11.

Abner. Thrice, and no more, he sounds, his daily rule.

This man of war, this champion of Philistia, Is of the sons of Anak's giant race: Goliath is his name. His fearful stature, Unparalleled in Israel, measures more Than twice three cubits. On his towering head

A helm of burnished brass the giant wears, So pond'rous it would crush the stoutest man In all our hosts. A coat of mailed armor Guards his capacious trunk; compared with which

The amplest oak that spreads his rugged arms

In Bashan's groves were small. About his neck

A shining corselet hangs. On his vast thigh The plaited cuirass, firmly jointed, stands. But who shall tell the wonders of his spear, And hope to gain belief? Of massive iron, Its tempered frame not less than the broad beam

To which the busy weaver hangs his loom; Not to be wielded by a mortal hand, Save by his own. An armor-bearer walks Before this mighty champion, in his hand Bearing the giant's shield. Thrice every

His herald sounds the trumpet of defiance,

Offering at once to end the long-drawn war In single combat 'gainst that hardy foe Who dares encounter him.

David. Say, mighty Abner, What are the haughty terms of his defiance? Abner. Proudly he stalks around the extremest bounds

Of Elah's vale. His herald sounds the note Of offered battle. Then the furious giant, With such a voice as from the troubled sky In volleyed thunder breaks, thus sends his challenge:

"Why do you set your battle in array,
Ye men of Israel? Wherefore waste the lives
Of needless thousands? Why protract a war
Which may at once be ended? Are not you
Servants to Saul, your king? and am not I,
With triumph let me speak it, a Philistine?
Choose out a man from all your armed hosts,
Of courage most approved, and I will meet
him.

His single arm to mine. Th' event of this Shall fix the fate of Israel and Philistia. If victory favor him, then will we live Your tributary slaves; but if my arm Be crowned with conquest, you shall then live ours.

Give me a man, if your effeminate bands A man can boast. Your armies I defy!" David. What shall be done to him who shall subdue

This vile idolater?

Abner. He shall receive Such ample bounties, such profuse rewards, As might inflame the old or warm the coward, Were not the odds so desperate.

David. Say, what are they?

Abner. The royal Saul has promised that bold hero

Who should encounter and subdue Goliath All dignity and favor; that his house Shall be set free from tribute, and ennobled With the first honors Israel has to give. As for the gallant conqueror himself, No less a recompense than the fair princess, Our monarch's peerless daughter.

Hannah More.

# 3474. GOLDEN CALF, The.

Exodus xxxii: 4-31.

When Israel heard the fiery law From Sinai's top proclaimed, Their hearts seemed full of holy awe, Their stubborn spirits tamed.

Yet, as forgetting all they knew, Ere forty days were past, With blazing Sinai still in view, A molten calf they cast.

Yea, Aaron, God's anointed priest,
Who on the mount had been,
He durst prepare the idol beast,
And lead them on to sin.

Lord, what is man, and what are we,
To recompense Thee thus!
In their offence our own we see,
Their story points at us.

From Sinai we heard Thee speak, And from Mount Calv'ry too; And yet to idols oft we seek, While Thou art in our view.

Some golden calf, or golden dream,
Some fancied creature good,
Presumes to share the heart with Him
Who bought the whole with blood.

John Newton.

## 3475. GOLGOTHA.

Mark xv : 22.

What throng is this ascending Calvary's height?

The mob, the rabble, men in armor bright, That lead to death a lowly Nazarene; And with a cross comes Simon of Cyrene.

O doleful hour! On grim Golgotha's brow The sun has veiled his face in darkness now; While from their graves the ancient dead arise,

And nature quakes, for lo! her Author dies!

Firm rocks are rent, and from their stations hurled;

Bright lightnings flash; loud thunders shake the world;

Man's Mediator in His passion hangs; But cries, Forgive, despite His dying pangs!

O sin-sick thief! how happy is thy place, To die beholding thy Redeemer's face, To see compassion in His closing eyes, And hear Him say, "To-day in paradise"!

O clean, cool tomb, where never dead were lain,

Fold to thy stony breast this sinless slain! When holy Joseph sleeps in thine embrace A sweet perfume shall linger round the place!

Exult no more, thou grim and greedy grave, For nothing now thy victory shall save. Death, not decay, on that fair form may rest; And death has lost its sting, thus being blest.

Nor shall blood-crested worms feed on such

Nor sacred mould fall from the ploughman's share;

From purple drops the passion-flower may blow,

But from His dust no living thing shall grow.

Soon shall He rise and seek His home above, For evermore to plead for human love; With wounded hands point to His bleeding side,

And say, "My Father, I was crucified!

GOSPEL.

"Spare for My sake, repentant sinners spare! I bore the cross, that they with Me might Eternal life, eternal joy and rest, [share Eternal purity and blessedness."

Oh! who dare doubt this God in human guise? What wretch refuse this proffered sacrifice? Who press the thorns, or tear the gaping flesh,

Or crucify the Son of God afresh?

Shall I be one anew to crucify,
By scorning Him who came from heaven to
die?

No! Mary-like I choose the better part, The broken spirit and the contrite heart. Simeon Tucker Clark.

# **3476.** GOOD SAMARITAN, The. Luke x: 30-37.

Wounded and sore I bleeding lay, Upon the dark and dangerous way, While priest and Levite passed me by, And gave no neighbor's heed.

A stranger passed, and saw my state; He came the last, but not too late; Nor did he longer make me wait, But came with friendly speed.

Although an alien and a foe,
He helped me in my direst woc,
And proved a friend and "neighbor" too;
And did a neighbor's deed.

He bound my wounds, and stanched the The issue of my life that flowed, [blood, And gave me medicine and food; He was a friend in need.

He brought me to the wayside inn, And lodged me safely there within, And paid the price to heal my sin, My fainting soul to feed.

This is the place where pilgrims stay, And hold communion on the way, With strength proportioned to their day, And help in time of need.

He gave the host sufficient fare, Consigned me to his tender care, And, with a promise, left me there, And bade a kind "God speed."

I saw that He had wounds like mine, And thence outpoured the oil and wine; And all He had, He said, "'Tis thine!" 'Twas Christ, the friend indeed.

When I go forth to help the weak,
By deeds I do, by words I speak,
The wounded, lost, and strayed to seek,
I do it in Christ's stead.

Robert Maguire.

3477. GOSPEL, Triumph of the.

'Tis built on a rock, and the tempest may rave; Its solid foundation repels the proud wave. Though Satan himself should appear in the van.

Truth smiles at the rage of the infidel clan.

"Like the sun going forth" in his mighty career,

To gladden the earth and illumine each sphere;

The chariot of Truth shall in majesty roll O'er climate, isle, ocean, to each distant pole.

A glorified course it shall nobly pursue, Encircling with radiance both Gentile and Jew:

And millions of heathens, their idols despising,

Shall bask in the light, and exult in its rising!

The shadows that cover the regions of Ham Shall vanish, or flame with the light of the Lamb;

Each lovely green island, that gems the salt wave,

His truth will convert, his philanthropy save!

Already a glory has flamed in the west; Poor negroes with spiritual freedom are blest: The palms of the south show its beautiful

And the boreal pines have been tipped with its rays.

A voice in the desert, a voice in the wood! A voice o'er the mountain and billowy flood! "Thy glory is come;" abject heathen, "arise And shine," like a new-risen star in the skies!

"A Star in the east" is to millions displayed Whose lustre has sunk the proud crescent in shade:

O'er the darkness of nations, for ages forlorn, Bright truth is diffusing millennial morn!

O'er pagod and altar the Gospel has blazed; The Brahmin has wondered, the Moslem has gazed;

The vision delightful shall Salem behold; And, under one Shepherd, the world be one fold!

The sign of the Cross has appeared—the blest sign;

And faith has deciphered the motto divine, "He must reign" till the nations in homage bow down,

The wicked His footstool, believers His crown.

Life's river of crystal shall everywhere flow, Till flowerless deserts a paradise grow; And wilds bleak and barren burst out in the glory

Predicted by seers in prophetical story.

The record announces that Babel shall fall; Priest, pagod, fane, idol, mosque, minaret-

The strongholds of Satan to ruins be hurled; And glory shall cover our desolate world!

The mighty may fight with Jebovah's decree; And the sceptic may write that it never shall

But the finger of time on its dial shall stop, Ere one promise prove false, or one prophecy drop!

Go, stop it, proud scorners! alas, it is vain! Ye may as well tie up the winds with a chain; Or the stars, or the tides of the ocean control; Or fuse the vast ices that rivet the pole. Joshua Marsden.

#### 3478. GRAVE, The.

Job xxx: 23.

shade,

Some flee the city, some the hermitage; Their aims are various as the roads they take In journeying through life, the task be mine To paint the gloomy horrors of the tomb; Th'appointed place of rendezvous, where all These travellers meet. Thy succors I implore, Eternal King! whose potent arm sustains

The keys of hell and death. The Grave, dread thing!

Men shiver when thou'rt named: Nature, appalled,

Shakes off her wonted firmness. Ah! how dark

Thy long-extended realms and rueful wastes! Where naught but silence reigns, and night, dark night,

Dark as was Chaos, ere the infant Sun Was rolled together, or had tried his beams Athwart the gloom profound. The sickly taper,

By glimmering through thy low-browed misty vaults,

Furred round with mouldy damps, and ropy Lets fall a supernumerary horror, And only serves to make thy night more irk-

Well do I know thee by thy trusty yew, 'Midst skulls and coffins, epitaphs and worms; Where light-heeled ghosts, and visionary shades,

Beneath the wan cold moon (as fame reports) Embodied, thick, perform their mystic rounds.

No other merriment, dull tree, is thine.

See yonder hallowed fane! the pious work Of names once famed, now dubious or forgot, And buried 'midst the wreck of things which

There lie interred the more illustrious dead. The wind is up: hark! how it howls! Me-

Till now I never heard a sound so dreary:

Doors creak, and windows clap, and night's foul bird,

Rooked in the spire, screams loud; the gloomy aisles,

Black plastered, and hung round with shreds of 'scutcheons,

And tattered coats of arms, send back the sound.

Laden with heavier airs, from the low vaults, The mansions of the dead. Roused from their slumbers,

In grim array the grisly spectres rise, Grin horrible, and, obstinately sullen,

Pass and repass, hushed as the foot of night. Again the screech-owl shricks: ungracious sound!

I'll hear no more; it makes one's blood run chill.

Quite round the pile, a row of rev'rend elms

(Coëval near with that) all ragged show, Whilst some affect the sun, and some the Long lashed by the rude winds: some rift half down

> Their branchless trunks: others so thin a top, That scarce two crows could lodge in the same tree.

> Strange things, the neighbors say, have happened here:

> Wild shrieks have issued from the hollow tombs;

> Dead men have come again, and walked about;

> And the great bell has rolled, unrung, untouched

> (Such tales their cheer, at wake or gossiping, When it draws near to witching time of night).

Oft, in the lone church-yard at night I've

By glimpse of moonshine, checkering through the trees,

The school-boy, with his satchel in his hand, Whistling aloud to bear his courage up, And lightly tripping o'er the long flat stones (With nettles skirted, and with moss o'er-

grown). That tell in homely phrase who lie below. Sudden he starts, and hears, or thinks he

The sound of something purring at his heels; Cheerless, unsocial plant! that loves to dwell | Full fast he flies, and dares not look behind, Till, out of breath, he overtakes his fellows; Who gather round, and wonder at the tale Of horrid apparition, tall and ghastly,

That walks at dead of night, or takes his

O'er some new-opened grave; and, strange to tell!

Evanishes at crowing of the cock.

The new-made widow, too, I've sometimes spied,

Sad sight! slow moving o'er the prostrate dead:

Listless, she crawls along in doleful black, While bursts of sorrow gush from either eye, Fast-falling down her now untasted cheek.

Prone on the lowly grave of the dear man She drops; whilst busy meddling memory, In barbarous succession, musters up The past endearments of their softer hours, Tenacious of its theme. Still, still she thinks Shesces him, and, indulging the fond thought, Clings yet more closely to the senseless turf, Nor heeds the passenger who looks that way. Invidious Grave! how dost thou rend in sunder

Whom love has knit, and sympathy made one! A tie more stubborn far than nature's band. Friendship! mysterious cement of the soul! Sweet'ner of life, and solder of society! I owe thee much. Thou hast deserved from Far, far beyond what I can ever pay. [me Oft have I proved the labors of thy love, And the warm effort of the gentle heart, Anxious to please. Oh! when my friend and I In some thick wood have wandered heedless on.

Hid from the vulgar eye, and sat us down Upon the sloping cowslip-covered bank, Where the pure limpid stream has slid along In grateful errors through the underwood, Sweet murmuring; methought, the shrill-tongued thrush

Mended his song of love; the sooty blackbird Mellowed his pipe, and softened every note: The eglantine smelled sweeter, and the rose Assumed a dye more deep; whilst every flow'r

Vied with its fellow-plant in luxury [day Of dress. Oh! then, the longest summer's Seemed too, too much in haste; still the full

Had not imparted half: 'twas happiness
Too exquisite to last. Of joys departed,
Not to return, how painful the remembrance!
Dull Grave! thou spoil'st the dance of
youthful blood,

Strik'st out the dimple from the cheek of

mirth,

And ev'ry smirking feature from the face; Branding our laughter with the name of madness.

Where are the jesters now? The men of health Complexionally pleasant? Where the droll, Whose ev'ry look and gesture was a joke To clapping theatres and shouting crowds, And made ev'n thick-lipped musing melancholy

To gather up her face into a smile Before she was aware? Ah! sullen now, And dumb as the green turf that covers them.

Where are the mighty thunderbolts of war:
The Roman Cæsars, and the Grecian chiefs,
The boast of story? Where the hot-brained
Who the tiara at his pleasure tore [youth,
From kings of all the then discovered globe:
And cried, forsooth, because his arm was
hampered,

And had not room enough to do its work? Alas! how slim, dishonorably slim! And crammed into a space we blush to name. Proud royalty! how altered in thy looks!

How blank thy features, and how wan thy hue!
Son of the morning! whither art thou gone?
Where hast thou hid thy many-spangled head,
And the majestic menace of thine eyes,
Felt from afar? Pliant and powerless now,
Like new-borninfant wound up in its swathes,
Or victim tumbled flat upon his back,
That throbs beneath the sacrificer's knife:
Mute must thou bear the strife of little
tongues,

And coward insults of the base-born crowd, That grudge a privilege thou never hadst, But only hoped for in the peaceful grave, Of being unmolested and alone.

Arabia's gums, and odoriferous drugs, And honors by the heralds duly paid In mode and form, ev'n to a very scruple; O cruel irony! these come too late; And only mock whom they meant to honor. Surely, there's not a dungeon-slave that's buried

In the highway, unshrouded and uncoffined, But lies as soft, and sleeps as sound as he, Sorry pre-eminence of high descent, Above the baser born, to rot in state!

But see! the well-plumed hearse comes nodding on,

Stately and slow; and properly attended By the whole sable tribe, that painful watch The sick man's door, and live upon the dead, By letting out their persons by the hour To mimic sorrow when the heart's not sad! How rich the trappings, now they're all unfurled

And glitt'ring in the sun! Triumphant entries Of conquerors, and coronation pomps, In glory scarce exceed. Great gluts of people Retard th' unwieldy show; whilst from the casements,

And houses tops, ranks behind ranks, close wedged,

Hang bellying o'er. But tell us, why this waste?

Why this ado in earthing up a carcass That's fallen into disgrace, and in the nostril Smells horrible? Ye undertakers, tell us, 'Midst all the gorgeous figures you exhibit, Why is the principal concealed, for which You make this mightystir. 'Tis wisely done: What would offend the eye in a good picture, The painter casts discreetly into shades.

Proud lineage, now how little thou appear'st!

Below the envy of the private man!
Honor, that meddlesome officious ill,
Pursues thee e'en to death, nor there stops
short.

Strange persecution! when the grave itself Is no protection from rude sufferance.

Absurd! to think to overreach the Grave, And from the wreck of names to rescue ours! The best-concerted schemes men lay for fame Die fast away; only themselves die faster. The far-famed sculptor and the laurelled bard, Those bold insurances of deathless fame, Supply their little feeble aids in vain.

201 GRAVE.

The tap'ring pyramid, th' Egyptian's pride, And wonder of the world, whose spiky top Has wounded the thick cloud, and long outlived

The angry shaking of the winter's storm; Yet spent at last by th' injuries of heaven, Shattered with age, and furrowed o'er with

The mystic cone with hieroglyphics crusted, Gives way. O lamentable sight! At once The labor of whole ages lumbers down, A hideous and misshapen length of ruins. Sepulchral columns wrestle, but in vain, With all-subduing Time; her cank'ring hand, With calm deliberate malice, wasteth them: Worn on the edge of days, the brass consumes, The busto moulders, and the deep cut marble, Unsteady to the steel, gives up its charge. Ambition, half-convicted of her folly, Hangs down the head, and reddens at the tale.

Here all the mighty troublers of the earth, Who swam to sov'reign rule through seas of blood;

Th' oppressive, sturdy, man-destroying villains,

Who ravaged kingdoms, and laid empires waste,

And, in a cruel wantonness of power, Thinned states of half their people, and gave To want the rest: now, like a storm that's

Lie hushed, and meanly sneak behind thy covert.

Vain thought! to hide them from the gen'ral scorn,

That haunts and dogs them, like an injured ghost

Implacable. Here too, the petty tyrant, Whose scant domains geographer ne'er noticed,

And, well for neighb'ring grounds, of arm as short,

Who fixed his iron talons on the poor, And gripped them like some lordly beast of

Deaf to the forceful cries of gnawing hunger, And piteous plaintive voice of misery (As if a slave was not a shred of nature, Of the same common nature as his lord); Now tame and humble, like a child that's

whipped, Shakes hands with dust, and calls the worm

his kinsman;  $\mathbf{U}\mathbf{n}\mathbf{d}\mathbf{e}\mathbf{r}$ Nor pleads his rank and birthright.

ground Precedency's a jest; vassal and lord, Grossly familiar, side by side consume.

When self-esteem, or others' adulation, Would cunningly persuade us we were something

Above the common level of our kind; The grave gainsays the smooth-complexioned flatt'ry,

And with blunt truth acquaints us what we

That steals so softly o'er the stripling's heart, And gives it a new pulse unknown before, The grave discredits thee: thy charms expunged.

Thy roses faded, and thy lilies soiled. What hast thou more to boast of? Will thy lovers

Flock round thee now, to gaze and do thee homage?

Methinks I see thee with thy head low laid, Whilst, surfeited upon the damask check, The high-fed worm, in lazy volumes rolled, Riots unscared. For this was all thy caution? For this thy painful labors at thy glass?

T' improve those charms, and keep them in repair,

For which the spoiler thanks thee not. Foul feeder!

Coarse fare and carrion please thee full as well, And leave as keen a relish on the sense.

Look how the fair one weeps! the conscious

Stand thick as dew-drops on the bells of flowers;

Honest effusion! the swollen heart in vain Works hard to put a gloss on its distress.

Strength, too—thou surly, and less gentle boast

Of those that laugh loud at the village ring! A fit of common sickness pulls thee down, With greater ease than e'er thou didst the stripling

That rashly dared thee to th' unequal fight. What groan was that I heard? deep groan  ${f indecd}$  !

With anguish heavy laden; let me trace it; From yonder bed it comes, where the strong

By stronger arm belabored, gasps for breath Like a hard-hunted beast. How his great

Beats thick! his roomy chest by far too scant To give the lungs full play! what now avail The strong-built sinewy limbs, and wellspread shoulders?

See how he tugs for life, and lays about him, Mad with his pain! Eager he catches hold Of what comes next to hand, and grasps it

Just like a creature drowning! hideous sight! Oh! how his eyes stand out, and stare full ghastly,

Whilst the distemper's rank and deadly venom Shoots like a burning arrow cross his bowels, And drinks his marrow up. Heard you that groan?

See how the great Goliath, It was his last. Just like a child that brawled itself to rest, What! mean'st thou then, O Lies still. mighty boaster!

To vaunt of nerves of thine! What! means the bull,

Unconscious of his strength, to play the coward,

And flee before a feeble thing like man; Beauty! thou pretty plaything, dear deceit, | That, knowing well the slackness of his arm, Trusts only in the well-invented knife?
With study pale, and midnight vigils spent,
The star-surveying sage close to his eye
Applies the sight-invigorating tube;
And travelling through the boundless length

of space,

Marks well the courses of the far seen orbs, That roll with regular confusion there, In ecstasy of thought. But ah! proud man, Great heights are hazardous to the weak head; Soon, very soon, thy firmest footing fails; And down thou dropp'st into that darksome place,

Where nor device nor knowledge ever came.

Here the tongue-warrior lies, disabled now,
Disarmed, dishonored, like a wretch that's
gagged.

And cannot tell his ails to passers-by.

Great man of language, whence this mighty change?

This dumb despair, and drooping of the head? Though strong persuasion hung upon thy lip, And sly insinuation's softer arts

In ambush lay about thy flowing tongue:
Alas! how chopfall'n now! Thick mists
and silence

Rest, like a weary cloud, upon thy breast Unceasing. Ah! where is the lifted arm, The strength of action, and the force of words.

The well-turned period, and the well-tuned voice.

With all the lesser ornaments of phrase?

Ah! fled forever, as they ne'er had been!

Razed from the book of fame; or, more provoking,

Perchance some hackney, hunger-bitten scribbler

Insults thy memory, and blots thy tomb
With long flat narrative, or duller rhymes
With heavy halting pace that drawl along;
Enough to rouse a dead man into rage,
And warm with red resentment the wan
cheek.

Here the great masters of the healing art,
These mighty mock defrauders of the tomb!
Spite of their juleps and catholicons,
Resign to fate. Proud Æscalapius' son!
Where are thy boasted implements of art,
And all thy well-crammed magazines of
health?

Nor hill, nor vale, as far as ship could go, Nor margin of the gravel-bottomed brook, Escaped thy rifling hand: from stubborn shrubs

Thou wrung'st their shy retiring virtues out, And vex'dst them in the fire; nor fly, nor insect,

Nor writhy snake, escaped thy deep research.

But why this apparatus? why this cost?
Tell us, thou doughty keeper from the grave!
Where are thy recipes and cordials now,
With the long list of vouchers for thy cures?
Alas! thou speak'st not. The bold impostor

Looks not more silly when the cheat's found out.

Here, the lank-sided miser, worst of felons!
Who meanly stole, (discreditable shift!)
From back and belly too, their proper cheer;
Eased of a tax it irked the wretch to pay
To his own carcass, now lies cheaply lodged;
By clam'rous appetites no longer teased,
Nor tedious bills of charges and repairs.
But ah! where are his rents, his comings in?
Ay! now you've made the rich man poor indeed:

Robbed of his goods, what has he left behind?

O cursed lust of gold! when for thy sake The fool throws up his int'rest in both worlds!

First starved in this, then damned in that to come.

How shocking must thy summons be, O Death!

To him that is at ease in his possessions; Who, counting on long years of pleasure here,

Is quite unfurnished for that world to come!
In that dread moment, how the frantic soul
Raves round the walls of her clay tenement,
Runs to each avenue, and shricks for help,
But shricks in vain! How wishfully she
looks

On all she's leaving, now no longer hers! A little longer, yet a little longer,

Oh! might she stay to wash away her stains, And fit her for her passage. Mournful sight! Her very eyes weep blood; and every groan She heaves is big with horror. But the foe, Like a stanch murd'rer, steady to his pur-

Pursues her close through every lane of life, Nor misses once the track, but presses on; Till, forced at last to the tremendous verge, At once she sinks to everlasting ruin.

Sure 'tis a serious thing to die! My soul! What a strange moment must it be, when

Thy journey's end thou hast the gulf in view!
That awful gulf no mortal e'er repassed
To tell what's doing on the other side.
Nature runs back, and shudders at the sight,
And every life-string bleeds at thoughts of
parting;

For part they must: body and soul must part;

Fond couple! linked more close than wedded pair.

This wings its way to its Almighty Source, The witness of its actions, now its judge: That drops into the dark and noisome grave, Like a disabled pitcher of no use.

If death were nothing, and naught after death;

If, when men died, at once they ceased to be,

Returning to the barren womb of nothing, Whence first they sprung; then might the debauchee Untrembling mouth the heavens; then might the drunkard

Reclover his full bowl, and when 'tis drained Fill up another to the brim, and laugh At the poor bugbear Death; then might the wretch

That's weary of the world, and tired of life, At once give each inquietude the slip, By stealing out of being when he pleased, And by what way: whether by hemp or steel: Death's thousand doors stand open. Who could force

The ill-pleased guest to sit out his full time, Or blame him if he goes? Sure he does well That helps himself as timely as he can, When able. But if there's an hereafter, And that there is, conscience, uninfluenced, And suffered to speak out, tells ev'ry man, Then must it be an awful thing to die; More horrid yet to die by one's own hand. Self-murder! name it not; our island's

That makes her the reproach of neighb'ring states.

Shall nature, swerving from her earliest dictate,

Self-preservation, fall by her own act?
Forbid it, Heav'n! Let not, upon disgust,
The shameless hand be foully crimsoned o'er
With blood of its own lord. Dreadful
attempt!

Just reeking from self-slaughter, in a rage,
To rush into the presence of our Judge;
As if we challenged Him to do His worst,
And mattered not His wrath! Unheard-of
tortures

Must be reserved for such: these herd together;

The common damned shun their society, And look upon themselves as fiends less foul. Our time is fixed, and all our days are numbered;

How long, how short, we know not: this we know,

Duty requires we calmly wait the summons, Nor dare to stir till Heaven shall give permission:

Like sentries that must keep their destined stand.

And wait th' appointed hour, till they're relieved.

Those only are the brave that keep their ground,

And keep it to the last. To run away
Is but a coward's trick: to run away
From this world's ills, that at the very worst
Will soon blow o'er, thinking to mend ourselves

By boldly vent'ring on a world unknown,
And plunging headlong in the dark; 'tis
mad:

No frenzy half so desperate as this.

Tell us, ye dead; will none of you, in pity To those you left behind, disclose the secret? Oh! that some courteous ghost would blab it out;

What 'tis you are, and we must shortly be. I've heard that souls departed have sometimes

Forwarned men of their death: 'twas kindly done

To knock and give the alarm. But what means

This stinted charity? 'Tis but lame kindness

That does its work by halves. Why might you not

Tell us what 'tis to die? Do the strict laws Of your society forbid you speaking Upon a point so nice? I'll ask no more; Sullen, like lamps in sepulchres, your shrine

Enlightens but yourselves. Well, 'tis no matter;

A very little time will clear up all,

And make us learned as you are, and as close.

Death's shafts fly thick: here falls the village swain,

And there his pampered lord. The cup goes round,

And who so artful as to put it by?
"Tis long since Death had the majority;
Yet, strange! the living lay it not to heart.
See yonder maker of the dead man's bed,
The sexton, hoary-headed chronicle!
Of hard unmeaning face, down which ne er
stole

A gentle tear; with mattock in his hand, Digs through whole rows of kindred and acquaintance,

By far his juniors. Scarce a skull's cast up But well he knew its owner, and can tell Some passage of his life. Thus hand in hand, The sot has walked with Death twice twenty years:

And yet ne'er younker on the green laughs louder,

Or clubs a smuttier tale: when drunkards meet,

None sings a merrier catch, or lends a hand More willing to his cup. Poor wretch! he minds not

That some trusty brother of the trade Shall do for him what he has done for thousands.

On this side, and on that, men see their friends

Drop off, like leaves in autumn; yet launch out

Into fantastic schemes, which the long livers
In the world's hale and undegen'rate days
Could scarce have leisure for. Fools that
we are,

Never to think of death and of ourselves
At the same time; as if to learn to die
Were no concern of ours. O more than
sottish!

For creatures of a day, in gamesome mood, To frolic on eternity's dread brink, Unapprehensive; when, for aught we know, The very first swollen surge shall sweep us Think we, or think we not, time hurries on With a resistless, unremitting stream;

Yet treads more soft than e'er did midnight thief,

That slides his hand under the miser's pillow And carries off his prize. What is this world?

What but a spacious burial-field unwalled, Strewed with death's spoils, the spoils of animals,

Savage and tame, and full of dead men's bones.

The very turf on which we tread once lived; And we that live must lend our carcasses To cover our own offspring; in their turns They too must cover theirs. 'Tis here all meet.

The shivering Icelander and sun-burnt Moor; Men of all climes, that never met before; And of all creeds, the Jew, the Turk, the Christian.

Here the proud prince, and favorite yet prouder,

His sovereign's keeper and the people's scourge,

Are huddled out of sight. Here lie abashed The great negotiators of the earth

And celebrated masters of the balance,

Deep read in stratagems, and wiles of courts. Now vain their treaty-skill; Death scorns to treat.

Here the o'erloaded slave flings down his burthen

From his galled shoulders; and, when the stern tyrant,

With all his guards and tools of power about him.

Is meditating new unheard-of hardships, Mocks his short arm and, quick as thought, escapes

Where tyrants vex not and the weary rest.
Here the warm lover, leaving the cool shade,
The telltale echo, and the bubbling stream
(Time out of mind the favo'rite seats of love),
Fast by his gentle mistress lays him down.
Unblasted by foul tongue. Here friends
and foes

Lie close, unmindful of their former feuds. The lawn-robed prelate and plain presbyter, Erewhile that stood aloof, as shy to meet, Familiar mingle here, like sister-streams That some rude interposing rock has split. Here is the large-limbed peasant; here the child

Of a span long, that never saw the sun, Nor pressed the nipple, strangled in life's porch.

Here is the mother, with her sons and daughters;

The barren wife and long-demurring maid,
Whose lonely unappropriated sweets
Smiled like you knot of cowslips on the cliff,
Not to be come at by the willing hand.
Here are the prude severe and gay coquette,
The sober widow and the young green
virgin,

Cropped like a rose before 'tis fully blown, Or half its worth disclosed. Strange medley here!

Here garrulous old age winds up his tale; And jovial youth, of lightsome vacant heart, Whose every day was made of melody, Hears not the voice of mirth. The shrilltongued shrew,

Meek as the turtle-dove, forgets her chiding, Here are the wise, the generous, and the brave:

The just, the good, the worthless, the profane;

The downright clown and perfectly well-bred;

The fool, the churl, the scoundrel, and the mean;

The supple statesman and the patriot stern; The wrecks of nations and the spoils of time, With all the lumber of six thousand years.

Poor man! how happy once in thy first state,

When yet but warm from thy great Maker's hand

He stamped thee with His image, and, well pleased,

Smiled on his last fair work. Then all was well:

Sound was the body, and the soul screnc; Like two sweet instruments ne'er out of tune, That play their several parts. Nor head, nor heart

Offered to ache; nor was there cause they should;

For all was pure within: no fell remorse, Nor anxious castings up of what may be, Alarmed his peaceful bosom. Summer seas Show not more smooth, when kissed by southern winds

Just ready to expire. Scarce importuned, The generous soil, with a luxuriant hand, Offered the various produce of the year, And everything most perfect in its kind.

Blessed, thrice blessed days! but ah! how short!

Blessed as the pleasing dreams of holy men, But fugitive, like those, and quickly gone. O slippery state of things! What sudden turns!

What strange vicissitudes, in the first leaf Of man's sad history! To-day most happy, And ere to-morrow's sun has set, most abject. How scant the space between these vast extremes!

Thus fared it with our sire: Not long he enjoyed

His paradise. Scarce had the happy tenant Of the fair spot due time to prove its sweets Or sum them up, when straight he must be gone,

Ne'er to return again. And must he go? Can naught compound for the first dire offence

Of erring man? Like one that is condemned, Fain would be trifle time with idle talk, And parley with his fate. But 'tis in vain.

Not all the lavish odors of the place,
Offered in incense, can procure his pardon
Or mitigate his doom. A mighty angel,
With flaming sword, forbids his longer stay,
And drives the loiterer forth; nor must he
take

One last and farewell round. At once he lost His glory and his God. If mortal now, And sorely maimed, no wonder! Man has sinned;

Sick of his bliss, and bent on new adventures.

Evil he would needs try; nor tried in vain. (Dreadful experiment! Destructive measure! Where the worst thing could happen is success.)

Alas! to well he sped; the good he scorned, Stalked off reluctant, like an ill-used ghost, Not to return; or, if it did, its visits, Like those of angels, short and far between: Whilst the black demon, with his hell-'scap'd

train

Admitted once into its better room Grew loud and mutinous, nor would be gone; Lording it o'er the man; who now, too late, Saw the rash error which he could not mend:

An error fatal not to him alone, But to his future sons, his fortune's heirs. Inglorious bondage! Human nature groans Beneath a vassalage so vile and cruel,

And its vast body bleeds through every vein.
What havoc hast thou made, foul monster,
sin!

Greatest and first of ills! The fruitful parent Of woes of all dimensions! But for thee, Sorrow had never been. All-noxious thing, Of vilest nature! Other sorts of evils Are kindly circumscribed, and have their bounds.

The fierce volcano, from its burning entrails, That belches molten stone and globes of fire, Involved in pitchy clouds of smoke and stench,

Mars the adjacent fields for some leagues round,

And there it stops. The big-swollen inundation,

Of mischief more diffusive, raving loud, Buries whole tracts of country, threat ning

But that too has its shore it cannot pass.

More dreadful far than these! sin has laid
waste,

Not here and there a country, but a world; Dispatching, at a wide-extended blow, Entire mankind; and, for their sakes, defacing

A whole creation's beauty with rude hands; Blasting the foodful grain, the loaded branches.

And marking all along its way with ruin.

Accursed thing! Oh! where shall fancy
find

A proper name to call thee by, expressive Of all thy horrors? Pregnant womb of ills!

Of temper so transcendently malign,
That toads and serpents of most deadly kind,
Compared to thee, are harmless. Sicknesses
Of every size and symptom, racking pains,
And bluest plagues, are thine! See how the
fiend

Profusely scatters the contagion round!
Whilst deep-mouthed slaughter, bellowing at her heels,

Wades deep in blood new-spilt; yet for tomorrow

Shapes out new work of great uncommon daring,

And inly pines till the dread blow is struck.

But, hold, I've gone too far; too much discovered

My father's nakedness and nature's shame. Here let me pause, and drop an honest tear, One burst of filial duty and condolence, O'er all those ample deserts Death hath spread,

This chaos of mankind. O great man-eater! Whose ev'ry day is carnival, not sated yet! Unheard-of epicure, without a fellow! The veriest gluttons do not always cram; Some intervals of abstinence are sought To edge the appetite: Thou seekest none. Methinks the countless swarms thou hast devoured.

And thousands that each hour thou gobblest up.

This, less than this, might gorge thee to the full.

But ah! rapacious still, thou gap'st for more; Like one, whole days defrauded of his meals, On whom lank Hunger lays her skiuny hand, And whets to keenest eagerness his cravings. As if diseases, massacres and poison,

Famine and war, were not thy caterers.

But know that thou must render up the

dead,

And with high interest too. They are not thine;

But only in thy keeping for a season,
Till the great promised day of restitution;
When loud diffusive sound from brazen
trump

Of strong-lunged cherub shall alarm thy captives,

And rouse the long, long sleepers into life, Daylight, and liberty.

Then must thy gates fly open, and reveal
The minds that lay long forming under
ground,

In their dark cells immured; but now full And pure as silver from the crucible, [ripe, That twice has stood the torture of the fire And inquisition of the forge. We know The Illustrious Deliverer of mankind, The Son of God, thee foiled. Him in thy

power
Thou couldst not hold; self-vigorous He rose,
And, shaking off thy fetters, soon retook

And, shaking off thy fetters, soon retook
Those spoils His voluntary yielding lent:
(Sure pledge of our releasement from thy
thrall!)

And showed Himself alive to chosen witnesses

By proof so strong that the most slow assenting

Had not a scruple left. This having done, He mounted up to heaven. Methinks I see Him

Climb the aërial heights, and glide along Athwart the severing clouds; but the faint

Flung backwards in the chase, soon drops its hold;

Disabled quite, and jaded with pursuing. Heaven's portals wide expand to let Him in; Nor are His friends shut out: As a great prince

Not for himself alone procures admission, But for his train. It was His royal will That where He is, there should His followers

Death only lies between. A gloomy path! Made yet more gloomy by our coward fears; But not untrod, nor tedious; the fatigue Will soon go off. Besides, there's no byroad

To bliss. Then why, like ill-conditioned children,

Start we at transient hardships in the way That leads to purer air and softer skies, And a ne'er-setting sun? Fools that we are! We wish to be where sweets unwith'ring

But straight our wish revoke, and will not go. So have I seen, upon a summer's even, Fast by the riv'let's brink, a youngster play: How wishfully he looks to stem the tide! This moment resolute, next unresolved: At last he dips his foot; but as he dips, His fears redouble, and he runs away From th' inoffensive stream, unmindful now Of all the flowers that paint the further bank And smiled so sweet of late. Thrice welcome death!

That, after many a painful bleeding step, Conducts us to our home, and lands us safe On the long-wished-for shore. Prodigious change!

Our bane turned to a blessing! Death, disarmed,

Loses its fellness quite. All thanks to Him Who scourged the venom out. last end

Of the good man is peace! How calm his exit!

Night-dews fall not more gently to the ground,

Nor weary worn-out winds expire so soft. Behold him in the evening tide of life, A life well spent, whose early care it was His riper years should not upbraid his green; By unperceived degrees he wears away; Yet, like the sun, seems larger at his setting! (High in his faith and hope,) look how he reaches

Twice twenty days He sojourned here on | After the prize in view! and, like a bird That's hampered, struggles hard to get away; Whilst the glad gates of sight are wide expanded

> To let new glories in, the first fair fruits Of the fast-coming harvest. Then, oh then! Each earth-born joy grows vile or disappears,

> Shrunk to a thing of naught. Oh! how he longs

> To have his passport signed and be dismissed!

> 'Tis done, and nows he's happy! The glad

Has not a wish uncrowned. E'en the lag

Rests too in hope of meeting once again Its better half, never to sunder more. Nor shall it hope in vain: The time draws on When not a single spot of burial earth, Whether on land or in the spacious sea, But must give back its long-committed dust Inviolate; and faithfully shall these Make up the full account; not the least atom Embezzled, or mislaid, of the whole tale. Each soul shall have a body ready furnished; And each shall have his own. Hence, ye profane!

Ask not, how this can be? Sure the same power

That reared the piece at first, and took it down,

Can reassemble the loose scattered parts, And put them as they were. Almighty God Has done much more; nor is His arm impaired

Through length of days, and what He can, He will;

His faithfulness stands bound to see it done. When the dread trumpet sounds, the slumbering dust

(Not unattentive to the call) shall wake; And every joint possess its proper place, With a new elegance of form unknown To its first state. Nor shall the conscious soul

Mistake its partner; but amidst the crowd, Singling its other half, into its arms Shall rush, with all the impatience of a man That's new come home, and, having long been absent.

With haste runs over every different room, Sure the In pain to see the whole. Thrice happy meeting!

Nor time, nor death, shall ever part them more.

'Tis but a night, a long and moonless night; We make the grave our bed, and then are gone.

Thus, at the shut of even, the weary bird Leaves the wide air, and in some lonely brake

Cowers down, and dozes till the dawn of day:

Then claps his well-fledged wings and bears away. Robert Blair.

## 3479. HAGAR.

Genesis xxi: 14-20.

'Tis early morn; from off the freshened grass No footstep yet has brushed the moisture sweet

Which the night-skies have wept. Pellucid glass

Or sparkling crystal seem the drops that meet The slanting sunbeams! Oh, how fair, how bright

Is morning's hour of loneliness and light!

Let me look forth on such; let me again
Dream as I gaze o'er all the hopes of youth,
Feelings which dormant in the soul have lain;
Let them with all the vividness of truth,
Burst warmly forth, and thaw each icy part
Which this world's converse freezes round
the heart.

Who would not on such glorious morn rejoice,

And feel the strength, the freshness of the scene

Gladdening their spirit? But e'en now a voice Of lamentation sounds. Yes, there has been A mourner here; mixed with the carly dew, Tears are glistening in the sunshine too.

And they have fallen from eyes which oft have wept,

But never in such bitterness before;

A wanderer seems she; in her hand is kept Another's closely clasped, while o'er and o'er The boy looks shuddering up, as if to read E'en in her tears the doom so dire decreed.

And there is one who, fixed as in a trance, Follows each movement of that sorrowing pair;

Whose aged eye is strained to catch the glance.

The last, long, lingering glance of mute de-

Whose groans are echoing ev'ry footstep's fall

Of those he longs, yet dares not, to recall.

But now, e'en now, the sun his midday seat Ascends with all the glow of torrid fire; Struck by his fervid beams of withering heat, The herbage droops, the tender flowers ex-Alas! by Hagar's side a flower as fair [pire. Is drooping too, despite of all her care.

Spent is the water; sparingly and slow Drained drop by drop; his gift who dared

Of earthly sustenance on those bestow, So fondly cherished and sustained before. Now must she, from Beersheba's desert wild, Demand in vain refreshment for her child!

No gushing fountain gems those arid plains; No Elim palm-trees offer shelter there; Throughout the waste a heavy silence reigns, And the hot simoom taints the baleful air. She feels its influence through each trembling limb,

But heeds it not, her thoughts absorbed in him.

From out th' exhausted flask she drains the last

One drop, to cool his burning lip and brow; Herself, upon the ground despairing cast, Hangs o'er her boy, in languor prostrate now; While, like a broken lily, faint and weak, Upon his shoulder drops his pallid cheek.

And swiftly she unbinds the raven hair To shield him from the fierce sun's scorching ray;

Loosened her veil, she fans with jealous care Each noisome insect from his face away, And lays the fair curled head upon her knee, Watching his breathing, oh, how anxiously!

Vain every effort; vain her burning tears
To moisten his parched skin. She looks
around

For hope, for succor. Alas! none appears. One little shrub her searching eye has found In the far distance; it is reached at last, And 'neath its shade her dying child is east.

A moment she stoops o'er him. Can it be?
So lately full of life and joy and power!
Are those the drops of mortal agony?
This the convulsion of his parting hour?
Shuddering she turns; she will not, dare not stay

To witness all she loved thus pass away.

She ceased; but ceased not with her words the tears

Which gush in torrents from her breaking heart;

Rent by convulsive sobs, her breast appears, As from the dying boy she sat apart;

Nor raised her head, lest, piercing as a lance, The last death-struggle sore should meet her glance.

But when on earth, by tempests fiercely driven,

The clouds of fate across our path are borne, Then wakes the watchful providence of heaven.

A pitying eye looks down on her forlorn; A voice of comfort speaks: "Rise, Hagar, rise.

And Ishmael yet shall bless thy longing eyes.

"Take him once more within a parent's hand, Lift him from off the hard, unpitying ground; For God has heard the lad. At His command The waters gush from stony rocks around. Yet will I bless him for his father's sake, And of his seed a mighty nation make."

And now her sight is cleared; amazed she A fountain opened in a desert plain, [spies And crystal waters sparkling. Quick she flies To dip the flask; replenish it again,

How joyfully! from heaven's provided spring,

And sweet refreshment to her child to bring.

Yes, Hagar's eyes are opened. Oh! for sight Like hers, all cestasy, to view the fair And glorious fount of endless life and light, And, pilgrim-like, to seek refreshment there. Oh! to be sprinkled with those drops, bedewed,

And feel, like Ishmael, our whole life renewed. Scriptural Sketches.

## 3480. HAGAR.

Genesis xxi: 14-20.

Untrodden, drear, and lone, Stretched many a league away, Beneath a burning, noonday sun The Syrian desert lay.

The scorching rays that beat
Upon that herbless plain,
The dazzling sands, with fiercer heat,
Reflected back again.

O'er that dry ocean strayed
No wandering breath of air,
No palm-trees cast their cooling shade,
No water murmured there.

And thither, bowed with shame,
Spurned from her master's side,
The dark-browed child of Egypt came,
Her woe and shame to hide.

Drooping and travel-worn,

The boy upon her hung
Who, from his father's tent that morn,
Like a gazelle had sprung.

His ebbing breath failed fast, Glazed was his flashing eye; And in that fearful desert waste She laid him down to die.

But when, in wild despair,
She left him to his lot,
A voice that filled that breathless air
Said, "Hagar, fear thou not."

Then o'er the hot sands flowed A cooling, crystal stream, And angels left their high abode And ministered to them.

Oft, when drear wastes surround
My faltering footsteps here,
I've thought I, too, heard that blest sound
Of "Wanderer, do not fear."

And then, to light my path
On through the evil land,
Have the twin angels, Hope and Faith,
Walked with me hand to hand.

Anne C. Lynch.

# 3481. HAGAR AND ISHMAEL.

Genesis xxi: 15-20.

Injured, hopeless, faint and weary, Sad, indignant, and forlorn, Through the desert, wild and dreary, Hagar leads the child of scorn.

Who can paint a mother's anguish,
Painted in that tearless eye,
Which beholds her darling languish,
Languish unrelieved, and die?

Lo! the empty pitcher fails her;
Perishing for thirst he lies;
Death with deep despair assails her,
Piteous as for aid he cries.

From the dreadful image flying, Wild she rushes from the sight; In the agonics of dying Can she see her soul's delight?

Now bereft of every hope, Cast upon the burning ground, Poor abandoned soul! look up— Mercy have thy sorrows found.

Lo! the angel of the Lord Comes thy great distress to cheer; Listen to the gracious word; See divine relief is near.

"Care of Heaven! though man forsake thee Wherefore vainly dost thou mourn? From the dream of woe awake thee, To thy rescued child return.

"Lift thine eyes! behold yon fountain, Sparkling 'mid those fruitful trees; Lo! beneath yon sheltering mountain Smile for thee green bowers of ease.

"In the hour of sore affliction God hath seen and pitied thee, Cheer thee in the sweet conviction Thou henceforth His care shalt be.

"Be no more by doubts distressed, Mother of a mighty race! By contempt no more oppressed Thou hast found a resting-place."

Thus from peace and comfort driven,
Thou, poor soul, all desolate,
Hopeless lay, till pitying Heaven
Found thee in thy abject state.

O'er thy empty pitcher mourning, 'Mid the desert of the world, Thus, with shame and anguish burning, From thy cherished comforts hurled:

See thy great Deliverer nigh, Call thee from thy sorrow vain; Bids thee on His love rely, Bless the salutary pain. From thine eyes the mists dispelling, Lo! the well of life He shows! In His presence ever dwelling, Bids thee find thy true repose.

Future prospects rich in blessing
Open to thy hopes secure;
Sure of endless joys possessing,
Of a heavenly kingdom sure.

Mrs. Mary Tighe.

# 3482. HAGAR IN THE WILDERNESS.

Amid the wilderness, alone, When noon with burning splendor shone, Beneath her sky se ene Two mournful forms were seen: A sad and anxious mother there, Who wept in wild and deep despair; And near her, in the shade, A pallid boy was laid. With care her weary feet had sought Each channel, that she fondly thought Might hold some trace of rain, But ever sought in vain. And bravely had she borne till now; But death was on that youthful brow: No water-spring was nigh, And he, her child, must die. She turned away—she could not brook On that beloved face to look— And hid her weeping eye. "Let me not see him die. Alas! my own, my cherished one, What has thy mournful mother done That thou shouldst thus be reft, The only treasure left? How many streams and fountains bright Are flashing in the golden light, With music sweet and clear! But none, alas! are near. Oh for a draught from some sweet spring, Upon its bright course murmuring! Oh for one silver wave Its drooping brow to lave! O God, to Thee I turn, for Thou Alone canst aid and comfort now; Hear in this lonely wild A mother for her child! How can I bear to see him die! How can I watch his glazing eye! Yes, I have erred; but he-Oh spare him yet to me!" Then from the far-off azure sky A silv'ry radiance gleamed on high, As through its portals blue A swift-winged angel flew, And gentle words of kindest cheer Fell on the weeping mother's ear: "Look up, for help is nigh! Look up, he shall not die!" And lo! a fount of waters bright Flashed on the grateful mourner's sight, Who brought the healing wave The pallid lips to lave. For God had watched His wandering child E'en in the desert lone and wild,

And life and joy were there, Where late had breathed despair.

Pilgrim, whose mournful footsteps stray
O'er life's forlorn and rugged way,
Though worn with grief and pain
Think not thy toil is vain.
Still looking from the midnight sky,
Behold a heavenly watcher nigh!
Droop not in doubt and fear;
The water-spring is near.
Though throbs thy heart with anguish strong,
Though grief's sad reign endureth long,
Dark as thy lot may be
Hope's waters flow for thee.

P J. Owens.

## 3483. HAGAR IN THE WILDERNESS. Genesis xxi: 14-20.

A weary waste of blank and barren land,
A lonely, lonely sea of shifting sand,
A golden furnace gleaming overhead,
Scorching the blue sky into bloody red;
And not a breath to cool, and not a breeze
To stir one feather of the drooping trees;
Only the desert wind with hungry moan,
Seeking for life to slay, and finding none;
Only the hot Sirocco's burning breath,
Spangled with sulphur-flame, and winged
with death;

No sound, no step, no voice, no echo heard, No cry of beast, no whirring wing of bird; The silver-crested snake hath crept away From the fell fury of that Eastern day; The famished vultures by the failing spring Droop the foul beak and fold the ragged wing; And lordly lions, ere the chase be done, Leave the blank desert to the desert-sun.

Ah! not alone to him: turn thee and see
Beneath the shadow of yon balsam tree
A failing mother of a fainting son
Resting to die deserted and alone.
Turn thee and mark the mother's gentle care
Stripping the fillet from her silken hair,
So it may fall to shade his feeble frame,
A glossy curtain from the noonday flame;
See! at her feet the shrivelled flagon cast,
The last drop drained, the sweetest and the
last.

Drained at her darling's lip to still his cries, A mother's free and final sacrifice.

Look! she hath taken it, and yet again Presses the flagon—presses, but in vain.

The scrip is emptied and the flagon dry, And nothing left them but the leave to die.

To die; and one so young and one so true, And both so beautiful and brave to view: She with her braided locks more black than

And eye so darkly, deeply, wildly bright; He with his slender limbs and body bare, And small hands tangled in his mother's hair, And there to whiten on the desert-sands, A landmark for the laden desert bands!

That thought is stamping anguish on her brow.

That dread hath taught her what she utters now.

"Son of my soul! the happy days are done; Thy little course and mine are nearly run; The white tents wave on Kirjath-Arba's plain, No home for us, no resting-place again: Before you orb is sunken from the sky Together in the desert we must die."

Yet was she speaking; but the cry of joy Burst from the bosom of the dying boy. His eager finger pointed to the plain, His eye had light, his cheek its life again. "Look, mother! look! we will not die to-day; Look where the water glistens! come away!"

She turned: O fairest sight, if sight it be, The sleeping silver of that inland sea. She gazed: O gaze of hope and life and light! Those crystal waters glancing pure and bright;

From Seir's red crags and Hazargaddah's heath,

Eastward to Eder and the Sea of Death.

The dismal wilderness was past and gone,
The waves were streaming where the sands
had shone;

Streaming o'er tree and erag, by bush and brake,

The silent splendor of a windless lake, In whose broad wave so radiantly blue Each feathered palm, each lonely plant that grew.

Each mountain on the distant desert-side Shone double, shadowed in the sleeping tide. Yet was it strange! no dream so passing strange,

As the quick phantom of that fairy change; And stranger still, that ever as they came To lave the burning lip, and brow of flame, The waters fading far and farther still, Cheated their chase and mocked their baffled will.

Alas! no pleasant waters rippled there; The lying mirage lured them to despair.

She saw it fading, and there came a cry
Out from her heart of wildest agony; [speak
She knew it gone, and strove to stand and
While the life withered in her whitened
cheek.

Then her lip quivered, and her lashes fell, And her tongue faltered in its faint farewell: "Man had no mercy; God will show us none;

Ishmael! I dare not see thee die, my son!"

Tenderly, lovingly, her load she laid Where no sun glistened in the grateful shade; Softly she pillowed on the sands his head, And spread her mantle for his dying bed; No gems were there to deck the lowly bier, But the pure lustre of a mother's tear;

No fragrant spices for the sleep of death, But the soft fragrance of a mother's breath; No tearful eye, no tributary tongue, To tell his fate who died so fair and young; No better mourner for the boy than she Who weeps to see him what herself shall be: Than she who sits apart with sidelong eye Waiting till he hath died that she may die; And buries all her forehead in her hair, Weeping the bitter tears of black despair.

So is the desert-sand their death and grave, No hope of help, no pitying hand to save! None! was it then the icy lip of death

Or low winds laden with the roses' breath
That kissed her forehead! was it earthly
sound,

Floating like fairy voice above, around; Or splendid symphonies of seraph-kings Striking the music from unearthly strings, Whose touch hath startled her? what inward strife

Stirs the still apathy of parting life?
What sense of power unseen, of presence hid,

Lifts from her lightless eyes the unwilling lid?

She rose; she turned: there in that lonely place

God's glory flashed upon her lifted face.

And with the glory came an angel voice, "Hagar, what ailest? rouse thee, and rejoice! Look up, and live! God's ever-opened ear Hath patient hearing for a mother's prayer. Arise, take up the boy; his pleading cry Came up to God, and had its end on high; And God shall make him, in His own good

A mighty people, in a pleasant clime."
Then was her sight unsealed, and lo! at

A spring was sparkling in the desert sand; Sparkling with crystal water to the brim, Fringed with the date, and rimmed with lilied rim.

Swiftly she speeded to the fountain's brink, And drew a draught, and gave her boy to drink.

And watched the little lips that lingered still, Nor tasted drop till he had drunk his fill. Then on bent knees, with tear and smile at strife,

Mother and child, they quaffed the liquid life; And stayed to smile, and drank to smile again,

Till sweet and cheerful seemed the silent plain;

And young leaves dancing on the desert trees
To the low music of the passing breeze,
And birds of passage with their homeward
wings,

And fireflies wheeling in their lighted rings, And flowers unfolding where the glare was gone

Spake but one tale—Hope ever, and Hope on! Edwin Arnold.

# 3484. HAGAR IN THE WILDERNESS.

Genesis xxi: 14-20.

The morning broke. Light stole upon the clouds

With a strange beauty. Earth received again
Its garments of a thousand dyes; and leaves,
And delicate blossoms, and the painted
flowers.

And everything that bendeth to the dew, And stirreth with the daylight, lifted up Its beauty to the breath of that sweet morn.

All things are dark to sorrow; and the light, And loveliness, and fragrant air were sad To the dejected Hagar. The moist earth Was pouring odors from its spicy pores; And the young birds were singing as if life Were a new thing to them; but the music came

Upon her ear like discord, and she felt
That pang of the unreasonable heart,
That, bleeding amid things it loved so well,
Would have some sign of sadness as they
pass.

She stood at Abraham's tent. Her lips were pressed

Till the blood started; and the wandering veins

Of her transparent forehead were swelled out

As if her pride would burst them. Her dark eye

Was clear and tearless, and the light of

Which made its language legible, shot back, From her long lashes, as it had been flame. Her noble boy stood by her, with his hand Clasped in her own, and his round delicate feet.

Scarce trained to balance on the tented floor, Sandalled for journeying. He had looked up Into his mother's face until he caught

The spirit there, and his young heart was swelling

Beneath his dimpled bosom, and his form Straightened up proudly in his tiny wrath, As if his light proportions would have swelled.

Had they but matched his spirit to the man.

Why bends the patriarch as he cometh now Upon his staff so wearily? His beard Is low upon his breast, and his high brow So written with the converse of his God, Beareth the swollen vein of agony. His lip is quivering, and his wonted step Of vigor is not there; and though the morn Is passing fair and beautiful, he breathes Its freshness as it were a pestilence.

He gave to her the water and the bread, But spoke no word, and trusted not himself To look upon her face, but laid his hand In silent blessing on the fair-haired boy, And left her to her lot of loneliness.

Should Hagar weep? may slighted woman turn,

And, as a vine the oak has shaken off, Bend lightly to her leaning trust again? Oh no! By all her loveliness; by all That makes life poetry and beauty—no! Make her a slave; steal from her rosy check By needless jealousies; let the last star Leave her a watcher by your couch of pain; Wrong her by petulance, suspicion, all That makes her cup a bitterness: yet give One evidence of love, and earth has not An emblem of devotedness like hers. But oh! estrange her once, it boots not how-By wrong or silence, anything that tells A change has come upon your tenderness— And there is not a feeling out of heaven Her pride o'ermastereth not.

She went her way with a strong step and slow, Her pressed lip arched, and her clear eye undimmed

As if it were a diamond, and her form Borne proudly up, as if her heart breathed through.

Her child kept on in silence, though she pressed

His hand till it was pained; for he had read The dark look of his mother, and the seed Of a stern nation had been breathed upon.

The morning passed, and Asia's sun rode up In the clear heaven, and every beam was heat. The cattle of the hills were in the shade, And the bright plumage of the Orient lay On beating bosoms in her spicy trees. It was an hour of rest! but Hagar found No shelter in the wilderness, and on She kept her weary way, until the boy Hung down his head, and opened his parched

For water; but she could not give it him.
She laid him down beneath the sultry sky,
For it was better than the close, hot breath
Of the thick pines, and tried to comfort him;
But he was sore athirst, and his blue eyes
Were dim and bloodshot, and he could not
know

Why God denied him water in the wild.

She sat a little longer, and he grew
Ghastly and faint, as if he would have died.

It was too much for her. She lifted him,
And bore him farther on, and laid his head
Beneath the shadow of a desert shrub;
And, shrouding up her face, she went away,
And sat to watch, where he could see her not,
Till he should die; and, watching him, she
mourned.

"God stay thee in thine agony, my boy I cannot see thee die; I cannot brook Upon thy brow to look.
And see death settle on my cradle joy.
How have I drunk the light of thy blue eye And could I see thee die?

"I did not dream of this, when thou wast Rise, drink, refresh thyself and child, straying, And journey yet a little while,

Like an unbound gazelle, among the flowers;
Or whiling the soft hours,
By the rich gush of water-sources playing,
Then sinking weary to thy smiling sleep,
So beautiful and deep.

"Oh no! and when I watched by thee the while.

And saw thy bright lip curling in thy dream,
And thought of the dark stream
In my own land of Egypt, the far Nile,
How prayed I that my father's land might be
An heritage for thee!

"And now the grave for its cold breast hath won thee!

And thy white, delicate limbs the earth will
And oh! my last caress [press;
Must feel the cold, for a chill hand is on thee.
How can I leave my boy, so pillowed there
Upon this clustering hair!"

She stood beside the well her God had given To gush in that deep wilderness, and bathed The forehead of her child until he laughed In his reviving happiness, and lisped His infant thought of gladness at the sight Of the cool plashing of his mother's hand.

N. P. Willis.

# 3485. HAGAR IN THE WILDERNESS.

Alone and friendless; doomed to die, With never a soul to hear thy cry; Nor food, nor drink, nor shade of tree; Banished!—how cruel it seems to thee!

Death-meaning and heartless the decree: Depart forever, the child and thee! Perish of want, and die unblessed, With the beauteous boy pressed to thy breast!

Unseen the hand that leads the way From the home of plenty, far away, To a world of sands, all parched and bare, To die of hunger and despair!

Hunger and thirst, and the maddening moan Of the dying boy, so plaintive grown That Hagar flees, she knows not where, Crazed with hunger, and dazed with care.

But a mother's love, grown strong in death, Constrains her heart, while life and breath Still animates the form of one—
The beauteous form of her darling son.

Only a bow-shot could she go From sight and sound of Ishmael's woe; There sat she down and prayed to die; How sad and piteous was the cry!

Her eyes, bedimmed with scalding tears, Are oped at last; she listens, hears A voice speaking, as from afar: "Behold a well of water near! Rise, drink, refresh thyself and child,
And journey yet a little while,
For I will make, in future years,
A prince of him thy heart reveres:
A father of kings shall Ishmael be,
And source of endless joy to thee."
J. W. Hatton,

3486. HAND, Cure of the Withered.

Matthew xii: 9-13.

Capernaum's honored town again
Received the Lord of heaven and men,
And in the synagogue straightway
He taught upon the Sabbath-day.

And lo! there sat amid the throng A man afflicted sore and long; All withered, nerveless, and unstrung, Powerless and dead his right hand hung.

And scribes and Pharisees sat by, Who watched with cold, malignant eye, And treacherous asked, "Is't lawful, pray, To heal upon the Sabbath-day?"

Then Christ, who knew their malice, said, "Stand forth in th' midst!" The man obeyed. "Is't lawful to do well or ill, On Sabbath-days, to save or kill?"

The Saviour asked, but none replied; Sullen they frowned on every side; But Christ, all patience, as before, In sweet persuasions spake once more:

"Tell me what man among you all Shall own one sheep, and if it fall Into a pit, will be delay To save it on the Sabbath-day?

"Man how much more?" The plea was vain. Once more on all, in grief and pain, He gazed, and then, in Godhead grand, Cried to the man, "Stretch forth thy hand!"

He heard, believed! With instant thrill The nerves obeyed th' obedient will! Conscious to Christ's confounded foes, Strong, vital, whole, the right hand rose!

But maddened, stung with impious ire, The fiendish Pharisees retire, And, with the vile Herodians, plan To slay the sinless Son of man.

O Christ! help us, at Thy command, Now to stretch forth the withered hand; To hear, believe, obey this hour. Ours but the effort, Thine the power.

And oh! whene'er Thy work we scan, Give us the grace to love the man, The child, the worm whom Thou canst use; What God accepts can man refuse?

George Lansing Taylor.

# 3487. HAND, The Lord's. Numbers xi: 23.

No, Lord, it cannot shortened be, That hand which plagued the Egyptian race, Which brought Thy people through the sea, Which led them o'er the wilderness; Which hath to us so often given Drink from the rock, and bread from heaven.

That hand hath opened wide mine eyes: That hand, which now by faith I see, Measures the floods and spans the skies, And grasps the winds, and covers me! It brings the blind through way unknown, It holds; it lifts me to a throne.

Kept by that hand, I cannot fear
Lest earth or hell should pluck me thence;
I trample on temptation near,
Supported by Omnipotence,
Possessed of boundless power divine,
Of boundless love; for Christ is mine!

J. and C. Wesley.

# 3488. HAND, The Withered. St. Mark iii: 1.

Our weakness in this emblem we, Our total inability Of doing good, may find; While strangers to restoring grace, We here behold our helpless case, The case of all mankind.

A withered hand the miser is; So careful not to give amiss, He never gives at all! A magistrate is dead and dry Who never doth his power apply Where truth and justice call.

Who, of authority possessed,
Neglects to succor the oppressed,
Not takes the injured part,
Dead in the sight of God is he,
And by the eye of faith we see
His palsied hand and heart.

J. and C. Wesley.

# 3489. HANNAH PARTING WITH SAMUEL. 1 Samuel i: 24.

The rose was rich in bloom on Sharon's plain, When a young mother, with her first-born, thence

Went up to Zion; for the boy was vowed Unto the temple-service. By the hand She led him; and her silent soul the while, Oft as the dewy laughter of his eye [think Met her sweet serious glance, rejoiced to That aught so pure, so beautiful, was hers, To bring before her God.

So passed they on O'er Judah's hill; and wheresoe'er the leaves Of the broad sycamore made sounds at noon, Like lulling rain-drops, or the olive boughs, With their cool dimness, crossed the sultry blue Of Syria's heaven, she paused, that he might rest;

Yet from her own meek eyelids chased the sleep

That weighed their dark fringe down, to sit and watch

The crimson deepening o'er his cheek's repose,

As at the red flower's heart; and where a fount Lay like a twilight-star, 'midst palmy shades, Making its bank's green gems along the wild, There, too, she lingered; from the diamond Drawing clear water for its rosy lips, [wave And softly parting clusters of jet curls To bathe his brow.

At last the fane was reached,
The earth's one sanctuary; and rapture hushed
Her bosom, as before her through the day
It rose, a mountain of white marble, steeped
In light like floating gold. But when that
hour

Waned to the farewell moment, when the boy Lifted, through rainbow-gleaming tears, his eve

Beseechingly to hers, and, half in fear, Turned from the white-robed priest, and round her arm

Clung e'en as ivy clings, the deep spring-tide

Of Nature then swelled high; and o'er her child

Bending, her soul broke forth in mingled sounds

Of weeping and of song. "Alas!" she cried,

"Alas, my boy! thy gentle grasp is on me, The bright tears quiver in thy pleading eyes, And now fond thoughts arise,

And silver cords again to earth have won me, And like a vine thou claspest my full heart; How shall I hence depart?

"How the long path retrace, where thou wert playing

So late along the mountains at my side; And I, in joyous pride,

By every place of flowers my course delaying, Wove, e'en as pearls, the liles round thy Beholding thee so fair? [hair,

And oh! the home whence thy bright smile hath parted!

Will it not seem as if the sunny day Turned from its door away,

While through its chambers wandering weary hearted,

I languished for thy voice, which past me still Went like a singing rill!

"Under the palm-trees thou no more shalt meet me,

When from the fount at evening I return, With the full water-urn!

Nor will thy sleep's low, dove-like murmurs greet me,

As 'midst the silence of the stars I wake, And watch for thy dear sake. "And thou—will slumber's dewy cloud fall | Where the empty ears wave upward, round thee And the gay tares flaunt in rows.

Without thy mother's hand to smooth thy bed?

Wilt thou not vainly spread Thine arms, when darkness as a veil hath wound thee,

To fold thy neck, and lift up in thy fear A cry which none shall hear?

"What have I said, my child? Will He not hear thee,

Who the young ravens heareth from their nest?

Will He not guard thy rest,
And in the hush of holy midnight near thee,
Breathe o'er thy soul, and fill its dreams with
joy?

Thou shalt sleep soft, my boy!

"I give thee to thy God—the God that gave thee,

A well-spring of deep gladness to my heart! And precious as thou art,

And pure as dew of Hermon, He shall have thee,

My own, my beautiful, my undefiled! And thou shalt be His child.

"Therefore, farewell! I go: my soul may fail me,

As the stag panteth for the water brooks, Yearning for thy sweet looks!

But thou, my first-born! droop not, nor bewail me;

Thou in the shadow of the Rock shalt dwell,
The Rock of strength. Farewell!"

Mrs. F. D. Hemans,

# 3490. HARVEST, The World's.

Matthew xiii: 37-42.

In His fields the Master walketh,
In His fair fields ripe for harvest,
Where the golden sun smiles slantwise
On the rich ears, heavy bending;
Saith the Master: "It is time."
Though no leaf wears brown decadence,
And September's nightly frost-blight
Only reddens the horizon,
"It is full time," saith the Master—
The good Master—"It is time."

Lo! He looks. His look compelling,
Brings the laborers to the harvest.
Quick they gather, as in autumn,
Wandering birds in silent eddies
Drop upon the pasture-fields;
White wings have they, and white raiment,
White feet shod with swift obedience;
Each lays down his golden palm-branch,
And a shining sickle reareth:
"Speak, O Master! is it time?"

O'er the fields the servants hasten, Where the full-stored ears droop downward, Humble with their weight of harvest;

Where the empty ears wave upward,
And the gay tares flaunt in rows.
But the sickles, the bright sickles,
Flash new dawn at their appearing;
Songs are heard in earth and heaven;
For the reapers are the angels,
And it is the harvest-time.

O great Master! are Thy footsteps
Even now upon the mountains?
Art Thou walking in Thy wheat-field?
Are the snowy-winged reapers
Gathering in the purple air?
Are Thy signs abroad?—the glowing
Of the evening sky, blood-reddened;
And the full ears trodden earthward,
Choked by gaudy tares triumphant:
Surely 'tis near harvest-time!

Who shall know the Master's coming?
Whether 'tis at morn or sunset,
When night dews weigh down the wheat-ears,
Or while noon rides high in heaven,
Sleeping lies the yellow field?
Only may Thy voice, O Master?
Peal above the reapers' chorus,
And dull sound of sheaves slow falling;
"Gather all into My garner,
For it is My harvest-time!"

Mrs. D. M. Mulock Craik.

# 3491. HEALING, Miracle of. Luke viii: 45.

"Who touched Me?" dost Thou ask? Twas I, Lord, it was I.

"Some one hath touched Me;" yes, O Lord! I am that "somebody."

I came, Lord, and I touched,
For sore I needed Thee;
Forth from Thee straight the virtue came:
Lord, Thou hast healed me.

And wouldst Thou frown on me?

Dost Thou the boon repent?

Why, then, Lord, didst Thou pass so near,
As if to me just sent?

Thou, Lord, wert passing by;
I knew all heaven was there:
A heaven of healing and of love,
Thou didst within Thee bear;

A heaven of grace and peace,
Of pardon and of joy;
Lord, wouldst Thou have me let Thee pass,
And all that heaven go by!

What could I do but touch,
And Thou so nigh, so nigh?
What couldst Thou do but heal, O Lord,
Ere I had time to cry?

Thou wert too near for prayer;
I touched at once, and found
The fulness of the heaven of heavens,
On this low earthly ground.

Speak then the word of cheer;
Say to my trembling soul,
Be of good comfort, go in peace;
Thy faith hath made thee whole.

Horatius Bonar.

#### 3492. HEAVEN, Ascent to.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and broader view.

We rise by things that are under feet;
By what we have mastered of good and
gain;

By the pride deposed and passion slain, And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust, When the morning calls us to life and light, But our hearts grow weary, and ere the Our lives are trailing in sordid dust. [night

We hope, we resolve, we aspire, we pray,

And we think that we mount the air on
wings,

Beyond the recall of sensual things, While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men!
We may borrow the wings to find the way,
We may hope, and resolve, and aspire,
and pray,

But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the sleeper awakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

J. G. Holland.

## 3493. HEAVEN: Immanuel's Land.

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark hath been the midnight,
But dayspring is at hand,
And glory, glory dwelleth
In Immanuel's Land!

There the red rose of Sharon
Unfolds its heartmost bloom,
And fills the air of heaven
With ravishing perfume.
Oh, to behold it blossom,
While by its fragrance fanned,
Where glory, glory dwelleth
In Immanuel's Land!

The King there in His beauty,
Without a veil, is seen;
"It were a well-spent journey,
Though seven deaths lay between!"
The Lamb, with His fair army,
Doth on Mount Zion stand;
And glory, glory dwelleth
In Immanuel's land!

O Christ! He is the fountain,
The deep sweet well of love,
The streams on earth I've tasted,
More deep I'll drink above.
There to an ocean's fulness
His mercy doth expand;
And glory, glory dwelleth
In Immanuel's Land!

Fair Anworth by the Solway,
To me thou art still dear;
E'en from the verge of heaven,
I drop for thee a tear.
Oh, if one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's Land!

I've wrestled on towards heaven
'Gainst storm, and wind, and tide;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Immanuel's Land!

With mercy and with judgment
My web of time He wove;
And aye the dews of sorrow
Were lustred with His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth,
In Immanuel's Land!

The bride eyes not her garments,
But her dear Bridegroom's face;
I will not gaze at glory,
But at my King of grace!
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the glory
Of Immanuel's Land!

Samuel Rutherford.

3494. HEAVEN: The City of the Forgiven.
Isaiah xxxiii: 24.

Isaiah xxxiii: 24.

City of celestial health,
 Into which no sickness comes;

There, in everlasting wealth,
 We shall find our home of homes.

City of the tranquil breast,
 Where the heartache is unknown;

Harbor of securest rest,
 Life's long tempest past and gone.
 There, amid the holy blest

I shall be a welcome guest, I a sinner, yet at rest.

City of eternal love,
Dwelling-place of the forgiven;
Glory of the realm above,
Centre of the sinless heaven,
Palace of the crowned host;
Army upon army see,
Gathered from earth's countless lost,
Clothed in heavenly purity.
There, amid the holy blest,
I shall be a welcome guest,
I a sinner, yet at rest.

City of the cleansed and fair,
With the raiment like the light!
Sons of morning, shining there,
Sons of gladness ever bright.
City of unweeping eyes,
Where the tear-drop falleth not;
Sorrows, farewells, broken ties,
All forevermore forgot.
There, amid the holy blest,
I shall be a welcome guest,
I a sinner, yet at rest.

City of unsetting suns,
Where the sky is clear and pure,
Where the earthly gathered ones
Find themselves in peace secure.
City of the feast and song,
Seat of sacred mirth above,
Where the voices, sweet and strong,
Sing the endless song of love,
There, amid the holy blest,
I shall be a welcome guest,
I a sinner, yet at rest.

City where the ransomed meet
From a thousand lands afar;
Where the parted we shall greet,
Safe from earthly storm and war;
Where the Bridegroom clasps His bride,
Reached at last the blessed goal,
Seats her at His happy side,
Best-beloved of His soul.
There, amid the holy blest,
I shall be a welcome guest,
I a sinner, and at rest.

Horatius Bonar.

### 3495. HEAVEN, Safe in.

Safe home! safe home in port!

Bent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck:
But oh, the joy upon the shore
To tell our voyage-perils o'er!

The prize! the prize secure!
The athlete nearly fell;
Bare all he could endure,
And bare not always well:
But he may smile at troubles gone
Who sets the victor-garland on!

No more the foe can harm;
No more of leaguered camp,
And cry of night-alarm,
And need of ready lamp:
And yet how nearly he had failed,
How nearly had that foe prevailed!

The lamb is in the fold
In perfect safety penned:
The lion once had hold
And thought to make an end.
But One came by with wounded side,
And for the sheep the Shepherd died.

The exile is at home!
O nights and days of tears,
O longings not to roam,
O sins, and doubts, and fears.
What matter now, when (so men say)
The King has wiped those tears away?

O happy, happy bride!
Thy widowed hours are past;
The Bridegroom at thy side,
Thou all His own at last!
The sorrows of thy former cup,
In full fruition swallowed up!
John Climasos, tr. by J. M. Neale.

### 3496. HEBREW MINSTREL'S LAMENT.

Where are thy pleasures once so bright,
My country, where thy name?
How is thy glory sunk in night,
Thy beauty and thy fame?
No more thy muse's heavenly strain,
Heard far from Zion hill,
With rapture wakes the wandering swain,
When sober night creeps o'er the plain,
And all the air is still.

Where is thy temple and thy God?
Where are thy triumphs flown?
All vanished like a fiery cloud
T' at flashes and is gone?
Alas! thou sitt'st a wasted thing,
All wretched and forlorn;
To thee no joy the sunbeams bring,
But deeper shadows o'er thee fling,
And make thy woes their scorn.

The time was, when I wandered free
Across thy hills and plains;
And drank thy glorious liberty,
And sang thy melting strains:
And praised the Lord, our mighty King,
In high triumphant song;
While far away the mountains rung,
And back the joyous echoes flung
The little hills along!

But these loved joys, on rapid wing,
Far, far away are borne;
While care and sorrow deeply sting,
With slavery's sharpest thorn;
To Judah, we must say farewell!
Farewell, to Zion's steep!

In foreign climes condemned to dwell, Full oft our mournful tale we'll tell, Lift up the voice and weep!

But Judah's land I'll ne'er forget,
Though far from it I roam;
And, though with ills on ills beset,
I'll sweetly think of home;
And wandering near some lonely stream,
All weary and forlorn,
I'll ruminate in pensive dream,
On many a long-forgotten theme,
And sadly, sadly mourn!

R. Turnbull.

### 3497. HEBRON, The Oak of.

There stands a tree at Hebron—huge its form, Oft seared by lightning, worn by many a storm:

Ages that level thrones beneath their stroke, And sweep off races, spare that spreading oak. Pilgrims, when Rome was pagan, came to see And muse beneath this famed and hallowed tree.

Here oft did Abraham sit, when evening still Cooled the green vale and crimsoned Hebron's hill:

The musky breezes round his forehead played, He blessed bright Nature's God, and blessed that shade.

Here stood those guests sent earthward from the skies,

Mortal their forms, but heaven within their

And yonder glooms Machpelah's ancient cave,
The bartering sons of Heth to Abraham gave.
Now giant stones protect that spot so blest,
Where the great sire and Hebrew mother rest;
Nor yet, perchance, the rock betrays its trust,
Though forty ages brood above their dust.
But sealed to Christians is that cell of gloom,
The Turk's proud crescent glittering o'er the
tomb?

For Moslems guard the spot with jealous care, And burn their lamps, and read their Koran there

And pray to Allah in that worshipped place, E'en while they scorn and hate the patriarch's race. Nicholas Michell.

### 3498. HELIODORUS, The Scourging of.

2 Maccabees iii.

The Grecian kings of Syria, the proud Seleucid stock,

Filled Alexander's Asian throne in glorious Antioch;

From Hellas's isles to India's streams their banners, wide unfurled,

From Scythian wastes to Persian seas, waved o'er the orient world.

And Palestina, subject long beneath their conquering sway,

Though ravaged oft, now throve in peace through many a prosperous day,

While good Onias, wise and just, ruled in Jerusalem,

Where Aaron's mitre long survived great David's diadem.

There mighty Cyrus, far revered, a name almost divine,

Inspired by Heaven had reared once more Jehovah's hallowed shrine;

And Gentile kings from far-off lands had crowned that holy fane

With gifts untold, and there asked peace and blessings on their reign.

All tributes paid, still gifts o'erflowed; and sumless treasures rare,

The wealth of merchants, princes, realms, sought sanctuary there;

The maiden's dower, the orphan's share, the widow's portion sure,

There slept inviolate, with tithes that fed the nation's poor.

But graceless Simon, sworn to guard that treasury divine,

'Gainst just Onias stirred with rage and envy most malign,

To heathen foes that trust betrayed, in infamy untold,

And moved the Syrian tyrant's greed to grasp the hallowed gold.

Then King Seleucus sent with guile the warder of his hoard,

Bold Heliodorus, charged to rob the temple of the Lord:

Through Cœlosyria's subject towns, Phœnicia's conquered powers,

In well-feigned state he strays, then speeds to Zion's holy towers.

Ah! who can tell what pall-like woe hung Salem's city o'er,

As Heliodorus's dire demand was told from door to door!

From street to street a doleful cry of anguish rent the air—

Ten thousand stretched their hands to Heaven, ten thousand bowed in prayer.

Fair women, girt with sackcloth harsh beneath their tender breasts,

Wailed through the town, and virgins moaned, and tore their snowy vests;

The full-robed Levites, prostrate low, before God's altar lay,

And cried: "Jehovah, guard Thine own! Defend Thy law this day!"

But ah, that good and great high-priest!
'Twas fearful to behold

What speechless agony of prayer his ghastly visage told!

What grief, what shame, for orphans robbed, for God's pure shrine profaned;

Yet on his mournful, awful face, a startling brightness reigned!

But Heliodorus, eager, rash, that ruthless mandate urged,

And trod Jehovah's hallowed courts in Gentile guilt, unpurged;

His bandit guard around him stood, the sacrilege began,

When lo! God's instant glory blazed, to whelm the pride of man!

Forth rushed, caparisoned most fair, a steed of dazzling mould,

Who bore a rider terrible, complete in har- ${f nessed} \ {f gold} \ !$ 

And fierce with hoofs all shod with fire he smote the impious foe;

His breath was flame! His eyes like coals! His mane a meteor's glow!

And two celestial youths stood there, in robes of lustrous white,

Glorious in beauty, excellent in majesty and might,

And swift with rods of baleful gleam, while quaking Antioch saw,

They scourged, with sore and vengeful strokes, the scorner of God's law!

Down Heliodorus fell, amain, in dark and deathlike swoon,

As fell proud Saul, when Christ from heaven outflashed the summer noon!

Fainting with awe they bore him forth from that thrice direful place,

Then flew to God's high-priest to crave incensed Jehovah's grace.

The dread saint prays, the Gentile lives, and hies him to his lord;

He tells the glorious power of Him on Zion's height adored;

The king, enraged, asks: "Whom, once more, whom braver, shall I send?"

"Thy foes, O king," the stern reply, "their madness thus shall end!"

Ah! ye who grasp at others' wealth, nor dread Heaven's righteous wrath;

Whose hordes, like locust bands, devour the poor with wasting scath;

Who rule for gain, whose law is self, whose god is sordid gold; Whose sway is outrage legalized; shame,

conscience, manhood sold.

Woe! woe! to all your pirate crew! Wolves, vultures of your race!

Plagues, pests, and vermin of mankind,

whate'er your pride and place,
Be warned! beware! crime's longest day
must end, and judgment come; Haste! justice whets God's scourging sword,

and mercy's lips grow dumb George Lansing Taylor.

## **3499.** HEIRSHIP, My.

Little store of wealth have I; Not a rood of land I own,

Nor a mansion fair and high, Built with towers of fretted stone.

Stocks nor bonds, nor title-deeds, Flocks nor herds have I to show; When I ride, no Arab steeds Toss for me their manes of snow.

I have neither pearls nor gold, Massive plate, nor jewels rare, Broidered silks of worth untold, Nor rich robes a queen might wear.

In my garden's narrow bound Flaunt no costly tropic blooms, Ladening all the air around With a weight of rare perfumes.

Yet to an immense estate Am I heir by grace of God-Richer, grander, than doth wait Any earthly monarch's nod.

Heir of all the ages, I, Heir of all that they have wrought, All their store of emprise high, All their wealth of precious thought.

Every golden deed of theirs Shed its lustre on thy way; All their labors, all their prayers, Sanctify this present day!

Heir of all that they have earned By their passions and their tears, Heir of all that they have learned Through the weary, toiling years!

Heir of all the faith sublime, On whose wings they soared to heaven; Heir of every hope that Time To his fainting sons hath given!

Aspirations pure and high, Strength to do and to endure, Heir of all the ages, I; Lo! I am no longer poor! Julia C. R. Dorr.

### 3500. HERMON.

Matthew xvii: 4. Lord! it is good for us to be High on the mountain here with Thee: Here in an ampler, purer air, Above the stir of toil and care, Of hearts oppressed with doubt and grief, Believing in their unbelief, Calling Thy servants all in vain To ease them of their bitter pain.

Lord! it is good for us to be Where rest the souls that dwell with Thee; Where stand revealed to mortal gaze The great old saints of other days, Who once received on Horeb's height The eternal laws of truth and right; Or caught the still, small whisper, higher Than storm, than earthquake, or than fire.

Lord! it is good for us to be
With Thee, and with Thy faithful three:
Here, where the apostle's heart of rock
Is nerved against temptation's shock;
Here, where the son of thunder learns
The thought that breathes, the word that
burns;

Here, where on eagles' wings we move With Him whose last, best word is love.

Lord! it is good for us to be
Entranced, enwrapped, alone with Thee,
Watching the glistening raiment glow
Whiter than Hermon's whitest snow,
The human lineaments which shine
Irradiant with a light divine,
Till we, too, change from grace to grace,
Gazing on that transfigured face.

Lord! it is good for us to be In life's worst anguish close to Thee, Within the overshadowing cloud Which wraps us in its awful shroud; We wist not what to think or say, Our spirits sink in sore dismay; They tell us of the dread "decease;" But yet to linger here is peace.

Lord! it is good for us to be
Here on the holy mount with Thee,
When darkling in the depths of night,
When dazzled with excess of light;
We bow before the heavenly voice
Which bids bewildered souls rejoice:
Though love wax cold, and faith grow dim,
This is my Son; oh hear ye Him!

A. P. Stanley.

# 3501. HERODIAS, The Daughter of. Matthew xiv: 6-9.

Serene in the moonlight the pure flowers lay; All was still save the plash of the fountain's soft play;

And white as its foam gleamed the walls of the palace;

But within were hot lips quaffing fire from the chalice;

For Herod, the tetrarch, was feasting that night

The lords of Machærus, and brave was the sight!

Yet mournful the contrast, without and within,

Here were purity, peace; there were riot and sin!

The vast and magnificent banqueting-room Was of marble Egyptian, in form and in gloom;

And around, wild and dark as a demon's dread thought,

Strange shapes, full of terror, yet beauty, were wrought.

Th' ineffable sorrow, that dwells in the face of the Sphinx, wore a soft and mysterious grace,

Dim, even amid the full flood of light poured

From a thousand high clustering lamps on the board;

Those lamps, each a serpent of jewels and gold,

That seemed to hiss forth the fierce flame as it rolled.

Back flashed to that ray the rich vessels that

Profuse on the tables in brilliant array;

And clear through the crystal the glowing wine gleamed,

And dazzling the robes of the revellers seemed,

While Herod, the eagle-eyed, ruled o'er the A lion in spirit, a monarch in mien. [scene, The goblet was foaming, the revel rose high,

There were pride and fierce joy in the haughty king's eye,

For his chiefs and his captains bowed low at his word,

And the feast was right royal that burdened the board.

Lo! light as a star through a gathered cloud stealing,

What spirit glanced in 'mid the guard at the door?

Their stern bands divide, a fair figure revealing;

She bounds, in her beauty, the dim threshold o'er.

Her dark eyes are lovely with tenderest truth;

The bloom on her cheek is the blossom of youth;

And a smile that steals through it is rich with the ray

Of a heart full of love and of innocent play. Soft fall her fair tresses her light form around;

Soft fall her fair tresses, nor braided nor bound;

And her white robe is loose, and her dimpled arms bare:

For she is but a child, without trouble or care.

Now round the glad vision wild music is heard:

Is she gifted with winglets of fairy or bird? For, lo! as if borne on the waves of that sound,

With white arms upwreathing, she floats from the ground.

Still glistens the goblet: 'tis heeded no more!

And the jest and the song of the banquet are

o'er; For the revellers, spell-bound by beauty and

Have forgotten all earth, save that form and that face.

It is done! for one moment, mute, motionless, fair,

The phantom of light pauses playfully there; The next, blushing richly, once more it takes wing,

And she kneels at the footstool of Herod the | Where the swift torrents, dashing free,

Her young head is drooping, her eyes are bent low

Her hands meekly crossed on her bosom of snow.

And, veiling her figure, her shining hair flows, While Herod, flushed high with the revel,

Outspake the rash monarch: "Now, maiden, impart,

Ere thou leave us, the loftiest hope of thy heart!

By the God of my fathers! whate'er it may

To the half of my kingdom—'tis granted to

The girl, half bewildered, uplifted her eyes, Dilated with timid delight and surprise, And a swift, glowing smile o'er her happy

face stole,

As if some sunny wish had just woke in her

Will she tell it? Ah, no! She has caught the wild gleam

Of a soldier's dark eye, and she starts from her dream;

Falters forth her sweet gratitude, veils her fair frame,

And glides from the presence, all glowing with shame.

Of costly cedar, rarely carved, The royal chambers ceiling, The columned walls, of marble rich, Its brightest hues revealing; Around the room a starry smile The lamp of crystal shed; But warmest lay its lustre on A noble lady's head; Her dark hair bound with burning gems. Whose fitful lightning-glow Is tame beside the wild, black eyes That proudly flash below: The Jewish rose and olive blend Their beauty in her face; She bears her in her high estate With an imperial grace; All gorgeous glows with orient gold

The broidery of her vest; With precious stones its purple fold

Is clasped upon her breast; She gazes from her lattice forth:

What sees the lady there?

A strange, wild beauty crowns the scene; But she has other care!

Far off fair Moab's emerald slopes, And Jordan's lovely vale;

And nearer, heights where fleetest foot Of wild gazelle would fail:

While crowning every verdant ridge, Like drifts of moonlit snow,

Rich palaces and temples rise Around, above, below,

Gleaming through groves of terebinth, Of palm and sycamore,

Their mountain music pour; And arched o'er all, the eastern heaven Lights up with glory rare The landscape's wild magnificence; But she has other care! Why flings she thus, with gesture fierce, Her silent lute aside? Some deep emotion chafes her soul With more than wonted pride; But, hark! a sound has reached her heart. Inaudible elsewhere, And hushed to melting tenderness The storm of passion there! The far-off fall of fairy feet, That fly in eager glee, A voice that warbles wildly sweet, Some Jewish melody! She comes! her own Salomé comes! Her pure and blooming child! She comes and anger yields to love, And sorrow is beguiled: Her singing bird! low nestling now Upon the parent breast, She murmurs of the monarch's vow, With girlish laugh and jest:

"Now choose me a gift and well! There are so many joys I covet? Shall I ask for a young gazelle? 'Twould be more than the world to me, Fleet and wild as the wind, Oh! how I would cherish and love it! With flowers its neck I'd bind, And joy in its graceful glee.

"Shall I ask for a gem of light, To braid in my flowing ringlets? Like a star through the veil of night, Would glisten its glorious hue; Or a radiant bird, to close Its beautiful, waving winglets On my bosom in soft repose, And share my love with you!"

She paused, bewildered, terror-struck; For, in her mother's soul, Roused by the promise of the king, Beyond her we k control, The exulting tempest of revenge And pride raged wild and high, And sent its storm-cloud to her brow, Its lightning to her eye! Her haughty lip was quivering With anger and disdain, Her beauteous, jewelled hands were clinched As if from sudden pain.

"Forgive," Salomé faltering cried, "Forgive my childish glee! 'Twas selfish, vain; oh! look not thus, But let me ask for thee!" Then smiled—it was a deadly smile— That lady on her child, And, "Swear thou'lt do my bidding, now!" She cried, in accents wild:

"Ah! when, from earliest childhood's hour, Did I thine anger dare! Yet, since an oath thy wish must seal, By Judah's hopes, I swear!" Herodias stooped—one whisper brief!— Was it a serpent's hiss, That thus the maiden starts and shrinks Beneath the woman's kiss? A moment's pause of doubt and dread! Then wild the victim knelt: "Take, take my worthless life instead! Oh! if thou e'er hast felt A mother's love, thou canst not doom; No, no! 'twas but a jest! Speak! speak! and let me fly once more, Confiding to thy breast!" A hollow and sepulchral tone Was hers who made reply: "The oath! the oath! remember, girl! 'Tis registered on high! Salomé rose, mute, moveless stood As marble, save in breath, Half senseless in her cold despair, Her young cheek blanched like death; But an hour since, so joyous, fond, Without a grief or care, Now struck with woe unspeakable, How dread a change was there! "It shall be done!" Was that the voice That rang so gayly sweet, When, innocent and blest, she came, But now, with flying feet? "It shall be done!" She tur She turns to go, But, ere she gains the door, One look of wordless, deep reproach She backward casts—no more! But late she sprang the threshold o'er, A light and blooming child, Now, reckless, in her grief she goes  $\Lambda$  woman stern and wild.

With pallid cheek, dishevelled hair, And wildly gleaming eyes, Once more before the banqueters A fearful phantom flies; Once more at Herod's feet it falls, And, cold with nameless dread, The wondering monarch bends to hear A voice, as from the dead. From those pale lips shricks madly forth: "Thy promise, king, I claim, And if the grant be foulest guilt, Not mine, not mine the blame! Quick, quick recall that reckless vow, Or strike thy dagger here, Ere yet this voice demands a gift That chills my soul with fear! Heaven's curse upon the fatal grace That idly charmed thine eyes! Oh! better had I ne'er been born Than be the sacrifice! The word I speak will blanch thy cheek, If human heart be thine; It was a fiend in human form That murmured it to mine. To die for me! a thoughtless child!

For me must blood be shed!
Bend low, lest angels hear me ask!
O God! the Baptist's head!"
Frances S. Osgood.

# 3502. HERODIAS, The Daughter of. Mark vi : 14-28.

Mother, I bring thy gift; [pray, Take from my hand the dreaded boon. I Take it; the still, pale sorrow of the face Hath left upon my soul its living trace,

Never to pass away,
Since from these lips one word of idle breath
Blanched that calm face. O mother! this
is death.

What is it that I see [gleaming? From all the pure and settled features Reproach! reproach! My dreams are strange and wild.

Mother, hadst thou not pity on thy child?
Lo! a celestial smile seems softly beaming
On the hushed lips; my mother! canst thou
brook

Longer upon thy victim's face to look?

Alas! at yester morn
My heart was light, and to the viol's sound
I gayly danced, while crowned with summer
flowers,

And swiftly by me sped the flying hours;
And all was joy around—
Not death! O mother! could I say thee nay?
Take from thy daughter's hand thy boon away!

Take it, my heart is sad;
And the pure forehead hath an icy chill.
I dare not touch it, for avenging Heaven
Hath shuddering visions to my fancy given;
And the pale face appalls me, cold and still,
With the closed lips. Oh, tell me! could I
know

That the pale features of the dead were so?

[his name

I may not turn away

From the charmed brow; and I have heard Even as a prophet by his people spoken; And that high brow in death bears seal and token

Of one whose words were flame.

O holy teacher! couldst thou rise and live,
Would not those hushed lips whisper, "I forgive"?

Away with lute and harp,
With the glad heart forever, and the dance!
Never again shall tabret sound for me!
O fearful mother! I have brought to thee
The silent dead with his rebuking glance,
And the crushed heart of one to whom is
given

Wild dreams of judgment and offended Heaven! Lucy Hooper.

### 3503. HEZEKIAH, Pool of.

Great King!

Not less the patriot than the man of faith,
How full of prayer and deed thy noble reign!
Before thy God how lowly and how meek;
Before Assyria's captains, strong and brave.
What did Jerusalem owe thee for thy love,
Thy wisdom, and thy faith! And that old
pool,

Poor and in ruins, as it now appears, fet tells of thee and of thy peaceful reign.

### 3504. HID TREASURE.

Matthew xiii: 44-46.

Not as the straws upon the billows strown, But as the pearls that in the deep reside; Not as the waifs upon the waters sown, But something more than all the world beside Is the rich treasure of the good man's heart; Worth loss of all things to attain the prize: Go, sell thy all, glad from thy all to part, To gain the heavenly treasure in the skies.

'Tis not enough that God on earth is known, Nor that His church is like a spreading tree; 'Tis not enough that seed of good is sown: No blessing yet may fall therefrom on me: It must be mine; all else I count but loss, For this hid pearl, so priceless, so divine; Ah! is it much to sell the worthless dross, To gain the precious ore, and make it mine?

Vain are all worldly joys, all earthly things, Earth's tinsel and caparison of gold; The throne of emperors, the crown of kings, What are they worth, when all of them are told?

Earth's hopes and joys, its wishes and its ties,

Its greed and gain, its proud sepulchral urns—

What are they all, when this frail body dies, And when the spirit to its God returns?

And yet for these men dig, and delve, and die,

Forgetting that which is the one true prize—
The pearl, the hidden treasure, which to buy
We sell our all—field, fortune, merchandise.
This one thing needful let me seek, O Lord!
This costly pearl, this treasure, let me find;
Light, search, and patience, Lord, to me
afford:

Press on to this, and leave all else behind.

Robert Maguire.

## 3505. HOLY LAND, Attractions of the.

Across the plains of Europe, through the smoke

Of its grim cities, bend thy gaze afar
To Syrian mountains, o'er whose tops first
woke

The youth and splendor of time's morningstar.

Turn from thy native west, where daylight dies,

And look to the fair lands where morning springs;

Morn, with its fresh and fragrant ministries, And resurrection-symbols on its wings.

Cradle of life and birth-land of the day, How the heart turns to it in silent hours, As to the home of true nativity, Truer than this far western shore of ours.

Six thousand summers, each a golden dream, Have flung their glowing mantles o'er its hills;

Myriads of mornings, each a ruby gleam, Have flushed in beauty o'er its lowly rills.

Turn from thy native north, where suns are scant.

And stars are mute, and skies all sicklypale,

To purer climes where stars are eloquent, Where suns and skies put on no cloudy veil.

O cliffs and vales, palm-groves and oliveslopes,

Fountains and tranquil lakes, serenely bright, Where sprung and blossomed earth's first living hopes,

And darkness fled before the rising light!

Where heaven saluted earth, and God with man,

As friend with friend, walked in communion dear;

Where peace descended, and the ancient ban Was cancelled that forbade us to draw near.

Where words were spoken and where deeds were done

That changed the current of earth's history, That overthrew old altars, one by one; Where truth divine shook down each human lie.

That spoke to weary souls of rest and peace, Of the great love of God, so sure and true, Of the wide open gate to heavenly bliss, Of life through death, of old things all made

It is not now what once it was of old,
Nor what it shall be in the age divine;
Yet still it beameth with a love untold,
That dear, dear Orient, light's authentic
shrine.

O land of morning, what a glory still Above thee rests, though desolate thy ways! We look from far to each once sacred hill, And faith and hope grow stronger as we gaze.

How doubly true seems truth when seen through you,

Zion, and Lebanon, and Olivet! How dear the Amen, old yet ever new, That echoes to us from each ancient height! Blessed the eyes that once upon you gazed, Blessed the feet that once your highways trod,

Blessed the ears that heard the hymns once raised

In Salem's shrine, upon the Mount of God.

Horatius Bonar.

3506. HOLY LAND, Deflement of the.
On Jordan's banks the Arab's camels stray
On Sion's hill the False One's votaries pray,
The Baal-adorer bows on Sinai's steep;
Yet there, even there, O God! Thy thunders
sleep:

There, where Thy finger scorched the tablet stone;

There, where Thy shadow to Thy people shone!

Thy glory shrouded in its garb of fire: Thyself none living see, and not expire!

Oh! in the lightning let Thy glance appear; Sweep from his shivered hand the oppressor's spear:

How long by tyrants shall Thy land be trod? How long Thy temple worshipless, O God?

Lord Byron.

3507. HOLY LAND, Interest in the.
O land of men of other days!
Where bards and ancient prophets trod.
The land of rapt Isaiah's lays,
The land of David's psalms of praise,
Land of the men of God.

And if 'tis not enough of fame
To be the home of prophets, then
From all thy hills and rocks proclaim
The higher and more glorious name
Of Him who died for men.

In vain, like birds on ocean's foam,
When tossed amid a troubled sea,
In vain the sad in spirit roam,
In search of resting-place or home,
Who turn away from Thee.

By Thee the seal of doubt is broken
Which long to human hearts had pressed;
By Thee alone the words are spoken,
Which "peace on earth" and love betoken,
And give the weary rest.

The clouds of Sinai's mount proclaim
The law that wakes the spirit's fears;
From Calvary's height the message came,
The law of love for that of flame,
Love for the coming years.

Land of the soul! forever dear;
Wide o'er the world the words impart,
Which turn to hope despairing fear;
Which dry the penitential tear,
And heal the bleeding heart.
Thomas C. Upham.

3508. HOLY LAND, Our.

Come! let us wander by the silent beach Of this our mimic lake or inland sea, Type of the haven where our souls would be, And learn the lessons which its waters teach, As all God's voiceless creatures use to preach.

We need not travel to the Holy Land,
To trace the sacred print of Jesus' feet,
Where, without ebb or flow, the wavelets
beat

With mystic murmur o'er the level sand Of Galilee's world-venerated strand.

Sweet are the fountains of fair Jordan's lake, Bitter the ocean-springs of you sea-bay; O'er both, most bright, most blue, the sungleams play,

While fitful breezes solemn echoes wake, And of the encircling crags in terror quake.

God's voice is heard in thunder underground; The rumbling, reeling earth, man's last sole stay,

Labors with gape and heave to roll away; The seething billows, one huge tidal mound, Pour their volcanic torrent far around.

Woe to Bethsaida! to Chorazin woe!—
Sad dirge of men's hearts failing them for
fear

At roaring sea and waves—thy doom is near; Repent, or else expect thine overthrow; Though high as heaven, as hell thou shalt sink low.

Then all is calm and smiling as before;
The river cleaves the interlacing hills
With gentle flow, made musical by rills
From yonder snowy peak's perennial store,
Where many a grassy steep o'erhangs the
shore.

And many a Te-palm, many a tufted bush, With blossoms glimmering red through pendant leaves

Of creeping parasites, a garland weaves;
And giant trunks their festooned branches
push

Above the tangled scrub and feathery rush.

And many a fern-tree rears its lofty crest Embowering leafy nooks of paler green Than the deep umbrage of the forest screen, Where birds of varied plumage shun their nest

To bask in that sweet sunny realm of rest.

Their notes, like silver chimes, fill all the

With modulated music, rich and clear, Cheering the lonely fisher on the mere, Or where his net upon the rock is hove, While sportive shoals glance harmless through the cove.

host;

Here wrought the miracle of frantic swine; On yonder mount, transfigured, shone divine; O'er you calm water roamed from coast to coast,

Or hushed them with His word when tempest-tost.

The gospel is not written in a book, A tale that may be read, and then forgot; Its work of love and truth endureth yet, Or in the silence of this desert nook, Or in the busy hum we late forsook.

Jesus is everywhere, is very nigh; The Holy Land is in us and around; Grace blends with nature, earth with heaven profound;

To them of loving heart and single eye, Deep sacraments all creatures underlie.

Whoso is wise, like Jesus' self, will blend The active with the contemplative life; Leave for awhile the city's cares and strife, In solitude his proud heart's knee to bend, And in the wilderness seek One True Friend,

In calm or storm, in sunshine or in shade, His presence will go with thee and give rest, Soothing the stormy passions of the breast; Lo! I am with you always—so He said— Even to the end; 'tis I, be not afraid. Arthur Baker.

### 3509. HORSEMEN, The Two.

Revelations vi.

He cometh! He cometh! the death-dealing

His pale steed is fleet as the hurricane's wing: Around him are ravening the monsters of hell, Earth shrinks from their aspect, and shakes with their yell.

He cometh! He cometh! with sword dripping gore:

Desolation behind him, and terror before: His banner of darkness above him is spread, With pestilent vapor earth smokes at his

Her kings and her captains oppose him in vain;

Her mantle no longer can cover her slain; The great are down-trampled, the mighty ones fail, the gale.

And their armies are scattered like leaves on

The beasts of the forest exult o'er their prey, Grim Slaughter mows onward his merciless

Gaunt Famine, and livid Disease at his side, O'er monarchs and nations triumphantly ride.

And now from their slumber the tempests

They rage, and the stars from their orbits are shaken;

Here Jesus might have fed the famished | The sun gathers blackness, the moon turns to blood,

The heavens pass away; and the isles from the flood,

And the mountains from earth, at the tumult retreat:

The prince and the peasant; the abject, the great;

The youthful, the aged; the fearful, the

The strong man, the feeble; the freeman, the slave,

To caverns and dens for a hiding-place run; But who the keen eye of Jehovah can shun? From His face to conceal them, despairing they call

To the rocks and the mountains upon them to fall:

In vain; for the day of decision at last Has dawned, and the season of mercy is past: He cometh from heaven, with the sword and the rod,

Who shall tread in His fury the wine-press of God.

His angel the fowls is inviting aloud To the carnage of steeds and their riders to crowd.

Whose flesh shall be mangled, whose blood shall be spilled,

That the vultures and ravens may eat and be

He cometh! He cometh! how glorious the sight!

His horse as the snow newly fallen is white; On His head are the crowns that betoken His power,

From His eyes flash red lightnings His foes to devour.

In blood has the vesture been dipped that He wears,

And a name on His thigh and His vesture He bears;

The Sovereign of sovereigns, that loftiest of names.

And Lord of all lords, its possessor proclaims

And white are the horses, as snow without stain,

Of the thousands of thousands who ride in His train;

And white and unspotted the robes He has given

To be worn on this day by the armies of heaven.

The bow in His hand, lo! unerring He bends; With the sword from His mouth every spirit He rends;

By His rod are down-smitten all they that oppose,

And from conquering to conquer resistless He goes.

225

HOST.

The beast, the false prophet, and Satan, and Still they may wheel their bright career death,

By lonely rock or tree,

He thrusts to the pit that is yawning beneath; Where tortures unceasing their vitals shall rend,

And the smoke of their torment forever ascend.

But see, where His presence the darkness illumes,

How lovely the aspect creation assumes! New heavens, a new earth a new ocean arise.

That fill every heart with a welcome surprise.

A city majestic and spacious appears, Which sin cannot enter, where dried are all tears;

With beauty resplendent, from dangers secure:

Where fruits as perennial and waters as pure

As He who erects it the blessed await:
With shoutings of triumph they enter the
gate,

With God, their Redeemer, forever to reign,
And it closes on all but the Lamb and His
train.

T. Greenwood.

### 3510. HOST OF GOD, The.

Genesis xxxii: 1, 2.

"The Host of God!" From whence came And whither are they bound? [they, Are they of those that watch by day, And keep their nightly round? Come they from realms celestial, sent On God's high message here? Guide they the mighty firmament? Guide they the rolling sphere?

"The Host of God!" How seemed that In heavenly pomp arrayed? [show? Marched they in bright angelic row With glittering wings displayed? Or were they clad in flesh and bone, Like children of the earth, While but their stately step and tone Betrayed their glorious birth?

"The Host of God!" How did they greet
Our faint and wandering sire?
Passed they his train with flying feet,
And chariot wheels like fire?
Or did they cheer his spirit there
Amid that desert lone—
Tell him that granted was his prayer,
His secret sorrows known?

"The Host of God!" How wild the thought
That lowly man should meet,
"Mid the drear realms of wolf and goat,
The step of holy feet!
Whence come they, whither go, is dark;
Their purpose, all unknown;
Yet shine they as a meteor spark
Through midnight darkness thrown.

Still they may wheel their bright career
By lonely rock or tree,
Had we the patriarch's ear to hear,
His holy eye to see!
The desert wild, the crowded way,
By heavenly step is trod;
Through earth and air, by night, by day,
Walks still "the Host of God!"

R. P.

### 3511. HOUSE, Building the.

I have a wondrous house to build,
A dwelling humble yet divine;
A lowly cottage to be filled
With all the jewels of the mine.
How shall I build it strong and fair,
This noble house, this lodging rare,
So small and modest, yet so great?
How shall I fill its chambers bare,
With use, with ornament, with state?

My God hath given the stone and clay;
'Tis I must fashion them aright;
'Tis I must mould them day by day,
And make my labor my delight.
This cot, this palace, this fair home,
This pleasure house, this holy dome,
Must be in all proportions fit,
That heavenly messengers may come
To lodge with him who tenants it.

No fairy bower this house must be,
To totter at each gale that starts;
But of substantial masonry,
Symmetrical in all its parts;
Fit in its strength to stand sublime
For seventy years of mortal time,
Defiant of the storm and rain,
And well attempered to the clime
In every cranny, nook, and pane.

I'll build it so that if the blast
Around it whistle loud and long,
The tempest, when its rage has passed,
Shall leave its rafters doubly strong.
I'll build it so that travellers by
Shall view it with admiring eye,
For its commodiousness and grace;
Firm on the ground, straight to the sky,
A meek but godly dwelling-place.

Thus noble in its outward form,
Within I'll build it clean and white;
Not cheerless cold, but happy warm,
And ever open to the light.
No tortuous passages or stair,
No chamber foul or dungeon lair,
No gloomy attic shall there be;
But wide apartments ordered fair,
And redolent of purity.

With three compartments furnished well
The house shall be a home complete,
Wherein, should circumstance rebel,
The humble tenant may retreat.

The first a room wherein to deal
With men for human nature's weal;
A room where he may work or play,
And all his social life reveal
In its pure texture day by day.

The second, for his wisdom sought,
Where, with his chosen book or friend,
He may employ his active thought
To virtuous and exalted end.
A chamber lofty and serene,
With a door window to the green,
Smooth shaven sward, and arching bowers,
Where lore, or talk, or song between
May gild his intellectual hours.

The third an oratory dim,
But beautiful; where he may raise,
Unheard of men, his daily hymn
Of love and gratitude and praise.
Where he may revel in the light
Of things unseen and infinite,
And learn how little he may be,
And yet how awful in thy sight,
Ineffable eternity.

Such is the house that I must build;
This is the cottage, this the dome,
And this the palace, treasure-filled
For an immortal's earthly home.
O noble work of toil and care!
O task most difficult and rare!
O simple but most arduous plan,
To raise a dwelling-place so fair,
The sanctuary of a man!

Charles Mackay.

3512. HOUSE OF GOD, The.

Genesis xxviii: 16.
Once slow and sad the evening fell
On desert path, on lonely dell,
As, sad and desolate,
One laid him down to sleep alone,
His couch the sand, his pillow stone,
The morning tide to wait.

But gleamed before his dazzled sight A radiance more than morning light,
From opened portals given;
And on his charmed ear there rung
A sound more sweet than matin song:
The choral hymns of heaven.

He saw the glory of that place
Whose light is God the Saviour's face;
He saw its dwellers fair,
And learned that, desolate, alone,
A wanderer from his Father's home,
God's presence still was there.

So we, though often worn, oppressed, We wander, seeking home and rest, In sorrow's darkest hour, May see, as Jacob saw of old, God's sunbeams, bright and manifold, The shades of night o'erpower.

For not in temple hoar alone,
In cloistered shade, 'neath sculptured stone,
Stands now God's house below;
But wheresoe'er His radiance bright
Gleams on our darkness and 'tis light,
His presence we may know.

Transfigured in His glory fair
The whole earth stands, one house of prayer,
One ante-room of heaven;
For surely, though we know it not,
God's presence is in every spot,
To those who seek it given.

Then let us strive, and work, and wait,
As those who see that opened gate,
That glory in our night;
So that at last, through Christ the way,
We too may tread that land of day,
Where God, the Lord, is light.

3513. HOUSEHOLDER, Parable of the.

Matthew xxi: 33-41.

The Householder in Canaan's land
Planted a church, and hedged it round;
His law and providential hand
Was then its sure protection found:
The wine-press digged where Salem stood;
The temple was their boasted tower;
The husbandmen were hired of God,
Who left His vineyard in their power.

He, when the time of fruit drew near,
His servants to the keepers sent,
And many a chosen messenger
To gather in His righteous rent;
The keepers on His servants flew,
Stopping their ears against the word,
Outraged, and beat, and stoned, and slew
The saints and prophets of their Lord.

The heavenly Householder at last
Vouchsafed to send His only Son;
They slew, out of the vineyard cast
The Heir, and seized it for their own;
Wherefore their Lord in vengeance came,
Those wicked husbandmen destroyed;
And now they bear the Christian name
Who keep and rule the church of God.

J. and C. Wesley.

# 3514. HOUSEHOLDER sending forth HIS SON. PART I.

Night was resting on the people, sin was out upon the world,
Darkness, ere the Prince of Darkness from his citadel was hurled,
Ere the Prince of Peace His standard o'er the realms of strife unfurled.

Heathen madly raged with heathen, each with vain imagining;
Brother hated, slew his brother, king went out to war with king,
Till at length all ill abounded, and the dove of peace took wing.

All the nations sat in darkness, loving best the veil of night;

God they would not own as ruler, so they put Him out of sight,

Then the flames of hell they quickened, trampled on the true and right.

Thus the vineyard God had planted, very good from east to we-t,

Wicked husbandmen had ruined, eating, drinking, taking rest,

Cursing with their lusts and passions what the Householder had blest.

He had edged about the vineyard, dug the wine-press, built the tower,

Let it out and given orders, "Thou must serve and thou have power,"

So that He of fruit might gather treasure in the vintage-hour.

One by one He sent His servants till the time should fully come;

Some they beat and some they stoned, shamefully entreated some,

They whose hearts were set on idols, gods they fashioned, senseless, dumb.

Last of all, the vineyard's Ruler, when the numbered days were run,

Thought upon His loving-kindness, sent the Sole Begotten One,

Sent His best Beloved, saying, "They will reverence my Son."

Thus the Father, in His pity, healed the world by guilt oppressed,

Gave commandment to the lowly, bade her tabernacle rest,

He who made her, Israel's lily, slumbered on her spotless breast.

Oh the mystery of mercy! to the vineyard comes the Heir,

Leaves the Father's many mansions, faithless husbandmen to spare,

Clothes Himself with human nature, deigns our very flesh to wear.

Heir of all things, we adore Him, whom the wicked madly slew;

"This the Heir—come, let us kill Him."
Thus of old that godless crew

Cast Him out the Father sent them; thus they paid their Lord His due.

#### PART II.

Fair the vineyard which the Ageless purchased with His own right hand,

Where the husbandmen of Jesus in the place appointed stand,

Some to sow and some to gather, some to break the fallow land.

Hedged about by law and prophets, this inheritance Divine;

Deep therein is dug the wine-press, whence flows precious blood for wine;

There the tower of ivory glitters, of incarnate grace the shrine.

There the fourfold river waters with its crystal stream the ground;

Purest gold and precious onyx in its hidden depths abound;

There, or good for food or pleasant, every herb and tree are found.

Thus the Lord our God hath planted eastward in the realm He made

A garden, unto which He sendeth, born today of spotless maid,

Him whose light the ancients longed for, Him for whom the prophets prayed.

Where are springing thorns and briars, He will make the curse to cease;

Are their captives fast in fetters? He will give the bound release,

Unto men of good-will saying, "On the earth be good-will, peace!"

Surely now the world will greet Him, Heir of all the worlds sublime;

Times, they say, are bad, disjointed: He is come, the Lord of time;

Men, they say, have grown more evil: He can stay the march of crime.

Do the hours of toil wax longer? He will share our weariness;

Are their hands uplift to curse us? His are lifted up to bless;

Are there words of hate about us? His are words of peacefulness.

Oh how happy the hereafter, when, the better Eden gained,

We look back upon the vineyard where the labor was sustained,

One hand working, one hand grasping weapon whilst a foe remained!

Peace! the will of God the Father, as in heaven, in earth is done;

Peace! the dreary years are ended; peace! the days of strife are run;

One the song of men and angels, we will reverence the Son.

Hid beneath His fleshly garment, many a crown and diadem

Brings the Heir this blessed morning, journeying from Bethlehem;

If He own us, if He bless us, who is he that dares condemn?

W. Chatterton Dix.

### 3515. HUSBANDMEN, The Wicked.

Matthew xxi: 33-44; Mark xii: 1-12; Luke xx: 9-18. A vineyard planted, and to man was given

The charge of all the golden fruits it bore; And He who owns it doth send down from heaven

To claim its goodly store.

The rebel servants own no sovereign Lord; His message mocked, His messengers they slew:

To such as these who thus despise His word What will the Owner do?

The earth is God's—God's vineyard and His field,

Hedged round about with providence and care;

'Tis given to man to till, its fruits to yield, And do God's service there.

The church is God's, a paradise of good,

For growth of precious fruits and flowers

divine;

A wine-press digged to tread the vines of God, And tower to guard its shrine.

The Word is God's; go ye, this field is Mine; The soil, the seed, the plenteous fruits, and all;

I let it out to thee; the work is thine, Obedient to My call.

The messengers are God's, sent forth to claim The vineyard's goodly fruits for their dear Lord;

Some first, some next, and yet again they Obedient to His word. [came,

The Son is God's, His loved, His only Son,
The royal heir of all the vineyard store;
And in His Father's name this holy one
Claimed what the vineyard bore.

The earth is God's, but man to God denies Those very fruits that God Himself supplies.

The church is God's, and yet its fruits, when given,

Are held to earth, and are withheld from Heaven.

The Word is God's, but man refused to yield, Nor cared, nor tended, nor enlarged that field.

The messengers are God's, yet these they slew:

"What will the Owner of that vineyard do?"

The Son is God's; He trod the wine-press flood;

And lo! the cleansing fountain of His blood!

Salvation is of God; the Crucified
For vineyard, fruit, and husbandmen hath
died.

Robert Maguire.

### 3516. HYMN, The Last.

Matthew xxvi: 30.

The winds are hushed; the peaceful moon Looks down on Zion's hill;

The city sleeps, 'tis night's calm noon,
And all the streets are still.

Save when along the shaded walks
We hear the watchman's call,
Or the guard's footstep as he stalks
In moonlight on the wall.

How soft, how holy, is this light!
And hark! a mournful song,
As gentle as these dews of night,
Floats on the air along.

Affection's wish, devotion's prayer, Are in that holy strain; 'Tis resignation, not despair; 'Tis triumph, though 'tis pain.

'Tis Jesus and His faithful few
That pour that hymn of love;
O God! may we the song renew
Around Thy board above!

John Pierpont.

## 3517 IMAGE, Daniel's Vision of the. Daniel xi: 19.

An empire with its chieftain slumbered.

Night

Seemed filled with all the deathful secrecy
That broods upon her morn-approaching
hours.

The lights of heaven around their silv'ry queen

Looked forth in all their pearly purity
Upon the city of the hundred gates,
And Babylon, in her magnificence,
Her glitter, and her costliness, was there;
But Babylon, in her tumultuous din,
And clangor of the instruments that served
Her greatness, was not there. Forth on the
grand

Majestic spectacle that filled the view,
Where art and nature mingled all their gems
Of splendor, with an eye that scorned the
power

Of boastful sleep's resistless chain—an eye Whose kindling brilliancy was lit with fires Which nothing save a spirit of the sky, Possessed of loftier aspect, could subdue—There gazed a prophet of the Lord.

Of kings had dreamed a dream, and blood must flow,

And man must die, except the magis tell The secret, known but to the God of dreams. And Learning wept, and Magic's spells were Because the mighty king was wroth. [dumb. Far gazed

That holy eye, as it would pierce behind Yon sky's cerulean adamant, and reach [lost The truths that be. Whole starry suns were Within its mighty vision, whose unmatched Swift-darting flight outstripped their rays, but on

And onward roamed, as it would reach His seat,

Whose throne infinitude, whose presencechamber

Is the universe. No breath was heard;

The voiceless music of the prophet's prayer Was wafted to the bosom of Jehovah, Nor wakened there His disapproval; no, Omnipotence ne'er hushes mercy's breath, Nor shuts the beamings of celestial grace Against that spirit's prayer, that twice was Like to her God.

Swift sped the messenger
That bore the heaven-commissioned answer
Before his gaze the awful image rose, [down;
Attired in robes of majesty and light.
For lo! it boasts man's upward gazing form,
Material gorgeousness is blended there,
The beams of heaven are flashing from its

The vision meets the eye of one whose soul Can feel the influence of its potent spell.

The glittering beams were shooting from the gold

That high upon the summit sat embossed, Refulgent orb; like the unborrowed rays Of molten glory gleaming from that prince Of sounding spheres, the sun, when in their might

His crimson beams pierce through the stormy blast

That strives to hide the dazzle of his light,
The roundness of his form. What means
this mass

Of saffron grandeur o'er the gold-crowned image?

Great Daniel reads it with a glowing eye: Chaldea's monarch is this head of gold!

As when the wat'ry foam in robes of white, Caught in her bounding march by sportive frost,

Quivers and stops, entranced with sudden charms,

Locked in his delicate white arm, and spark-In modest beauty at the gazer-on; [ling So in rich folds the silver breast and arms Of this great secret-teller float in gay, Unmingled, dazzling whiteness, and declare The less effulgent but more glorious reign. Of Medo-Persia's power.

In gloomy strength
The brazen thighs announced to Daniel's ken
The self-willed Maccdonian whose arm,
In swift-winged speed, made thrones and
empires yield;

Then, weeping for another world to slay, In lieu thereof destroyed himself.

Firm placed,
The fabric stands on legs and feet of iron.
Built and augmented from the first by men
Who feared naught save a disappointed will,
Who loved naught save the revelry of power,
Great Rome, upmarching to its zenith,
crushed

With its tough iron and trampled down the nations,

Until great Cæsar held beneath his foot
The humbled, prostrate neck of conquered
earth;

And, propping firmly all the other three, The fourth great empire stands alone in might.

All this the prophet saw, and more: he saw The haughtiness of Rome go down by steps, Divide, and, mingled with the weakening clay,

Sink down to utter nothingness of power.

All this the prophet saw, and more, and

Immensely, infinitely more. O God!
Haste on the day, and smite with seven-fold
Or rather give us patience to await [power,
Thine own best day, when Thou in ire wilt
smite

The lofty image with Thy mystic stone, Cut from the mountain without hands. Behold!

E'en now it trembles on its shaken base, And rocks aloft, and menaces the fall. Earth, trembling, fears the long-expected crash.

Oh, blest the eye that views its prostrate length!

Oh, blessed the ear that hears the ruin peal In echoed cadence round a startled world.

The Classic.

### 3518. IMPORTUNATE WIDOW, The.

Luke xviii: 1-8.

Oh let my prayer unceasing
Go up to God above;
The end of all my longing,
The fountain of all love;
May I not ask His favor,
Who hath so much bestowed,
The Author of all goodness,
The Giver of all good.

He bids me "ask;" so asking,
His power I humbly crave;
He bids me "seek;" so seeking,
I pray His arm to save;
He bids me "knock;" so knocking,
I plead His own command;
And knocking, seeking, asking,
Before His door I stand.

The judge, though oft refusing,
The anxious widow's plea,
Yet afterwards rewarded
Her importunity;
And for her often asking,
His favor did bestow;
And for her oft appealing,
Avenged her of her foe.

And shall not God, the Righteous,
Avenge His own elect;
Stretch forth His hand to help them,
And with His arm protect?
Yea, while He seems to slumber,
And though He beareth long,
He will arise and aid them;
He will avenge their wrong.

Oh happy consummation,
Oh blessed force of prayer;
Blest promise of salvation,
To those who linger there!
To humble patient waiting,
And suppliant complaint,
He gives His word of comfort,
"To pray and not to faint."

Robert Maguire.

# 3519. IMPOTENT MAN, Cure of the. John v: 1-16.

Passover week: strange stillness reigns O'er Palestina's towns and plains, For all her tribes and thousands press Up to the great metropolis; And far o'er many a winding road Wend onward toward the mount of God.

Through high Jerusalem's gates the throng, Solemn and ceaseless, pours along; The spotless lamb at midnight dies; The smoke of offerings stains the skies; From north to south, from west to east, The mingling myriads bless the feast.

Three days go by, three sacred days, Of sacrifice and prayer and praise, And Sabbath comes, more sacred still; Its holier rites the priests fulfil, And psalms, and celebrated joy, Its sweet successive hours employ.

Not thus the Saviour; worship done, His feet on mercy's errands run, And where Bethesda's healing tide Five circling porches scarcely hide, He seeks the blind, halt, withered, poor, A multitude, who wait a cure.

For oft an angel, sent from God, Viewless descending stirred the flood, And to the troubled, transient wave Such wealth of wondrous virtue gave, That he who soonest then stepped down Was healed at once from sole to crown.

One form lay there more sadly pressed By wasting woe than all the rest, Helpless for eight-and-thirty years! The Saviour saw his secret tears, And asked him, "Wilt thou be made whole?" "I've none to help me to the pool,

Kind sir," he faltering said. "In vain I've tottered often and in pain Adown the steep and toilsome stair, Another steps before me there; And thus, for many a year of woe, I've seen the healing seasons go."

Then Jesus gently spake: "Arise,
Take up thy bed and walk." His eyes
The poor man lifts to Christ's; the sight
Made all his languid limbs grow light,
And conscious strength and courage came
Warming through all his withered frame!

He rose, unthinking aught of harm, And rolled his pallet 'neath his arm; And, finding not his unknown friend, Flew toward the temple, to attend The evening sacrifice and prayer, And pour his grateful homage there.

But Jews, who met him in the way, Cried, "Hold! This is the Sabbath-day! The law forbids to bear thy bed!" He answered, "He who healed me said, 'Take up thy bed and walk;" then they, "Who dared to thus command thee? Say!"

They asked not who such boon had wrought, And he who had been healed knew not; But toward the temple still he sped, Where Christ once more he met, who said, "Lo! thou art whole; sin now no more, Lest worse befall thee than before."

Then straight, with grateful heart and bold, The Saviour's wondrous work he told; The Jews, unable to refute The cure, its author persecute, And, mad with malice, seek to slay For healing on the holy day.

Then answered Jesus: "Hitherto My Father wrought these cures for you; I work them now, nor yet alone, The Father works them through the Son, And greater works than these shall show, That ye our oneness thus may know."

O Christ, our passover, may we Still find our spotless Lamb in Thee! Our great Bethesda, may Thy side Still pour for us a healing tide! And let us prove, all else above, Thy sole and sovereign law of love.

George Lansing Taylor.

### 3520. IMMANUEL.

Isaiah vii: 14.

How good a God have we! who for our sake, To save us from the burning lake, Did change the order of creation:

At first He made

Man like Himself in His own image; now
In the more blessed reparation,

The heavens bow,

Eternity took the measure of a span:
And said,

"Let us make ourselves like man;
And not from man the woman take,
But from the woman, man."
Hallelujah, we adore
His name, whose goodness hath no store.

Jeremy Taylor.

## 3521. INCARNATION, Christ's.

John i: 14.

Time hath no brighter jewel on his brow Than this, all worlds, all ages, wondering scan: Shall God in very deed Himself allow Limit and bound, and dwell on earth with man?

I marvel not that some should misconceive, I marvel one should easily believe;

That when the tale is told

(Sole tale which ne'er grows old)

How flesh and blood the Invisible once did shrine.

Rather all hearts incredulous not combine Such mightiest task of faith, unequal, to resign.

The fabled lore that lured the untutored ear
Of the young world, ere fancy's vernal age
Had ripened into reason—then more dear
Than all the time-schooled wisdom of the
sage—

The most unbounded flights e'er roved at will By lawless dreams, or thoughts more lawless Lose all their wild and strange, [still,

To most experienced range

Brought meanly down, of credence easier far Than that the Word, He by whom all things are, [star.

Changed for His high abode one poor inferior

Down from the heavenly hills in love descending,

Far in the depths of night His eye descried The clusters of His universe, one blending Of infinite lights, stars in their courses, tied By order firm and ne'er-infringed law; A world of worlds, whereof each one doth

draw

About the central bright Its duteous satellite;

Yet chose He not His palace in some sun, By heaven alone in native light outdone, But this our darker orb His radiant presence won.

There was no lack of sovereign seats and thrones

Worthy of His possessing; large domains Waited His lordly bidding; populous plains, The wealth of empires, all the mingled tones Of queenliest cities called Him—pomp and

And loud applause of many a rapturous throng:

But such as these passed by,

Beneath the Syrian sky
He sought the meanest state, the lowliest
shed.

That earth's most bitter lot most throughly

No heart might sink so low but he might lift it high.

And therefore did the greatness of His scorn Vouchsafe the measure of His glorious rise; And they who here with Him that shame have borne

Shall share His crown and triumph in the skies:

He that descended is the same that rose
Above all heavens, victorious o'er His foes,
And evermore doth stand

And evermore doth stand A priest at God's right hand,

Till, in the fulness of the times, once more He come with might and majesty, His floor In righteousness to purge, and all things to restore.

And thou and I (O wondrous thought and strange!)

May call Him brother; eat His flesh, and live; Drink of His blood, that with all-quickening change

Doth joy for grief, health for unsoundness give:

May love Him, though we see Him not; may hear

His voice behind us, feel His footstep near: Thou, Who dost all things fill,

Art with Thy children still, Who here through sighs and tears their

voices raise, Or round Thy throne, with rapt adoring gaze,

Lift high the harmonious anthem of perpetual praise.

I will exult, my evil days and few Spending where God hath sojourned; His dear breath

Hath left a sweetness in the air, a new Celestial fragrance, all the damps of death Quite overmastering, filling with perfumes The grave unlovely, and dark funeral rooms;

That each glad soul may spring
Upward from earth, and sing,
Beholding in her tomb heaven's opened door,
And heaving in her knell His summons ring

And hearing in her knell His summons ring, "Come up, dear child, and dwell in rest for evermore."

The earth He trod is consecrated ground;
One stone His feet have touched hallows the
whole, [round

Reclaimed for heaven's just uses, from the Of torrid heats, to either utmost pole: Where He alighted, burst a spring that flows To every land, and ever widening goes,

Sustained by what distils From the everlasting hills,

And still shall swell, a river broad and deep,
Till its great flood, with all-compelling
sweep, [o'erleap.

The bars and gates of hell triumphantly

Whoso receiveth this, doth all receive: His faith can soar no further; all the train Of signs and wonders written, that doth leave A breach in nature's statutes to explain By reason's rules he aims not, lest as wise Himself pr fessing, folly's meed he gain:

But in mute awe profound Upon that holy ground

Standing unshod He hears, amidst the cries Of jarring doubts and creeds, the still small voice.

Speak to his inmost heart, and trembling doth

His the unfettered faith to childhood given, That questions not how such a thing might be;

Whom large experience hinders not that heaven

Should mix with earth, but whose clear eye doth see

In happy dreams the golden ladder bending, And angel feet for evermore descending:

Thus human and divine To child-like hearts combine,

Who from the world's soul-deafening noise retreat,

And meekly sitting at the Master's feet List to His heaven-bought words in contemplation sweet. C. L. Ford.

### 3522. INFANTS, Slaughter of the.

Matthew ii: 18.

Hushed is the voice of Judah's mirth, And Judah's minstrels, too, are gone; And harps that told Messiah's birth Are hung on heaven's eternal throne.

Fled is the bright and shining throng
That swelled on earth the welcome strain,
And lost in air the choral song
That floated wild on David's plain;

For dark and sad is Bethlehem's fate; Her valleys gush with human blood; Despair sits mourning at her gate, And murder stalks in frantic mood.

At morn the mother's heart was light,
Her infant bloomed upon her breast;
At eve 'twas pale and withered quite,
And gone to its eternal rest.

Weep on, ye childless mothers, weep;
Your babes are hushed in one cold grave,
In Jordan's streams their spirits sleep,
Their blood is mingled with the wave.

### 3523. ISAAC.

Many the guileless years the patriarch spent, Blessed in the wife a father's foresight chose; Many the prayers and gracious deeds which rose.

Daily thank-offerings from his pilgrim tent. Yet these, though written in the heavens, are rent

From out truth's lower roll, which sternly shows

But one sad trespass at his history's close; Father's, son's, mother's, and its punishment, Not in their brightness, but their earthly stains,

Are the true seed vouchsafed to earthly eyes. Sin can read sin, but dimly scans high grace; So we move heavenward with averted face, Scared into faith by warning of sin's pains; And saints are lowered, that the world may rise.

John H. Newman.

3524. ISAAC, Abraham's Sacrifice of. Genesis xxii: 2-18.

Tremendous oracle divine!
Who can the harsh command obey?
"That son, that only son of thine,
That son beloved, that Isaac slay!"
Whoe'er the God of Abraham know,
Their faith by like obedience prove,
And offering up their Isaacs show
The power supreme of Jesu's love.

Father, Thou call'st me by my name,
Thy sovereign pleasure to fulfil,
And lo! through grace I ready am
To answer all thy awful will;
By faith I climb the mountain-top,
Thy blessings cheerfully resign,
And yield my dearest comforts up,
A bleeding sacrifice divine.

Resolved, O God! with all to part,
I bring the victim crowned;
The dearest partner of my heart
Is on the altar bound!
Spirit and soul asunder tear,
I say, Thy will be done;
And thus by Thee required, I bare
Mine arm to slay my son!

Let angels wonder at the sight!
Fond Abraham's laughter and delight
Is sacrificed at God's command:
The church's hope, behold him lie;
The promised heir, prepared to die;
To die by a paternal hand!
One only act did this exceed:
When Christ, our sacrifice, indeed,
Was by His Father's goodness given,
Delivered up for all to atone,
His Son beloved, His only Son,
The Lord, the joy of earth and heaven!

Safely we may our Isaacs give,
And leave them on the altar laid;
If best for us that they should live,
A way for their deliverance made
Shall lift our hearts to things above,
And perfect us in heavenly love.

Was not our father Abraham tried,
And found completely justified,
By offering up his only son?
The Lord His faithful servant blessed,
His offspring as the stars increased,
Because he had this action done;
The blessing of the promised Seed
(Received like Isaac from the dead),
Through him to all mankind is given,
And all who with their darlings part,
Shall find the blessing in their heart,
Joy, righteousness, and Christ and heaven.

J. and C. Wesley.

3525. ISAAC, Antitype of, St. Mark xv : 22.

Burdened with our griefs and cares, That true Isaac from the skies, Lo! Himself the wood He bears
To the place of sacrifice;
Bears it to Moriah's top;
There, extended on the tree,
Lo! the universal hope
Hangs, and bleeds, and dies for me.

Suffering death without the gate,
From Jerusalem He leads,
Thus instructing us to wait
Where the common Victim bleeds.
After Him our hearts ascend,
Lifted up 'twixt earth and skies;
On His only death depend,
Seek no other sacrifice.

Jesus lays the ransom down,
Buys the nations with His blood,
Doth for all our sins atone,
Reconciles a world to God.
Jesus purchases our peace
(Peace which every soul may find),
Pardon, grace, and holiness,
Life, and heaven for all mankind.

J. and C. Wesley.

### 3526. ISAAC'S MARRIAGE.

Genesis xxiv: 63.

Praying! and to be married! it was rare, But now 'tis monstrous; and that pious care, Though of ourselves, is so much out of date That to renew't were to degenerate. But thou a chosen sacrifice wert given, And, offer'd up so early unto Heaven, Thy flames could not be out; religion was Ray'd into thee like beames into a glasse, Where, as thou grew'st, it multiply'd, and shin'd

The sacred constellation of thy mind.

But being for a bride, sure, prayer was
Very strange stuffe wherewith to court thy
lasse:

Hadst ne'er an oath nor complement? Thou wert

An odde, coarse sutor: hadst thou but the art Of these our dayes, thou couldst have coyn'd thee twenty

New several oathes, and complements too plenty.

O sad and wild excesse! and happy those White dayes that durst no impious mirth expose!

When sinne by sinning oft had not lost sence,

Nor bold-fac'd custome banish'd innocence! Thou hadst no pompous traine, nor antick crowd

O' young, gay swearers, with their needless, lowd

Retinue; all was here smooth as thy bride, And calme like her, or that mild eveningtide.

Yet hadst thou nobler guests: angels did wind

And rove about thee, guardians of thy mind; These fetch'd thee home thy bride, and all the way

Advis'd thy servant what to doe and say; These taught him at the well, and thither brought

The chaste and lovely object of thy thought. But here was ne'er a complement, not one Spruce, supple cringe, or study'd looke put on.

All was plaine, modest truth: nor did she come

In rowles and curles, mincing and stately dumbe,

But in a frighted, virgin blush approach'd, Fresh as the morning when 'tis newly coach'd.

O sweet, divine simplicity! O grace
Beyond a curled lock or painted face!
A pitcher, too, she had, nor thought it much
To carry that which some would scorn to
touch;

With which in mild, chaste language she did wooe

To draw him drinke, and for his camels too.

And now thou knew'st her coming, it was
time

To get thee wings on, and devoutly climbe Unto thy God; for marriage of all states Makes most unhappy, or most fortunates. This brought thee forth, where now thou didst undresse

Thy soule, and with new pinions refresh Her wearied wings, which so restor'd did flye Above the stars, a track unknown and high; And in her piercing flight perfum'd the ayre, Scatt'ring the myrrhe and incense of thy pray'r.

So from Lahairoi's well some spicie cloud, Woo'd by the sun, swels up to be his shrowd, And from her moist wombe sweeps a fragrant showre,

Which, scatter'd in a thousand pearls, each flowre

And herb partakes; where having stood awhile,

And something cool'd the parch'd and thirsty isle,

The thankfull earth unlocks herself, and blends

A thousand odours, which, all mixt, she sends

Up in on cloud, and so returnes the skies
That dew they lent, a breathing sacrifice.
Thus soar'd thy soul, who, though young,
didst inherit

Together with his bloud thy father's spirit,
Whose active zeale and try'd faith were to
Familiar ever since thy infancie. [thee
Others were tym'd and train'd up to't, but

thou
Didst thy swift years in piety outgrow.
Age made them rev'rend and a snowie head;
But thou wert so ere time his snow could

shed.

Then who would truly limne thee out must paint

First a young patriarch, then a married saint.

Henry Vaughan.

# 3527. ISHMAEL, The Descendants of. Genesis xvii: 20.

Amid the wrecks of empire, still unchanged, The Arab ranges where his fathers ranged. Amid the roar of waters stands a rock, O'ertops the surge, and scorns the crested shock;

Like the tall pillars that o'erlook the moor, The Ishmaelite, disdainful, stands secure. Nor Greek, nor Roman, nor the Tartar khan, Nor Parthian, Persian, nor the Turcoman, Has ever turned a master's kindling eye Over the sandy wilds of Araby. [yields, Some few have found the joy that conquest For a brief space, in Yemen's flowery fields; But Ishmael's nation never bowed the neck To conqueror's footsteps or a tyrant's beck. Oft for their spoil the centaur-robbers roam; But still Arabia is the Arab's home; Still is he seen with glistening eyes to trace Each spot that keeps the record of his race; Still does he hold in legendary lore The names and fortunes of his sires of yore; For him each Syrian flower that blooms and

Stream, hill, and stone are kindred memories; Still does he haunt the dead and sinful sea, The hill of Jebus, lake of Galilee; To Belkas' pasture loves his flock to drive, And keeps in Paran Ishmael's name alive.

M. J. Chapman.

# 3528. ISLES, He taketh up the. Isaiah xl: 15.

Each single soul is as a separate island,
That hath its fauna and its flora meet,
Its desert plain, its tree-grown, bird-voiced
highland,

Its wind-blown meadow and its footthronged street.

The vast, unsounded, and unmeasured ocean On whose broad breast they rest, is God's free grace.

Bow, hills of pride! that in thy deep devotion

The healing waves may cleanse each secret place.

As flood-tide brings and, in its grand recession,

Leaves painted coral, pictured shell and fern.

So mortals find, at last, in their possession The precious promises for which they yearn.

And watered thus by love, at God's good pleasure

The desert shall become a flowery plain,
The trees and vines bear fruit beyond all
measure,

And fertile fields grow golden with good grain.

And as the sea, in tribute rich increasing, Receives the rivers and the running rills, So shall the Will Divine with power unceasing Draw to Himself harmonious, human wills;

Until each sland is a fitting dwelling

For Him whose toil subdued the marly
sward,

And they who thirst shall find a fountain welling

To everlasting life for their reward.

Simeon Tucker Clark.

### 3529. ISRAEL, Fallen.

Fallen is thy throne, O Israel!
Silence is o'er thy plains;
Thy dwellings all lie desolate,
Thy children weep in chains.
Where are the dews that fed thee
On Etham's barren shore?
That fire from heaven which led thee
Now lights thy path no more.

Lord! Thou didst love Jerusalem:
Once she was all thy own;
Her love thy fairest heritage,
Her power thy glory's throne:
Till evil came, and blighted
Thy long-loved olive-tree;
And Salem's shrines were lighted
For other gods than thee!

Then sunk the star of Solyma;
Then passed her glory's day,
Like heath that, in the wilderness,
The wild wind whirls away.
Silent and waste her bowers
Where once the mighty trod,
And sunk those guilty towers
While Baal reigned as god!

"Go," said the Lord, "ye conquerors!
Steep in her blood your swords,
And raze to earth her battlements,
For they are not the Lord's!
Till Zion's mournful daughter
O'er kindred bones shall tread,
And Hinnom's vale of slaughter
Shall hide bnt half her dead!"
Thomas Moore.

### 3530. ISRAEL, Hope of.

Jeremiah xxx: 5.

We have heard the voice of trembling,
Voice of fear, but not of peace;
'Tis the wailing of the captive
As he sigheth for release:
Shall the bondage ne'er be broken,
Nor the sob of ages cease?

'Tis the hour of Israel's travail,
'Tis the darkness of her night,
'Tis the time of Jacob's trouble;
But beyond it beams the light,
And the star of Judah's morning
Is arising clear and bright.

Still the city sitteth lonely
In the twilight of the years,
In her silent sackcloth mourning,
On her cheeks the ancient tears;
For her lovers all have left her,
And her foes deride her fears.

But above the voice of weeping,
From a harp disused and dumb
She can hear the notes of gladness
Speaking sweetly of a home,
Of her ended exile telling,
As they say, "Thy King is come."

'Neath her olive's silver shadow,
There the turtle wakes her lay;
Winter vanishes, the splendor
Shineth out of endless day.
Wake, my love! wake up, my fair one!
It is morning, come away.

See! the King in beauty cometh,
He, thy long, long absent King;
As the light of dawn He shineth,
And His breath is that of spring.
From the dream of darkness waking,
Zion, lift thy voice and sing.

From the dust of ages rising,
Put on all thine ancient might,
For to Thee the crown belongeth,
And to Thee the raiment bright;
Of the coming age the glory,
Of the ransomed earth the light.

Horatius Bonar.

## 3531. ISRAEL, Restoration of Isaiah lx.

Awake, arise, thy light is come: The nations that before outshone thee Now at thy feet lie dark and dumb; The glory of the Lord is on thee!

Arise: the Gentiles to thy ray From ev'ry nook of earth shall cluster; And kings and princes haste to pay Their homage to thy rising lustre.

Lift up thine eyes around, and see O'er foreign fields, o'er farthest waters, Thy exiled sons return to thee, To thee return thy home-sick daughters.

And camels rich, from Midian's tents, Shall lay their treasures down before thee; And Saba bring her gold and scents, To fill thy air and sparkle o'er thee.

See, who are these that, like a cloud, Are gathering from all earth's dominions Like doves, long-absent, when allowed Homeward to shoot their trembling pinions.

Surely the isles shall wait for me; The ships of Tarshish round will hover, To bring thy sons across the sea, And waft their gold and silver over. And Lebanon thy pomp shall grace; The fir, the pine, the palm victorious Shall beautify our holy place, And make the ground I tread on glorious.

No more shall Discord haunt thy ways, Nor ruin waste thy cheerless nation; But thou shalt call thy portals, Praise, And thou shalt name thy walls, Salvation.

The sun no more shall make thee bright, Nor moon shall lend her lustre to thee; But God Himself shall be thy light, And flash eternal glory through thee.

Thy sun shall never more go down; A ray, from heaven itself descended, Shall light thy everlasting crown Thy days of mourning all are ended.

My own, elect, and righteous land! The branch, forever green and vernal, Which I have planted with this hand, Live thou shalt in life eternal.

Thomas Moore.

## **3532.** ISRAEL, Restoration of Revelation xxi: 3.

King of the dead! how long shall sweep Thy wrath? how long Thy outcasts weep? Two thousand agonizing years Has Israel steeped her bread in tears; The vial on her head been poured: Flight, famine, shame, the scourge, the sword! 'Tis done! Has breathed Thy trumpet-blast, The tribes at length have wept their last! On rolls the host! from land and wave The earth sends up the unransomed slave: There rides no glittering chivalry, No banner purples in the sky; The world within their hearts hath died; Two thousand years have slain their pride! The look of pale remorse is there, The lips in voluntary prayer; The form still marked with many a stain, Brand of the soil, the scourge, the chain; The serf of Afric's flery ground; The slave by Indian sun embrowned; The weary drudges of the oar, By the swart Arab's poisoned shore, The gatherings of earth's wildest tract, On bursts the living cataract! What strength of man can check its speed? They come, the nation of the freed: Who leads their march? Beneath His wheel Back rolls the sea, the mountains reel! Before their tread His trump is blown Who speaks in thunder, and 'tis done!

King of the dead! Oh! not in vain
Was Thy long pilgrimage of pain;
Oh! not in vain arose Thy prayer
When pressed the thorn Thy temples bare;
Oh! not in vain the voice that cried
To spare Thy maddened homicide!
Even for this hour Thy heart's blood streamed!
They come, the host of the redeemed.

What flames upon the distant sky? 'Tis not the comet's sanguine dye, 'Tis not the lightning's quivering spire, 'Tis not the sun's ascending fire. And now, as nearer speeds their march, Expands the rainbow's mighty arch; Though there has burst no thunder cloud, No flash of death the soil has ploughed, And still ascends before their gaze, Arch upon arch, the lovely blaze; Still as the gorgeous clouds unfold Rise towers and domes, immortal mould. Scenes that the patriarch's visioned eye Beheld, and then rejoiced to die; That, like the altar's burning coal, Touched the pale prophet's harp with soul; That the throned seraphs long to see Now given, thou Slave of slaves, to Thee! Whose city this? What potentate Sits there, the King of time and fate? Whom glory covers like a robe, Whose sceptre shakes the solid globe, Whom shapes of fire and splendor guard? There sits the Man whose face was marred, To whom archangels bow the knee-The Weeper of Gethsemane! Down in the dust, aye, Israel, kneel; For now thy withered heart can feel! Ave, let thy wan cheek burn like flame: There sits the glory and thy shame! George Croly.

### 3533. ISRAEL'S DELIVERANCE from EGYPT.

Tenfold vengeance wakens now
To lay the pride of Pharaoh low:
The desolating scourge has spread,
The last, the fatal bolt has sped;
From throne to cot they mourn the dead.

Israel, arise! no longer stand A bond-slave in Egyptia's land; Far from thee hurl the hated chain, Bound into liberty again; For the oppressor's rod is broke As by a mighty thunder-stroke. And who can tell thy feelings now? The throbbing heart, the uplifted brow, The limbs' elastic, joyous bound, The voice with music in the sound, The glowing face, the glistening eye, Proclaim the charms of liberty.

The chosen race, in close array,
Now forward march, cre dawn of day;
Nor moon appears, nor glittering star,
To guide their footsteps from afar;
When quick descends upon the van,
'Mid shouts of joy from man to man,
The fiery column, sacred flame,
Where dwells the great Jehovah's name;
Their light and comfort, sword and shield,
For conquest in the battle-field.

Already passed the wall and tower, The boast and pride of Memphian power; Down the wide-spreading vale they go Like torrents that in winter flow. Soon they behold the mountains rise, In forms gigantic, to the skies, And riven rock, whose rugged brow Frowns darkly on the pass below: Awhile they rest beneath its shade, From noontide heat a shelter made.

Meantime, the Egyptian king, in ire, Vows vengeance and destruction dire. "The base-born slaves! and have they fled? Mourn not a moment o'er your dead; Dash the fond tear-drop from your eye, Pant but for blood and victory. The rebel-foe shall shortly know We yet can strike a dreadful blow; Muster our forces for the war, Put on the cuirass, man the car, Take spear and bow, and shield and sword." All, all obey the sovereign word. Now banners wave, and clarious sound, And the proud war-horse spurns the ground; While rumbling wheel and martial tread Resound as if to wake the dead.

Long ere th' embattled host appears,
Israel its distant thunder hears;
Soon nodding plume and glittering spear
Tell them the enemy is near.
Then hearts are faint, and hands are wrung,
And minstrels' harps are left unstrung;
Terrible danger threatens now;
Despair is stamped on every brow.
On God they call, to Moses cry:
"Why did we not in Egypt die?
In bondage we had suffered less,
Nor perished in this wilderness."

- "Fear not; stand still; behold and see Pharaoh before Jehovah flee, To-day his sun is shining bright, Only to set in deeper night."
- "Stretch out thine hand! extend the rod! The waves shall own the voice of God; And crystal walls, on either hand, Firm as adamant shall stand, Till Israel reach yon distant strand. Speak to my people: Forward! Know Your Saviour doth before you go." The wondrous pillar, fiery red, Gleams now upon the ocean-bed: A light to Israel's chosen host, But darkness to the Egyptian coast. With hardened heart and haughty brow, Pharaoh pursues the flying foe; Fearing no danger or alarm, Though visible Jehovah's arm,

The morning dawns; omnific power Is seen and felt that awful hour; A lurid gloom o'erspreads the ground, While vivid lightning flames around. New terrors seize th' impetuous king, He sees destruction hovering: "Resistless force our arms repel, The Lord doth fight for Israel;

Hasten to the Egyptian coast — Retreat, retreat, our all is lost!" In vain they turn, in vain they flee: Deep in the bosom of the sea, Their chariot-wheels drag heavily.

"Israel is saved! stretch out the rod!" Moses obeys the voice of God; And wind and wave, with thund'ring roar, Convulse the sea from shore to shore; The water's mighty masses flow Back to their channel on the foe, With sudden, dreadful overthrow. A moment, on the billows tossed, Are seen the fragments of the host. A curse, a shriek, a feeble cry, Borne on the wind, ascend the sky; Then ceases all the din of war: The neighing steed, the rattling car, The captain's shout, the clarion shrill, All as the pulse of death are still.

Now sing to God who rules on high, For He hath triumphed gloriously. The great, the noble, and the brave Have sunk beneath the swelling wave; Their haughty boast and vain parade Are an eternal scoffing made. Who of the gods is like to Thee, O Lord of wondrous majesty! Profound Thy thought, fearful Thy praise, Holy and true are all Thy ways. Israel shall spread Thy matchless fame, And heathen nations learn Thy name. W. G.

### 3534. ISRAEL, Song of.

When Israel, of the Lord beloved, Out from the land of bondage came, Her fathers' God before her moved, An awful guide, in smoke and flame. By day, along the astonished lands, The cloudy pillar glided slow; By night, Arabia's crimsoned sands Returned the fiery column's glow.

There rose the choral hymn of praise, And trump and timbrel answered keen, And Zion's daughters poured their lays, With priest's and warrior's voice between. No portents now our foes amaze, Forsaken Israel wanders lone: Our fathers would not know thy ways, And Thou mest left them to their own.

But present still, though now unseen! When brightly shines the prosperous day, Be thoughts of Thee a cloudy screen To temper the deceitful ray. And oh, when stoops on Judah's path In shade and storm the frequent night, Be Thou, long-suffering, slow to wrath, A burning and a shining light!

Our harps we left by Babel's streams, The tyrant's jest, the Gentile's scorn; No censer round our altar beams, And mute are timbrel, harp, and horn. But Thou hast said, "The blood of goat, The flesh of rams, I will not prize; A contrite heart, a humble thought, Are Mine accepted sacrifice."

John Scott.

3535. ISRAEL, The Return of.

Where is the beauty of that ancient land Where patriarchs fed their flocks by living streams? Still tower to heaven its mountain summits

Still o'er them flings the sun his glorious beams;

But bowed on Lebanon the cedar's pride, Nor vine nor olive waves on Carmel's rugged side.

Where is the melody of sacred song That floated tuneful down the vales of yore, Where David led triumphant choirs along, Or Miriam's timbrel swelled on Elim's shore? Faint are the quivering notes, and sad and low,

That now, in doubt and gloom, from Judah's children flow.

For, be their dwellings in earth's fairest plains,

They still an exile's pensive spirit bear; To them nor hope, nor joy, nor wish remains.

But, turned to Zion, fondly centres there; They mourn it now as on the willowy shore, Where far Euphrates rolls, of old they wept it sore.

A time draws nigh shall bid your sorrows cease,

Seed of the Highest! yet a little while, And all your wanderings shall close in peace; Again for you shall Canaan's beauty smile; And where the cloud of Heaven's dire vengeance lowered,

O'er the rejoicing land, Heaven's sunshine shall be poured.

With trembling awe shall Judah's children throng

To tread the sides of blood-stained Calvary, And bless the Man of woes, rejected long, For love that lived through all His agony, And watched, through ages, their ungrateful

That hatred gave for love, and scorn for pardoning grace.

His pitying look shall melt their contrite souls,

His smile celestial comfort shall infuse: As on to endless day time's chariot rolls, From pole to pole shall spread the joyful news;

Till earth, with rays of Salem's glory bright, To darkness bids farewell, and springs to life and light. Mary Lundie Duncan. 3536. ISRAEL, The Wanderings of.
They trod in peace the Arab sand,
In martial pomp and show,
With banners spread, and swords in hand:
None dared to be a foe.
Though wandering o'er the earth's wide face,
None dared molest the sacred race.

For o'er the ark still hovered nigh
The mystic guide and shield;
A cloud when day o'erspread the sky,
A flame when night concealed.
This pointed out their devious way,
Or told their armies when to stay.

But oh! how changed from those glad times!
That wonder how reversed!
They wander still o'er different climes,
But joyless and accursed;
Their remnant scattered far and wide,
Without a God, without a guide.

H. Rogers.

## 3537. ISRAEL, The Woe upon. Isaiah v: 1.

Israel, thou wert once a Vine,
Never clusters dropped such wine;
Round its beauty wreathed a bower,
O'er it watched a guardian tower;
But the dark Idolater,
Son of Sin and Spoil, was there,
And my vineyard was defiled,
All its glorious fruitage—wild!

But, a cloud shall blight thy bower;
But, a blast shall shake thy tower;
Branching stem, and sheltering hedge,
All, shall feel the axe's edge.
Then shall be the curse fulfilled,
Thou shalt lie a land untilled;
Anguish-ploughed and famine-worn,
Buried in the weed and thorn;
All thy beauty, swamp and sand:
Of all lands, the loneliest land!

Hark! I hear the dancers bound;
Hark! the maddening cups go round.
On the midnight revel swim
Frantic song and idol-hymn.
Day and night, still sin on sin,
Adding to the weight within,
Scarcely rescued from the chain,
Ripening for its links again!

Hell is longing for thy tread, Living, yet already dead!
Now it opes its jaws of flame
For the remnant of thy name.
Idly wise, and weakly great,
Hourly tampering with thy fate,
Palace, cottage, temple, wall,
Mean or mighty, thou shalt fall!
Israel, where are now thy wise?
Woe to those who live by lies,
Calling (all their souls deceit)
Evil good, and bitter sweet.

Selling justice, pampering crime.
But revenge shall bide its time!
Like the chaff before the gale,
Like the harvest in the hail,
Like the stubble in the blaze,
Like the cluster that decays
Ere 'tis ripened on the tree—
Israel, thou and thine shall be!
Think'st thou that My wrath shall sleep
When I see the orphan weep?
When I see thy revels fed
With the lonely widow's bread?
Now the shaft is on the string
That shall strike thy haughty wing.

Listen, where in more than gloom
Rush the fillers of the tomb;
Come from regions fierce and far,
Come with more than mortal war.
Swift as eagles' wings they sweep,
None shall stumble, none shall sleep:
Strange their accents on thine ear;
All before them, flight and fear,
Flint their horses' hoofs, their wheel
Making all thy mountains reel;
Roaring, like the lion's roar,
Till their thirst is gorged with gore!

George Croly.

### 3538. JACOB.

Genesis xlix: 1.

My sons, and ye the children of my sons, Jacob your father goes upon his way, His pilgrimage is being accomplished. Come noar and hear him ere his words are o'er:

Not as my father's or his father's days, As Isaac's days or Abraham's, have been mine;

Not as the days of those that in the field Walked at the eventide to meditate, And haply, to the tent returning, found Angels at nightfall waiting at their door; They communed, Israel wrestled with the

No, not as Abraham's or as Isaac's days, My sons, have been Jacob your father's days:

Evil and few, attaining not to theirs
In number, and in worth inferior much.
As a man with his friend walked they with
In His abiding presence they abode, [God,
And all their acts were open to His face.
But I have had to force mine eyes away,
To lose, almost to shun, the thoughts I loved,
To bend down to the work, to bare the breast,
And struggle, feet and hands, with enemies;
To buffet and to battle with hard men,
With men of selfishness and violence;
To watch by day, and calculate by night,
To plot and think of plots, and through a

Ambushed with guile, and with strong foes beset,

To win with art safe wisdom's peaceful way. Alas! I know, and from the onset knew,

JACOB.

The first-born faith, the singleness of soul,
The antique pure simplicity with which
God and good angels communed undispleased,

Is not; it shall not any more be said That of a blameless and a holy kind The chosen race, the seed of promise, comes. The royal, high prerogatives, the dower Of innocence and perfectness of life, Pass not unto my children from their sire, As unto me they came of mine; they fit Neither to Jacob nor to Jacob's race. Think ye, my sons, in this extreme old age And in this failing breath, that I forget How on the day when from my father's door, In bitterness and ruefulness of heart, I from my parents set my face, and felt I never more again should look on theirs,-How on that day I seemed unto myself Another Adam from his home cast out, And driven abroad unto a barren land Cursed for his sake, and mocking still with thorns

And briers that labor and that sweat of brow He still must spend to live? Sick of my days, I wished not life, but cried out, Let me die; But at Luz God came to me; in my heart He put a better mind, and showed me how, While we discern it not, and least believe, On stairs invisible betwixt His heaven And our unholy, sinful, toilsome earth Celestial messengers of loftiest good Upward and downward pass continually. Many, since I upon the field of Luz Set up the stone I slept on unto God, Many have been the troubles of my life; Sins in the field, and sorrows in the tent, In mine own household anguish and despair, And gall and wormwood mingled with my love.

The time would fail me should I seek to tell
Of a child wronged and cruelly revenged
(Accursed was that anger, it was fierce;
That wrath, for it was cruel); or of strife
And jealousy and cowardice, with lies
Mocking a father's misery; deeds of blood,
Pollutions, sicknesses, and sudden deaths.
These many things against me many times
The ploughers have ploughed deep upon my
back.

And made deep furrows; blessed be His name Who hath delivered Jacob out of all, And left within his spirit of good.

Come near to me, my sons: your father goes,
The hour of his departure draweth nigh.
Ah me! this eager rivalry of life,
This cruel conflict for pre-eminence,
This keen supplanting of the dearest kin,
Quick seizure and fast unrelaxing hold
Of vantage-place; the stony hard resolve,
The chase, the competition, and the craft
Which seems to be the poison of our life,
And yet is the condition of our life!
To have done things on which the eye with
shame

Looks back, the closed hand clutching still the prize!

Alas! what of all these things shall I say! Take me away unto Thy sleep, O God! I thank Thee it is over, yet I think It was a work appointed me of thee. How is it? I have striven all my days To do my duty to my house and hearth, And to the purpose of my father's race, Yet is my heart therewith not satisfied.

Arthur H. Clough.

### 3539. JACOB AT BETHEL.

Genesis xxviii: 12-15.

There closed in sleep his wearied eye
The chief of tribes foreshown;
His canopy the cloudless sky,
His pillow was the stone.

A stranger's land his rest was found, The wilderness his bed; The silent stars of night around Kept watch above his head.

And glorious forms, descending, stood Around their mortal guest; That spot: it was no solitude, The wanderer's place of rest.

The stars that shone, they passed away, Or vanished from the sight, As brighter visitants than they Came in their path of light.

See, their celestial feet have trod
That wondrous path to earth;
And hark! He speaks, thy father's God,
The blessing of thy birth.

A blessing on thy race. The sands
Their type, that countless be;
A blessing on the earth's fair lands
That yet shall look to thee.

His presence till declining age
Draw nigh, and life's last bound:
Homeless no more! Thy heritage
Is this wide land around. H. W. J.

### 3540. JACOB, Death of.

I read how Israel, after life's long Lent, Entered the quiet Easter-eve of faith; We do thee grievous wrong, O eloquent, And just and mighty death!

Life is a cave, where shadows gleam and glide
Between our dim eyes and a distant light;
Faint breaks the booming of the outer tide,
Faint falls its line of white.

When in the cave our spirits darkling stand, When the light strangely flickers on the floor, Comes death, and gently leads us by the hand Unto the cavern-door. THE DREAM.
Genesis xxviii: 12.

I saw the Syrian sunset's meteor crown Hang over Bethel for a little space; I saw a gentle wanderer lie down With tears upon his face.

Sheer up the fathomless, transparent blue, Rose jasper battlement and crystal wall; Rung all the night air pierced through and With harps angelical. [through

And a great ladder was set up the while From earth to heaven, with angels on each round;

Barks that bore precious freight to earth's Or sailed back homeward-bound. [far isle,

Ah, many a time we've looked on starlit nights

Up to the skies as Jacob looked of old; Looked longing up to those eternal lights To spell their lines of gold.

But nevermore, as to that Hebrew boy, Each in his way the angels walk abroad; And nevermore we hear, with awful joy, The audible voice of God.

Yet to pure eyes that ladder still is set, And angel visitants still come and go; Many bright messengers are moving yet In this dark world below.

Thoughts that are red-crossed Faith's outspreading wings,

Prayers of the church, aye keeping time and tryst;

Heart-wishes, making bee-like murmurings; Their flower, the Eucharist;

Spirits elect, by suffering rendered meet For those high mansions; from the nursery door.

Bright babes, that climb up with their clay-Unto the golden floor: [cold feet,

These are the messengers forever wending From earth to heaven, that faith alone may scan:

These are the angels of our God, ascending Upon the Son of man!

THE DEATH-BED OF JACOB. Genesis xlviii: 29.

I saw a tent beside the lotus-river, I saw an old man bowed upon the bed; Methought the river sang, "I roll forever, But soon he will be dead!

"Long since his grandsire walked beside my stream;

His wife a lily, lit my lilied meadows; Long since they glided, like a magic dream Into the old-world shadows.

"Up where the grandsire rests, the mummy goes,
Up to the shrivelled lily's mask of clay;
But on my music grandly flows,
And it shall flow for aye."

Whereto another voice kept chanting on:
"The shadows come, the shadows go, old
river:

But when thy music shall be mute and gone, He shall sing psalms forever."

And then, methought, beside that pastoral tent,

The ladder rose from the green land below; Fair, spiritual creatures made descent, And beckoned him to go.

But up the stream of time he seemed to float, And twice seven years was toiling for his wife;

And all his thoughts hung heaving, like a On the long swell of life! [boat,

How statue-like that shape in shadows deep, Like one of marble, in the minster's rest; With a pale babe, not dead, but gone to Forever, on her breast! [sleep

And the white mother's breast may seem to heave,

And the white child to feel about her face: 'Tis but our restless hearts that thus deceive The quiet of the place!

And Israel looked upon his Rachel wanned Like a white flower beneath long summerrain;

So she with sweat of childbirth her thin Laid on the counterpane. [hand

Near Ephrath there's a pillared tomb apart; It casts a shadow o'er her where she lies, As she a shadow o'er her husband's heart Of household memories.

### THE BLESSINGS.

Genesis xlviii: 10; xlix: 1.

Then by the death-bed two fair boys bent down,

So bent two wild-flowers where the dark firs rise,

Fell first upon the younger's golden crown, Faith's blessing, sunlight-wise.

Gather yourselves together, hear ye well, Your fair adventure from the lips of death; Gather yourselves together, sons of Israel; Hear what in song he saith!

That as the old men of the after-time May find the winged words by fancy sought, Tracing the golden feather of their rhyme Through the thick leaves of thought. Hushed is the song; the tribesmen all are According to his blessing, every one; [blest, But still the old man's spirit may not rest, Until he charge each son.

Not where the Pharaohs lie, with incense breathed

Round awful galleries, grim with shapes of wrath,

Hawk-headed, vulture-pinioned, serpent-Hued like an Indian moth. [wreathed,

But lay him where, from forest or green slope, To Mamre's cave the low wind beateth balm, Chanteth a litany of immortal hope, Singeth a funeral psalm.

Then slowly upward did the cold death creep

From foot to face, with its strange lines of white.

Like foam-streaks on a river, dark and deep, Lashed by the winds all night.

And then the feet were gathered in the bed, The silver stairs were all astir with wings— Whatever lauds are sweetly sung, or said, Or struck on plausive strings.

Whatever harmony conch or trumpet rolls, From angels swelled, addressed to entertain, With gratulations high, those purged souls For which the Lamb was slain.

### HIS DYING PROPHECY.

We die, but no unearthly breezes bless, Blown from futurity, the passing soul; Through tangled mazes of our consciousness No prophet sunlights roll.

Yet as what time the softly floating mist Hangs o'er the hushed sea and the leafy land, Nature, a passionless pale evangelist, Takes pen and scroll in hand,

And, looking upward, writes beneath the sea A colorless story, beautiful but dim—So Jacob saw the Lord in mystery, And darkly sang of Him.

But unto us He comes in fuller light, His pale and dying lips with woe foredone; No need to seek through many a day and By starlight for the sun! [night]

So come, O Shiloh! with the thorn-crowned head—

Come with the fountain flowing forth abroad; Bring faith the sacred Eucharistic bread, Give her the wine of God.

Come, with the opened arms for sin to see, The sacramental side for sinners riven! Oh, in the hour of death we climb by Thee Up to the gate of heaven! Like a tall ship that beareth slow and proud A fallen chief—for pall and plume in motion, The death-dark topmast and the death-white Drift o'er the silver ocean. [shroud]

Silent the helmsman stands beside the wheel; Silent the mariners in their watches wait; And a great music rolls before the keel, As through an abbey gate.

Like that tall ship, a grand procession comes Up from old Father Nile to Hebron's hill; But no dead march is beat upon the drums, And every trump is still.

Heartsore and footsore with the march of life-

Soldier of God, whose fields were foughten well—

Resteth him from the cumbrance and the World-wearied Israel. [strife,

Twelve harps of life are round that stringless lyre,

Twelve living flowers are round that withered one;

Twelve clouds with his red sunset all on fire Are round that sunken sun.

Those twelve brave hearts are tolling evermore.

For every heart beats like a muffled bell, And still they ring "Thy march of life is O weary soul, rest well!" [o'er:

Still it sails onward, where the Red Sea fills With snowy drift of shells his coral bowers. Up through the wondrous land of rose-red To that of rose-red flowers: [hills,

The land where aye, through many a purple gap,

The wanderer sees a mountain-wall upspring;

And ever in his ear the wild waves flap Like a great eagle's wing.

Meet battlement for the race that dwells alone!

Music to match, monotonous and grave,
The tongue whose dark old words are all its
Pure as the mid-sea wave. [own,

Ever I walk with that funereal train; The stars shine over it for tapers tall, And Jordan's music is the requiem strain, Drawn out from fall to fall.

Come thou, O south-wind! with thy fragrance faint,

Bring from those grand old forests, on thy breath,

Balm for the mummy, lying like a saint, Upon his car of death.

#### THE TOMB.

Bear him, ye bearers! lay him down at last In still Machpelah down by Leah's side; On that pale bridegroom shimmering light Laid by that awful bride. [is cast

Rests he not well, whose pilgrim staff and shoon

Lie in his tent, for through the golden street They walk, and stumble not, on roads star-With their unsandalled feet? [strewn,

Rests he not well, who keepeth watch and ward,

In sweet possession of the land loved most, Till, marshalled by the angel of the Lord, Shall come the heaven-sent host?

Who has not felt, within some churchyard spot,

When evening's pencil shades the pale-gold sky.

"Here, at the closing of my life's calm lot, Here would I love to lie;

"Here, where the poet-thrush so often pours His requiem hidden in green aisles of lime, And bloody-red along the sycamores Creepeth the summer-time;

"Where through the ruined church's broken walls

Glimmers all night the vast and solemn sea, As through our broken hopes the brightness Of our eternity?" [falls

But, when we die, we rest, far, far away; Not over us the lime-trees lift their bowers, And the young sycamores their shadows O'er graves that are not ours. [sway]

Yet he is happy, wheresoe'er he lie, Round whom the purple calms of Eden spread;

Who sees his Saviour with the heart's pure He is the happy dead! [eye,

By the rough brook of life no more he wrestles,

Huddling its hoarse waves till weary night depart;

No more the face of a Rachel nestles Upon his broken heart.

He is encircled by the quiet home From whose safe fold no little lamb is lost; The Jegar-sahadutha of the tomb No Laban ever crossed!

I saw again, Behold! heaven's open door, Behold! a throne; the scraphim stood o'er it; And white-robed elders fell upon the floor, And flung their crowns before it.

I saw a wondrous book; an angel strong To heaven and earth proclaimed his loud appeals;

But a hush passed across the scraph's song, For none might loose the seals.

Then, fast as rain to death-cry of the year, Tears of St. John to that sad cry were given; It was a wondrous thing to see a tear Fall on the floor of heaven!

And a sweet voice said, "Weep not; wherefore fails,

Eagle of God, thy heart the high and leal? The Lion out of Judah's tribe prevails To loose the sevenfold seal!"

'Twas Israel's voice; and straightway, up above

Stood in the midst a wondrous Lamb, snow white;

Heart-wounded with the deep, sweet wounds Eternal, infinite. [of love,

Then rose the song no ear had heard before; Then from the white-robed throng high anthem woke;

And fast as spring-tide on the sealess shore, The hallelujahs broke.

Who dreams of God when passionate youth is high,

When first life's weary waste his feet have trod?

Who seeth angels' footfalls in the sky, Working the works of God?

His sun shall fade as gently as it rose; Through the dark woof of death's approaching night,

His faith shall shoot, at night's prophetic Some threads of golden light. [close,

For him the silver ladder shall be set;
His Saviour shall receive his latest breath;
He walketh to a fadeless coronet,
Up through the gate of death!

William Alexander.

### 3541. JACOB'S BED.

The bed was carth, the raised pillow, stones, Whereon poor Jacob rests his head, his bones; Heaven was his canopy; the shades of night Were his drawn curtains to exclude the light.

Poor state for Israel's heir! It seems to me His cattle found as soft a bed as he: Yet God appeared there, his joy, his crown; God is not always seen in beds of down.

Oh, if that God shall please to make my bed, I care not where I rest my bones, my head! With Him my wants can never prove extreme; With Jacob's pillow give me Jacob's dream.

Francis Quarles.

### 3542. JACOB'S BLESSING.

Genesis xxvii : 15-27.

Father, to that first-born of Thine Thou hast the blessing given; The power and dignity divine, The inheritance of heaven. Oh! how shall I, the younger son,
The elder's right obtain?
I'll put my brother's raiment on,
And thus the blessing gain.

Father, I joyfully believe
Thou art well pleased with me;
Thou dost at my approach perceive
An heavenly fragrancy;
Thou dost Thy gracious will declare,
Thou dost delight to bless,
And why?—my Brother's garb I wear,
My Saviour's righteousness.

J. and C. Wesley.

### 3543. JACOB'S DREAM.

Genesis xxviii: 10-22.

The sun was sinking on the mountain-zone That guards thy vales of beauty, Palestine! And lovely from the desert rose the moon, Yet lingering on the horizon's purple line, Like a pure spirit o'er its earthly shrine. Up Padan-aram's height abrupt and bare A pilgrim toiled, and oft on day's decline Looked pale, then paused for eve's delicious air:

The summit gained, he knelt, and breathed his evening prayer.

He spread his cloak and slumbered; darkness fell

Upon the twilight hills; a sudden sound Of silver trumpets o'er him seemed to swell; Clouds heavy with the tempest gathered round,

Yet was the whirlwind in its caverns bound; Still deeper rolled the darkness from on high, Gigantic volume upon volume wound; Above, a pillar shooting to the sky; Below, a mighty sea, that spread incessantly.

Voices are heard—a choir of golden strings, Low winds, whose breath is loaded with the rose; [wings;

Then chariot wheels—the nearer rush of Pale lightning round the dark pavilion glows, It thunders—the resplendent gates unclose; Far as the eye can glance, on height o'er height,

Rise fiery-waving wings, and star-crowned brows,

Millions on millions, brighter and more bright, [light. Till all is lost in one supreme, unmingled

But two beside the sleeping pilgrim stand, Like cherub-kings, with lifted, mighty plume, Fixed, sun-bright eyes, and looks of high command:

They tell the patriarch of his glorious doom; Father of countless myriads that shall come, Sweeping the land like billows of the sea, Bright as the stars of heaven from twilight's gloom,

Till He is given whom angels long to see,
And Israel's splendid line is crowned with
Deity. George Croly.

### 3544. JACOB'S LADDER.

Genesis xxviii: 12.

If the Lord our leader be,
We may follow without fear;
East or west, by land or sea,
Home with Him is ev'rywhere;
When from Esau Jacob fled,
Though his pillow was of stone,
And the ground his humble bed,

Yet he was not left alone.

Kings are often waiting kept,
Racked with cares on beds of state,
Never king like Jacob slept,
For he lay at heaven's gate;
Lo! he saw a ladder reared,
Reaching to the heav'nly throne;
At the top the Lord appeared,
Spake, and claimed him for His own.

"Fear not, Jacob, thou art Mine,
And My presence with thee goes;
On thy heart My love shall shine,
And My arm subdue thy foes:
From My promise comfort take,
For My help in trouble call;
Never will I thee forsake,
Till I have accomplished all."

Well does Jacob's ladder suit,
To the gospel-throne of grace;
We are at the ladder's foot,
Ev'ry hour, in ev'ry place.
By assuming flesh and blood,
Jesus heav'n and earth unites;
We by faith ascend to God,
God to dwell with us delights.

They who know the Saviour's name
Are for all events prepared;
What can changes do to them,
Who have such a guide and guard?
Should they traverse earth around,
To the ladder still they come;
Ev'ry spot is holy ground,
God is there—and He's their home.

John Newton.

### 3545. JACOB'S LADDER.

What doth the ladder mean,
Sent down from the Most High?
Fastened to earth its foot is seen,
Its summit to the sky.
Lo! up and down the scale
The angels swiftly move,
And God, the great Invisible,
Himself appears above!

Jesus that ladder is,
Th' incarnate Deity,
Partaker of celestial bliss
And human misery;
Sent from His high abode,
To sleeping mortals given,
He stands and man unites to God,
And earth connects with heaven.

Let Jacob's favored race The wondrous scale approve, Through which alone we have access To that bright throne above. The foot on earth is fixed, He in our nature dwells, Sinners and God He stands betwixt, And God to man reveals.

The top our faith adores, The top transcends our sight, Above all earthly things it soars And all created height! His glorious majesty Our heavenly Lord maintains, As God He dwells above the sky, As God forever reigns.

Pursue the mystery! The duteous angel-train Ascending and descending see Upon the Son of Man! The ministerial host Their heavenly Lord attend; And us who in His mercy trusts He bids His guards defend.

Through Christ our living way, Sent from above they come, Our spirits safely to convey To our eternal home. They watch each glorious heir, And when from flesh released, Up to our Father's throne they bear, And lodge us in His breast.

Redeemer of mankind, Who on Thy name rely, A constant intercourse we find Opened 'twixt earth and sky: Mercy and grace and peace Descend through Thee alone; And Thou dest all our services Present before the throne.

On us Thy Father's love Is for Thy sake bestowed; Thou art our Advocate above, Thou art our way to God: Our way to God we trace, And through Thy name forgiven; From step to step, from grace to grace, On Thee we climb to heaven. J. and C. Wesley.

### 3546. JACOB'S LADDER,

When Jacob slept in Bethel, and there dreamed

Of angels ever climbing and descending A ladder, whose height of splendor seemed With glory of the Ineffable Presence blend-

The place grew sacred to his reverent  ${
m thought};$ 

He said, "Lo! God is here: I knew it not." | Sheltered its waters with a temple's shade.

The patriarch's vision—not for him alone Lighted that golden mystery his slumber; Beneath it slept a world of souls unknown. When God sets up a sign, no man may number

Its meanings infinite. Who runneth reads, And finds the interpretation that he needs.

Wherever upward, even the lowest round, Man by a hand's help lifts his feeble brother, There is the house of God and holy ground. The gate of heaven is love; there is none other.

When generous act blooms from unselfish thought,

The Lord is with us, though we know it not.

This ladder is let down in every place Where unto nobler virtues men aspire. Our human lineaments gain angel grace, Leaving behind low aim and base desire. Deserts of earth are changed to Bethel thus: The vision is for every one of us.

### 3547. JACOB'S LADDER: Ours.

I read upon that book, Which down the golden gulf doth let us look On the sweet days of pastoral majesty;

I read upon that book How, when the shepherd prince did flee

(Red Esau's twin), he desolate took The stone for a pillow; then he fell on sleep. And lo! there was a ladder. Lo! there hung A ladder from the star-place, and it clung To the earth: it tied her so to heaven; and oh! There fluttered wings;

There were ascending and descending things That stepped to him where he lay low:

Then up the ladder would adrifting go (This feathered broad of heaven), and show Small as white flakes in winter that are blown Together, underneath the great white throne.

When I had shut the book, I said: "Now, as for me, my dreams upon my bed Are not like Jacob's dream; Yet I have got it in my life; yes, I,

And many more: it doth not us beseem, Therefore to sigh,

Is there not hung a ladder in our sky? Yea; and, moreover, all the way up on high Is thickly peopled with the prayers of men.

We have no dream! What then? Like winged wayfarers the height they scale (By Him that offers them they shall prevail), The prayers of men. Jean Ingelow.

## 3548. JACOB'S WELL, Christ at.

John iv: 6-30.

Here, after Jacob parted from his brother, His daughters lingered round this well, new made;

Here, seventeen centuries after, came another, And talked with Jesus, wondering and afraid. Here, other centuries past, the emperor's mother

Here, 'mid the fallen fragments, as of old, The girl her pitcher dips within its waters cold.

And Jacob's race grew strong for many an hour,

Then torn beneath the Roman eagle lay;
The Roman's vast and earth-controlling
power

Has crumbled like these shafts and stones away:

But still the waters, fed by dew and shower, Come up as ever to the light of day; And still the maid bends downward with her

Well pleased to see its glass her lovely face return.

And those few words of truth, first uttered here,

Have sunk into the human soul and heart; A spiritual faith dawns bright and clear, Dark creeds and ancient mysteries depart; The hour for God's true worshippers draws near;

Then mourn not o'er the wrecks of earthly art; Kingdoms may fall, and human works decay; Nature moves on unchanged. Truths never pass away.

James F. Clarke.

## 3549. JACOB'S WELL, Christ at.

I hear the tinkling camel's bell
Beneath the shade of Ebal's mount
And man and beast, at Jacob's well,
Bow down to taste the sacred fount.

Samaria's daughter too doth share
The draught that early thirst can quell;
But who is this that meets her there?
What voice is this at Jacob's well?

"Ho! ask of Me, and I will give, From My own life, thy life's supply; I am the fount! drink, drink and live: No more to thirst, no more to die!"

Strange mystic words, but words of heaven;
And they who drink to day, as then,
To them shall inward life be given;
Their souls shall never thirst again!
Thomas C. Upham.

### 3550. JACOB'S WELL, Christ at.

He journeyed on to Galilee,
Unheralded by fame,
And wearily to Jacob's well
The heavenly Teacher came.
Upon that fountain's granite lip
He leaned, and gazed below,
Where the cool waters gushed and foamed,
And leaped in frolic flow.

Who would have thought that weary man, Reclined in mean attire Here in Samaria, was the theme Of all the angel choir? That for this wanderer, faint with thirst, Were heaven and hell at strife, That he possessed the crystal key Which opes the Well of Life?

Oh! when I meet, henceforth, the sad
And humble child of care,
Let me not scorn his presence, lest
I weave myself a snare;
For in that poor and broken wretch,
By whom the dunghill's trod,
Unerring Scrutiny may spy
A sceptred son of God.

William B. Tappan.

## 3551. JACOB'S WELL, The Rest by John iv: 6.

Sweeter, O Lord! than rest to Thee,
While seated by the well,
Was Thine own task of love, to all
Of grace and peace to tell.
One thoughtless heart that never knew
The pulse of life before,
There learned to love—was taught to sigh
For earthly joys no more.

Friend of the lost, O Lord! in Thee Samaria's daughter there
Found One whom love had drawn to earth,
Her weight of guilt to bear.
Fair witness of Thy saving grace,
In her, O Lord! we see
The wandering soul by love subdued,
The sinner drawn to Thee.

Through all that sweet and blessed scene,
Dear Saviour, by the well,
More than enough the trembler finds
His guilty fears to quell.
There, in the full repose of faith,
The soul delights to see,
Not only one who deeply loves,
But Love itself in Thee.

Denny.

### 3552. JACOB'S WELL, The Woman at.

Footsore and weary, and with thirst unslaked, His hunger unappeased, our Saviour sits On Jacob's well, whose deep dark waters seemed

To mock His fevered lips and burning brow.
No discontented murmurs taint the air;
But, calm, serene, and with a smile upon
His face, He waits His followers' return.
Soon comes a woman of Samaria
Water to draw, and, with inquiring look,
Beholds and hears one of that stiff-necked
race

Who hate her nation, and esteem it cursed, Ask, in persuasive tones, if He may drink? As she complies, how little does she dream She stands before the Saviour of mankind! Soon in astonishment she hears Him speak Of "living water" which if one partakes He ne'er shall thirst again. "Give me to drink."

Prays she, "that I may never be athirst."

And, while she speaks, to her unconscious soul [faith; There steals the answer for her prayer of And almost unawares she's passed from death Of sin and shame to life and peace in God. O woman! blest beyond comparison, [joys Who would not have foregone one half the Of this tempestuous life thus to have sat And drunk in words so precious, so divine? Methinks I see thee, with half-flaring voice And action, tell, twice o'er, the marvellous

Of Him who spoke in words so wondrous sweet

They melted quite thy heart enchained in sin.

And, as they all about thee hang to hear,
The dawning of a higher life is seen
To break from eager eyes, and earnest looks,
And hearts that throb with new-found love
and life.

Alexander Macauly.

### 3553. JACOB'S WRESTLING.

Genesis xxxii: 26.
The struggle has been long,
And strength is failing;
I know that Thou art strong,
And all-prevailing;
But terrors thicker grow,
And fears oppress me:
I will not let Thee go,
Except Thou bless me.

I know the night is past,
And day is breaking;
But I upon this cast
My all am staking;
I cannot bear the blow
If Thou repress me:
I will not let Thee go,
Except Thou bless me.

The morning light will bring
Impending danger;
To Thee alone I cling,
A lonely stranger;
Protect me from my foe,
And now redress me:
I will not let Thee go,
Except Thou bless me.

On Thee, Thou great Unknown,
I am dependent,
For I am here alone,
Without defendant;
Thine arms around me throw,
While perils press me:
I will not let Thee go,
Except Thou bless me.

I would not, though I fail,
Be Thee impugning,
But let me now prevail
In importuning.
Since all to Thee I owe,
Bid hope possess me:
I will not let Thee go,
Except Thou bless me.

Thy seal Thou hast impressed,
And I am halting:
But though Thou hast distressed,
Thou art exalting.
Thou dost a name bestow,
As prince address me:
I will not let Thee go,
Except Thou bless me.

Thou Messenger divine,
From heaven descended,
Oh make me henceforth Thine,
Till life is ended.
Thou canst prevail, but oh!
Do not suppress me:
I will not let Thee go,
Except Thou bless me.
Oliver Crane.

### 3554. JAEL.

Judges iv: 18-22.

A lonely woman's feeble hand,
A mail-clad warrior in his might,
At her tent door behold her stand
To greet the captain of the fight.

Stern greeting hers! for from on high Unbidden comes the Lord's behest, And fires with wrath her gentle eye, And arms with fraud her guileless breast.

Lord, whence is this? What spell is cast? Whence this upheaving flood within, This lightning-blaze, this whirlwind-blast, Too calm for rage, too pure for sin?

It comes, it comes: she may not pause;
Herself the hammer of Heaven's will,
She executes the unwritten laws,
Nor wists the word that bids her kill.

One blow, and where is he whose head Gave strength and guidance to an host? Low at a woman's feet, and dead, Man's foe and God's lies ever lost.

And who shall doubt that in God's Book
Hath scanned the Gospel through the veil,
And learned beyond the law to look,
Whose is the hammer and the nail?

The woman among women blest,
Where but at Bethlehem is she?
The victor vanquished in his rest,
Where but on crimson Calvary?

'Twas she who, when the strife ran high, Gave flesh and birth to God's own Son, Gave to the life the power to die, And raise by death a world undone.

O Son of Mary! cheat our foe;
Down with him even to the ground;
In the grave's slumber lay death low,
And in the weak let strength abound.
R. Tomlins.

### 3555. JAFFA-JOPPA.

Oldest of cities! linked with sacred truth And classic fable from thy earliest dawn! By name The Beautiful; still fair and stately As seen by mariner that steers his course From the far west, when summer's sun goes

Beneath you level stretch of ocean-blue,
And flings the ripples of its dying light
Full on thy face! Nor less I call thee fair,
When wandering through thy shady orangegroves

That scent the still noon-air; or 'neath thy palms

That wave in beauty to the clear springmoon, [sands. And shake their feathers o'er thy sea-swept

Oldest of cities! Sidon of the north.
And Kirjath-Arba of the rocky south,
And Egypt's Zoan, cannot equal thee!
Andromeda and Perseus, if the lay
Of classic fable speak the truth, were here.
Monarchs of Palestine and kings of Tyre,
And the brave Maccabee, have all been here;
And Cestius, with his Roman plunderers;
And Saladin and Baldwin, and the host
Of fierce crusaders from the British North,
Once shook their swords above thee, and thy

Flowed down like water to thine ancient sea.

First city where the European wave Of superstitious battle broke in fury Over these surf-washed rocks that guard thy haven.

Last city whence this dark crusading tide Ebbed back in broken sullenness and gloom, Leaving thy bay as placid as before. City of terror, when the rod of God Pursued the flying prophet, and with storm Brought back the unwilling messenger of ill. City of gladness, when apostles' hands Wrought miracles of love, and dried up tears, And, with a word, unlocked the gate of death.

### 3556. JAILER, Conversion of the. Acts xvi: 29-31.

A believer free from care
May in chains or dungeons sing,
If the Lord be with him there,
And be happie: than a king:
Paul and Silas thus confined,
Though their backs were torn by whips,
Yet, possessing peace of mind,
Sung His praise with joyful lips.

Suddenly the prison shook, Open flew the iron doors; And the jailer, terror-struck, Now his captives' help implores. Trembling at their feet he fell: "Tell me, sirs, what must I do, To be saved from guilt and hell? None can tell me this but you." "Look to Jesus," they replied;
"If on Him thou canst believe,
By the death which He hath died
Thou salvation shalt receive."
While the living word he heard
Faith sprang up within his heart,
And, released from all he feared,
In their joy his soul had part.

Sinners, Christ is still the same;
Oh that you could likewise fear!
Then the mention of His name
Would be music to your car.
Jesus rescues Satan's slaves;
His dear wounds still plead, "Forgive!"
Jesus to the utmost saves;
Sinners, look to Him and live.

John Newton.

#### 3557. JAIRUS'S DAUGHTER.

Matthewix: 18-26.

Within the darkened chamber sat
A proud but stricken form,
Upon her vigil-wasted cheeks
The grief-wrung tears were warm;
And faster streamed they as she bent
Above the couch of pain,
Where lay a withering flower that woodd
Those fond eyes freshening rain.

The raven tress on that young brow
Was damp with dews of death;
And glassier grew her upraised eye
With every fluttering breath.
Coldly her slender fingers lay
Within the mourner's grasp;
Lightly they pressed that fostering hand,
And stiffened in its grasp.

Then low the mother bent her knee,
And cried in fervent prayer,
"Hear me, O God! mine own, my child,
O holy Father, spare!
My loved, my last, mine only one,
Tear her not yet away;
Leave this crushed heart its best, sole joy:
Be merciful, I pray!"

A radiance lit the maiden's face,
Though fixed in death her eye;
A smile had met the angel's kiss
That stole her parting sigh!
And round her cold lips still that smile
A holy brightness shed,
As though she joyed her sinless soul
To Him who gave had fled.

The mother clasped the senseless form,
And shrieked in wild despair;
And kissed the icy lips and cheek,
And touched the dewy hair.
"No warmth, no life, my child, my child!
Oh for one parting word,
One murmur of that lute-like voice,
Though but an instant heard!

"She is not dead: she could not die,
So young, so fair, so pure;
Spare me, in pity spare this blow!
All else I can endure.
Take hope, take peace, this blighted heart
Strike with Thy heaviest rod;
But leave me this, Thy sweetest boon,
Give back my child, O God!"

The suppliant ceased; her tears were stayed;
Hushed were those wailings loud;
A hallowed peace crept o'er her soul;
Her head to earth was bowed
Low as her knee; for as she knelt,
About her, lo! a flood
Of soft celestial lustre fell,
A form beside her stood.

And slowly then her awe-struck face
And frightened eyes she raised;
Her heart leaped high: those clouded orbs
Grew brighter as she gazed;
For oh! they rested on a shape
Majestic, yet so mild,
Imperial dignity seemed blent
With sweetness of a child.

It spake not, but that saintlike smile
Was full of mercy's light,
And power and pity from those eyes
Looked forth in gentle might.
Those angel looks, that lofty mien,
Have breathed without a word,
"Trust, and thy faith shall win thee all:
Behold, I am thy Lord!"

He turns, and on that beauteous clay
His godlike glances rest;
Commandingly the pallid brow
His potent fingers pressed:
The frozen current flows anew
Beneath that quickening hand;
The pale lips, softly panting, move;
She breathes at His command!

The spirit in its kindred realm
Has heard its Master's call;
And back returning at that voice,
Resumes its earthly thrall.
And now from 'neath those snowy lids
It shines with meeker light,
As though 'twere chastened, purified,
By even that transient flight.

Loud swells the mother's cry of joy:
To Him how passing sweet!
Her child she snatches to her breast,
And sinks at Jesus' feet.
"Glory to Thee, Almighty God!
Who spared my heart this blow;
And glory to Thine only Son;
My Saviour's hand I know!"

Anna C. M. Ritchie.

### 3558. JAIRUS'S DAUGHTER.

A father is praying The Saviour to hear, For his daughter is dying,
With no helper near.
Beseeching Him greatly,
He falls at His feet;
And his story of sorrow,
Oh! hear him repeat:

"My dear little daughter
I fear she will die!
O Thou merciful Saviour,
Attend to my cry!
If Thou wilt but touch her
She surely will live;
Then to Thee all the glory,
O Jesus! I'll give."

And Jesus went with him;
But soon it was said
To the heart-stricken father,
"Thy daughter is dead!
Why trouble the Master
Thy woes to relieve?"
But the kind Saviour whispered,
"Now only believe."

They came to the house,
And the mourners were there,
Who with weeping and wailing
Were rending the air;
But Jesus reproved them:
"Why thus do ye weep?
For the maid is not dead;
She is only asleep."

Oh see! with a touch
How the maiden awakes
When the mighty Physician
Her hand gently takes!
And see! from her features
Pale death quickly flies
At the voice of the Saviour,
"O damsel, arise!"

Mary S. B. Dana.

### 3559. JAIRUS'S DAUGHTER.

Luke viii: 41, 42, 49-56.

Freshly the cool breath of the coming eve Stole through the lattice, and the dying girl Felt it upon her forehead She had lain Since the hot noontide in a breathless trance, Her thin pale fingers clasped within the hand Of the heart-broken ruler, and her breast, Like the dead marble, white and motionless. The shadow of a leaf lay on her lips, And as it stirred with the awakening wind, The dark lids lifted from her languid eyes, And her slight fingers moved, and heavily She turned upon her pillow. He was there—The same loved, tireless watcher—and she looked

Into his face until her sight grew dim With the fast-falling tears; and, with a sigh Of tremulous weakness murmuring his name, She gently drew his hand upon her lips, And kissed it as she wept. The old man sunk Upon his knees, and in the drapery Of the rich curtains buried up his face; And when the twilight fell, the silken folds Stirred with his prayer, but the slight hand

he held

Had ceased its pressure, and he could not hear,

In the dead, utter silence, that a breath Came through her nostrils, and her temples gave

To his nice touch no pulse; and at her mouth He held the lightest curl that on her neck Lay with a mocking beauty, and his gaze Ached with its deathly stillness.

It was night;

And softly o'er the Sea of Galilee
Danced the breeze-ridden ripples to the
shore,

Tipped with the silver sparkles of the moon.

The breaking waves played low upon the beach

Their constant music, but the air beside
Was still as starlight, and the Saviour's voice,
In its rich cadences unearthly sweet, [air,
Seemed like some just-born harmony in the
Waked by the power of wisdom. On a rock,
With the broad moonlight falling on His brow,
He stood and taught the people. At His feet
Lay His small scrip, and pilgrim's scallopshell,

And staff; for they had waited by the sea
Till He came o'er from Gadarene, and prayed
For His wont teachings as He came to land.
His hair was parted meekly on His brow,
And the long curls from off His shoulders fell,
As He leaned forward earnestly, and still
The same calm cadence, passionless and deep,
And in His looks the same mild majesty,
And in His mien the sadness mixed with
power,

Filled them with love and worder. Suddenly, As on His words entrancedly they hung, The crowd divided, and among them stood Jairus the ruler. With his flowing robe Gathered in haste about his loins, he came And fixed his eyes on Jesus. Closer drew The twelve disciples to their Master's side; And silently the people shrunk away, And left the haughty ruler in the midst Alone. A moment longer on the face Of the meek Nazarene he kept his gaze, And, as the twelve looked on him, by the

Of the clear moon they saw a glistening tear Steal to his silver beard; and, drawing nigh Unto the Saviour's feet, he took the hem Of his coarse mantle, and with trembling hands

Pressed it upon his lips, and murmured low, "Master, my daughter!"

The same silvery light That shone upon the lone rock by the sea Slept on the ruler's lofty capitals, As at the door he stood, and welcomed in

Jesus and His disciples. All was still. The echoing vestibule gave back the slide Of their loose sandals, and the arrowy beam Of moonlight, slanting to the marble floor, Lay like a spell of silence in the rooms, As Jairus led them on. With hushing steps He trod the winding stair; but ere he touched The latchet, from within a whisper came, "Trouble the Master not, for she is dead!" And his faint hand fell nerveless at his side, And his steps faltered, and his broken voice Choked in its utterance; but a gentle hand Was laid upon his arm, and in his ear The Saviour's voice sank thrillingly and low, "She is not dead, but sleepeth."

They passed in.
The spice-lamps in the alabaster urns
Burned dimly, and the white and fragrant
smoke

Curled indolently on the chamber walls. The silken curtains slumbered in their folds, Not even a tassel stirring in the air; And as the Saviour stood beside the bed, And prayed inaudibly, the ruler heard The quickening division of his breath As he grew earnest inwardly. There came A gradual brightness o'er his calm, sad face; And, drawing nearer to the bed, he moved The silken curtains silently apart, And looked upon the maiden.

Like a form Of matchless sculpture in her sleep she lay, The linen vesture folded on her breast, And over it her white transparent hands The blood still rosy in their tapering nails. A line of pearl ran through her parted lips, And in her nostrils, spiritually thin, The breathing curve was mockingly like life; And round beneath the faintly tinted skin Ran the light branches of the azure veins; And on her check the jet lash overlay Matching the arches pencilled on her brow. Her hair had been unbound, and, falling loose Upon her pillow, hid her small round ears In curls of glossy blackness, and about Her polished neck, scarce touching it, they

Like airy shadows floating as they slept.
'Twas heavenly beautiful. The Saviour raised Her hand from off her bosom, and spread out The snowy fingers in His palm, and said, "Maiden, arise!" and suddenly a flush Shot o'er her forehead, and along her lips And through her check the rallied color ran; And the still outline of her graceful form Stirred in the linen vesture; and she clasped The Saviour's hand, and, fixing her dark eyes Full on His beaming countenance, arose!

Nathaniel Parker Willis.

### 3560. JAIRUS'S DAUGHTER.

Jesus, back from Gadara come, Sits, a guest, in Matthew's home; All the splendor of the East Crowns the glad disciples' feast. As the Saviour's band retire, Envious Pharisees inquire, "Why with comrades so unmeet Doth your Master mix and eat?"

Then Himself, the Master, near, Answered thus their hateful sneer: "Not the healthful, but the ill, Need the kind physician's skill.

"I came not to call the just, But to lift the vile from dust; Not self-righteous saints like you, But the humble, contrite few."

Lo! while yet the Saviour spoke, Through the gathering crowd there broke One whom all the listeners knew; Swift to Jesus' feet he flew!

"Lord!" he pleads in anguish wild,
"Save my loved, my only child!
At the point of death she lies!
Haste! Oh, haste! My daughter dies!

"Dead e'en now, but Thy command Stays e'en death! Thy sovereign hand Healing, balm, and joy can give; Come and touch, and she shall live!"

Jesus hears the father's woes, Rises instantly, and goes; All His band their Lord attend; All the throng of foe and friend.

But while hundreds round Him press, One draws near, in sore distress: Twelve long years a wasting flood Drains the fountains of her blood.

Still it flows, her little wealth Gone, with all her hope and health; Nothing left her but to die; Thus she sees the Lord go by.

Sees, and hope's forgotten flame Fires once more her faltering frame; "Oh, to call Him! Nay, I fear! Must I perish, life so near?

"Shall He pass, who life can give? Nay! If I but touch, I live!" Touching, lo! from crown to sole, Instant all was healed and whole!

Straight, "Who touched me?" Jesus cries; Peter answers with surprise, "Lord, Thou seest the multitude Deem not friendly jostlings rude."

But the woman, when she saw, Though she feared the censuring law, Hasted at His feet to fall, Tremblingly, and told Him all.

"Fear not, daughter," Jesus said;
"Go in peace; thy plague is fled;
Dread no more its dire control;
Go: thy faith hath made thee whole."

While He spake the message sped: "Lo! thy daughter now is dead; Trouble not the Master more;" Anguish smote the father sore.

"Fear not! Only dare believe!" Cries the Lord: "thy child shall live!" As the stricken home they near, Mournful sounds of woe they hear.

"Why this clamor? Wherefore weep? Dead she is not, but asleep: Cease your outery," Jesus said; But they mocked, for she was dead.

These put forth, a chosen band Now, alone, with Jesus stand; Father, mother, pale as stone; Peter, James, and faithful John.

Life scarce o'er, its recent ray Tinged e'en yet the beauteous clay; But the living soul had flown Far, to blissful worlds unknown.

Hark! the strong, serene command, "Maid, arise!" The void was spanned; From its flight the spirit turned; Life once more within her burned.

As from rest, she rose elate, Smiled, and spake, and walked, and ate; Dumb with awe the parents stand; But the rumor fills the land.

Thou, whose touch salvation brings, Sin's dark fountain in us springs; Let us, through Thy mortal dress, Touch Thy heavenly holiness.

Let us touch, believe, and feel
All Thy power to cleanse and heal;
Glory then to God we'll give,
And, though dead, our souls shall live.
George Lansing Taylor.

## 3561. JAIRUS'S DAUGHTER, The Raising of Mark v: 22-43.

The boat that bore the Master had
Crossed the silver sea,
And all along the mountain paths
Of rugged Galilee
Were sounds of voices eager-pitched,
Was throng of hurrying feet,
For then, as now, were weary hearts,
And Jesus words were sweet.

With passion-freighted carnestness,
Intense and clear as flame,
Through tumult cleaving swift its way,
One prayer of pleading came:
"My little daughter lieth sick,
She lieth near to death;
Oh, on her lay Thy gentle hands,
Restore her fainting breath!"

The stately ruler bowed his head
Before the Nazarene,
And meekly led the way for Him
The surging ranks between.
But ere they reached the stricken house
Was message brought of woe!
"Thy daughter even now is dead;
Vex not the Master so!"

Dark grew the father's face with grief,
With tears his eyes were dim;
Who did not know this darling child
Was all the world to him?
How could they call her dead?—the dear,
The beautiful, the bright;
For him the summer lost its bloom,
The noonday lost its light.

Then tenderly unto his thought,
As if to soothe its ache,
"Be not afraid; still keep thy faith,"
With power the Master spake;
Though long and keen the mourners' wail
Was borne upon the air,
The bitter cry of agony,
The protest of despair.

The Master hushed the clamor
By the peace upon His face,
As up the stair He softly passed,
And stood within the place
Where, wan and pale, the maiden lay,
A lily frozen there,
And round her whiteness, like a cloud,
The darkness of her hair.

So still, the little feet that late
Had danced to meet her sire!
So still, the slender hands that swept
But now the golden lyre!
In this deep slumber can she hear
The thrilling word, "Arise!"
Oh, will she at that kingly look
Unclose those scaled eyes?

She hears, she stirs, she lives once more.
What joys for some there be
When to their hour of gloom the Lord
Has crossed the silver sea!
And though to us He give not back
Our dead, yet, better far,
We know that where He dwells to-day,
In life our dear ones are.

### 3562. JAIRUS, The Daughter of. Luke viii: 49-56.

Jairus heard, and doubt and fear
Passed from his wondering breast away;
Nor trembled in his eye the tear,
Nor shook his frame with sudden start,
Nor aught more quickly throbbed his heart,
When now they meet the sad array
Which told at length that all was o'er,
And he a parent now no more!
Unmoved, the pageantry of death
He viewed, and heard the minstrel train

Their melody of sadness breathe: The father could not doubt again, Not when, with tears of fond regret, Encountering friends and kinsmen said, "Thy daughter even now is dead; Why troublest thou the Master yet?" Oh, no! he could not thus forget All he had seen, and felt, and heard; Yet Jesus spake one soothing word To calm his fears, and fix his faith, Then led him to the scene of death. A mingled crowd had gathered near, By friendship or by pity led. To mourn a maid so justly dear, And with the father's blend their tear. "Give place!" th' advancing prophet said; "The maiden sleeps, she is not dead!" But they had gazed upon that form, Which, calm and lovely as it lay, Was but a mass of lifeless clay, A banquet for the withering worm! And they had seen her full dark eve. Sealed in that stillness of repose, Which follows instant on the close Of suffering, frail mortality; Yet seems so like a living sleep, The mourner half forgets to weep; And they had heard the mother's cry Of loud and hopeless agony; And seen the attendant maidens tear Their robes, and rend their flowing hair; And thence they knew that life was fled, That all of human aid was vain, And spoke derision and disdain In whispered accents, as they said, "What! will this dreamer raise the dead?" 'Twas but an instant! At His word, Forth passed the unbelieving band, For none withstood His high command. Though none yet knew their Lord. When all was still, and scarce a breath Was heard within the house of death, The childless parents first He led Into the chamber of the dead, Then of His train the chosen three: Softly they stepped, and silently They knelt around the bed On which the just departed lay; Yet the sad mother turned away From that pale corpse, so coldly fair; Faith yet was struggling with Despair; And still on Jesus fixed her eye, Lest Doubt should win the mastery. The father's giance was rooted there. Yes, on that form he seemed to look, As if the spirit had not fled, As if the grave would yield its prize, And moved not till the Saviour spoke His mandate to the unconscious dead: "Maiden, I say to thee, arise!" O father! dost thou view on earth The marvel of a heavenly birth? O mother! dost thou clasp again

Thy child without a mother's pain? Do ye, O faithful, favored three!

Again behold the victory

O'er death, or is it on the dead Your steadfast glance is riveted? No! 'tis not on the dead they gaze: The wondering father looks not now On the pale cheek, the still cold brow. The mother, rapt in mute amaze, No longer turns on that closed eye The glance that vainly asks reply! For lo! her fringed lids unclose, Her eyes with living lustre beam, As if she woke from calm repose, Or from a bright and blessed dream! And look! again the faded rose Glows round her lips; they seem to move! Is it a warm and breathing smile? Or doth the witchery of love With false, illusive spell beguile? Oh, no! she rises, she revives! 'Tis not a dream! she lives! she lives! The life, the glad reality, Beams on her check, burns in her eye! Fresh graces to the maid are given, As she had dwelt awhile in heaven; And then returned to lower earth, To show what forms of angel-birth Are tenants of the sky!

They spoke not, moved not, all they could, It was to glance from her to Him! And if the dazzled eye was dim, And scarce could look the gratitude Which, e'en to bursting, filled each breast, To Him it was not unexpressed; Their hearts before Him open lay! Emotions, that for utterance strove, Joy, wonder, adoration, love, Needed to Him no vain display Of words: nor paused He but to say, "Receive your daughter from the tomb, Undoubting; for with mortal food Soon shall ye hail her strength renewed, And health restored in all its bloom. Henceforth in solemn silence seal The pangs ye felt, the joys ye feel; For life restored, for guilt forgiven, Your praises shall be heard in heaven!" Thomas Dale.

## 3563. JAMES.

Acts xii : 2.

He hath at last his heart's desire,
Who did above the rest aspire
To sit with Jesus on His throne:
First of the twelve he drinks the cup,
He fills his Lord's afflictions up,
Baptized with God's expiring Son:
Ambitious of the foremost place,
He all outruns and wins the race;
With strength from Jesus's cross sup

With strength from Jesus's cross supplied, He dies; and sits triumphant down, Distinguished by a brighter crown, And nearest to his Saviour's side.

J. and C. Wesley.

3564. JAMES, The Apostle,

Matthew xx: 23.

Sit down and take thy fill of joy

At God's right hand, a bidden guest,

Drink of the cup that cannot cloy,
Eat of the bread that cannot waste.
O great apostle! rightly now
Thou readest all thy Saviour meant,
What time His grave yet gentle brow
In sweet reproof on thee was bent.

"Seek ye to sit enthroned by Me?
Alas! ye know not what ye ask!
The first in shame and agony,
The lowest in the meanest task.
This can ye be? and can ye drink
The cup that I in tears must steep,
Nor from the whelming waters shrink
That o'er Me roll so dark and deep?"

"We can. Thine are we, dearest Lord,
In glory and in agony,
To do and suffer all Thy word.
Only be Thou forever nigh."
"Then be it so; My cup receive,
And of My woes baptismal taste;
But for the crown that angels weave
For those next Me in glory placed,

"I give it not by partial love;
But in My Father's book are writ
What names on earth shall lowliest prove,
That they in heaven may highest sit."
Take up the lesson, O my heart!
Thou Lord of meekness, write it there;
Thine own meek self to me impart
Thy lofty hope, Thy lowly prayer.

If ever on the mount with Thee
I seem to soar in vision bright,
With thoughts of coming agony,
Stay Thou the too presumptuous flight;
Gently along the vale of tears
Lead me from Tabor's sunbright steep;
Let me not grudge a few short years [weep:
With Thee toward heaven to walk and

Too happy, on my silent path,
If now and then allowed with Thee
Watching some placid holy death,
Thy secret work of love to see;
But oh! most happy should Thy call,
Thy welcome call at last be given;
"Come where thou long hast stored thy all,
Come see thy place prepared in heaven."

John Keble.

3565. JAMES THE GREAT.

One of that chosen three, who found such grace
To be admitted to the secret place
Of His life-giving presence, from the sight
Of the rude world there lost in radiant light.
Nor know we aught of thee, the great and good,
The son of thunder, and baptized in blood,
Nor thought, nor word, nor deed. 'Tis ever so:
In shadow of His hand He hides below

In shadow of His hand He hides below Those who His presence seek; Himself unseen,

253JEHU.

He gathers them in silence, to abide Beneath His shrouding wings and sheltering side.

Though visibly beheld 'mid suffering men, His name is "secret;" nor can mortals ken His Sion's haunts, the mount invisible Where He 'mid saints and angels deigns to dwell.

Whether allowed to Tabor's secret height, Or sorrows of Gethsemane, or sight And solemn chambers of relenting death, Where Heaven's full power is seen o'er parting breath;

The world but sees them share His humbling

Unto the door; then leaves them with their Isaac Williams.

#### 3566. JAMES THE LESS.

Mark ix: 29.

Where death's deep shade the ruined Salem shrouds,

A covenanted bow amid the clouds Opens a brighter city to disclose, Wherein the Son of man, in dread repose, Is walking 'mid the candlesticks of gold, And the seven stars in His right hand doth

First in the kingdom of the Crucified, Unto the Son of God in flesh allied, And more allied in suffering, James, the

Bears the new keys of apostolic trust.

And well we deem that 'twas thine only

To bear the cross on which thy Master died, In daily dying; by self-chast'ning care, Vigil, and fast, to unloose the wings of

From bodily weight, and win faith's hallowed

Which breaks from captive souls the chains of hell.

So putt'st thou on Christ's loyal poverty, Looking through earth as with an angel's

With all its wealth, like the fair flow'ring

Whereon Christ's words of woe already pass Like some hot burning wind; while patience

Drinks heaven's pure light and vigor undefiled. Isaac Williams.

#### 3567. JEHOSHAPHAT, The Valley of.

Come, son of Israel, scorned in every land, Outcast and wandering—come with mournful step

Down to the dark vale of Jehoshaphat, And weigh the remnant of thy hoarded gold To buy thyself a grave among the bones Of patriarchs and of prophets and of kings. It is a glorious place to take thy rest, Poor child of Abraham, mid those awful scenes,

And His good angels, in that blissful screen | And sceptred monarchs, who, with Faith's keen eye Piercing the midnight darkness that o'er-Messiah's coming, gave their dying flesh Unto the worm, with such a lofty trust In the strong promise of the invisible. Here are damp gales to lull thy dreamless

> And murmuring recollections of that lyre Whose passing sweetness bore King David's prayer

> Up to the ear of Heaven, and of that strain With which the weeping prophet dirge-like

> Doomed Zion's visioned woes. You rifted rocks,

> So faintly purpled by the westering sun, Reveal the unguarded walls, the silent towers,

> Where, in her stricken pomp, Jerusalem Sleeps like a palsied princess, from whose

> The diadem hath fallen. Still half concealed In the deep bosom of that burial-vale A fitful torrent, 'neath its time-worn arch Hurries with hoarse tale 'mid the echoing tombs.

Thou too art near, rude-featured Olivet, So honored of my Saviour.

Tell me where His blessed knees thy flinty bosom pressed, When all night long His wrestling prayer went up,

That I may pour my tear-wet orison Upon that sacred spot. Thou Lamb of God! Who for our sakes wert wounded unto death, Bid blinded Zion turn from Sinai's fires Her tortured foot, and from the thundering Her terror-stricken ear rejoicing raise [law Unto the gospel's music. Bring again Thy scattered people who so long have borne A fearful punishment, so long wrung out The bitter dregs of pale astonishment Into the wine-cup of the wondering earth. And oh! to us, who from our being's dawn Lisp out salvation's lessons, yet do stray Like erring sheep, to us Thy Spirit give That we may keep Thy law and find Thy fold, Ere in the desolate city of the dead We make our tenement, while earth doth blot Our history from the record of mankind. Lydia Huntley Sigourney.

3568. JEHU, Zeal of.

2 Kings ii : 16.

Thou to wax fierce In the cause of the Lord, To threat and to pierce With the heavenly sword! Anger and zeal And the joy of the brave, Who bade thee to feel Sin's slave.

The altar's pure flame Consumes as it soars; Faith meckly may blame,
For it serves and adores.
Thou warnest and smitest!
Yet Christ must atone
For a soul that thou slightest,
Thine own. J. H. Newman.

## 3569. JEPHTHA'S DAUGHTER.

Judges xi: 30-40.

On Gilead's hills a voice of wail is heard, 'Tis not the sighing wind or plaining bird; Where you cool fountain flows, beneath the

Of arching willows sits the Hebrew maid; Young girls around her raise those cries of woe,

But from sweet Miriam's lips no murmurs flow:

Calm on that breast, which soon beneath the knife

Must yield to Heaven its gentle springs of life,

Droops her fair head, her rich locks, once her pride,

In unbound masses floating by her side.

Like soft dark clouds which screen too brilliant skies

The silken fringe half veils those large black eyes,

And as in that deep hush scarce comes her breath.

She seems absorbed in thought, and dreams of death.

Although weak shrinkings shake not Miriam's soul,

Regret's sad pangs she may not all control; She feels how lovely Nature smiles around, Joy in each beam, and music in each sound; But soon for her the sun will quench its ray, And all that's bright and glorious fade away; No more for her will gush the bird's glad song,

The lithe gazelle in beauty bound along!
No more, oh! nevermore, the much-loved
voice

Of sire or friend will bid her soul rejoice:
That young warm heart, now fond affection's seat.

In soft response to love must cease to beat; In Gilead's vales no bride shall Miriam smile, No mother's joys shall e'er her heart beguile, Her nuptial wreath must be death's plant of gloom,

Hymen's sweet bower the cold undreaming tomb.

Did fiends or angels prompt that fatal vow?

O Heaven, look down! support and pity
now!

Were ever woes so dark and crushing piled On one fair head?—alas for Jephtha's child!

And there that maiden sat, but made no moan;

Still drooped her beauteous brow, as turned to stone;

The willow branches o'er her sighing spread, Its crystal tears the bubbling fountain shed: The fair attendants mourned to hill and dale, And pitying echo caught the plaintive wail, Ages have passed, poor ill-starred Hebrew maid!

Thy heart is hushed, in long, long quiet laid, Yet pilgrims drawing near this lonely spot, Will ever think of thee, and mourn thy lot. Nicholas Michell.

#### 3570. JEPHTHA'S DAUGHTER.

Since our country, our God, O my sire! Demand that thy daughter expire, Since thy triumph was bought by thy vow, Strike the bosom that's bared for thee now?

And the voice of my mourning is o'er, And the mountains behold me no more; If the hand that I love lay me low, There cannot be pain in the blow!

And of this, O my father! be sure, That the blood of thy child is as pure As the blessing I beg ere it flow, And the las! thought that soothes me below.

Though the virgins of Salem lament, Be the judge and the hero unbent! I have won the great battle for thee, And my father and country are free!

When this blood of thy giving hath gushed, When the voice that thou lovest is hushed, Let my memory still be thy pride, And forget not I smiled as I died.

Lord Byron.

## 3571. JEPHTHA'S DAUGHTER.

She stood before her father's gorgeous tent,
To listen for his coming. Her loose hair
Was resting on her shoulders, like a cloud
Floating around a statue, and the wind,
Just swaying her light robe, revealed a shape
Praxiteles might worship. She had clasped
Her hands upon her bosom, and had raised
Her beautiful, dark Jewish eyes to heaven,
Till the long lashes lay upon her brow.
Her lip was slightly parted, like the cleft
Of a pomegranate blossom; and her neck,
Just where the cheek was melting to its
curve

With the uncarthly beauty sometimes there, Was shaded, as if light had fallen off, Its surface was so polished. She was stilling Her light, quick breath, to hear; and the white rose

Scarce moved upon her bosom, as it swelled, Like nothing but a lovely wave of light, To meet the arching of her queenly neck. Her countenance was radiant with love. She looked like one to die for it, a being Whose whole existence was the pouring out Of rich and deep affections. I have thought A brother's and a sister's love were much; I know a brother's is, for I have been

A sister's idol, and I know how full
The heart may be of tenderness to her!
But the affection of a delicate child
For a fond father, gushing as it does
With the sweet springs of life, and pouring
on,

Through all earth's changes, like a river's course,

Chastened with reverence, and made more pure

By the world's discipline of light and shade, 'Tis deeper, holier.

The wind bore on
The leaden tramp of thousands. Clarion

Rang sharply on the ear at intervals; And the low, mingled din of mighty hosts Returning from the battle poured from far, Like the deep murmur of a restless sea. They came, as earthly conquerors always

With blood and splendor, revelry and woe.

The stately horse treads proudly—he hath
trod

The brow of death as well. The chariotwheels

Of warriors roll magnificently on—
Their weight hath crushed the fallen. Man
is there,

Majestic, lordiy man, with his sublime And clevated brow, and godlike frame; Lifting his crest in triumph, for his heel Hath trod the dying like a wine-press down.

The mighty Jephtha led his warriors on Through Mizpeh's streets. His helm was proudly set,

And his stern lip curled slightly, as if praise Were for the hero's scorn. His step was firm, But free as India's leopard; and his mail, Whose shekels none in Israel might bear, Was like a cedar's tassel on his frame. His crest was Judah's kingliest; and the look Of his dark, lofty eye, and bended brow, Might quell the lion. He led on; but thoughts

Seemed gathering round which troubled him. The veins

Grew visible upon his swarthy brow,
And his proud lip was pressed as if with pain.
He trod less firmly; and his restless eye
Glanced forward frequently, as if some ill
He dared not meet were there. His home
was near;

And men were thronging, with that strange delight

They have in human passions, to observe The struggle of his feelings with his pride. He gazed intensely forward. The tall firs Before his tent were motionless. The leaves Of the sweet aloe, and the clustering vines Which half concealed his threshold, met his

Unchanged and beautiful; and one by one The balsam, with its sweet distilling stems, And the Circassian rose, and all the crowd Of silent and familiar things stole up,
Like the recovered passages of dreams.
He strode on rapidly. A moment more,
And he had reached his home; when lo!
there sprang

One with a bounding footstep, and a brow Of light, to meet him. Oh, how beautiful! Her dark eye flashing like a sunlit gem, And her luxuriant hair! 'twas like the sweep Of a swift wing in visions. He stood still, As if the sight had withered him. She threw Her arms about his neck—he heeded not. She called him "father," but he answered not

She stood and gazed upon him. Was he wroth?

There was no anger in that bloodshot eye. Had sickness seized him? She unclasped his helm.

And laid her white hand gently on his brow, And the large veins felt stiff and hard, like cords.

The touch aroused him. He raised up his hands,

And spoke the name of God in agony.
She knew that he was stricken then, and rushed

Again into his arms; and, with a flood
Of tears she could not bridle, sobbed a prayer
That he would breathe his agony in words.
He told her, and a momentary flush
Shot o'er her countenance; and then the soul
Of Jephtha's daughter wakened; and she
stood

Calmly and nobly up, and said 'twas well, And she would die.

The sun had well-nigh set.
The fire was on the altar; and the priest
Of the High God was there. A pallid man
Was stretching out his trembling hands to
heaven,

As if he would have prayed, but had no words.

And she who was to die, the calmest one In Israel at that hour, stood up alone, And waited for the sun to set. Her face Was pale, but very beautiful; her lip Had a more delicate outline, and the tint Was deeper; but her countenance was like The majesty of angels.

The sun set,
And she was dead, but not by violence.

Nathaniel Parker Willis.

## 3572. JEPHTHA'S DAUGHTER, Lamentation of Judges xi: 37-40.

Daughters of Israel, come with me, And let us to the mountains flee; There will I tell to echoing hills, The grief that now my bosom fills! Abdiel, to the hills I flee, To mourn my banishment from thee?

Torn from thy arms, Abdiel, now I yield me to a father's vow;

I fall, alas! no more to rise, To filial love a sacrifice! And now I to the mountains flee, To mourn my banishment from thee!

Did not I see Abdiel brave, Undaunted plunge in Jordan's wave, And on the wings of honor fly, Resolved to conquer or to die? But now I to the mountains flee, To mourn my banishment from thee!

And as my father's chosen band Spread terror o'er a guilty land, Abdiel, foremost of the train, Drove Ammon's sons across the plain. But now I to the mountains flee, To mourn my banishment from thee!

I saw the valiant youth with joy, Covered with wounds and glory, fly; Impatient Israel's sons to tell How Ammon fought, how Ammon fell. But now I to the mountains flee, To mourn my banishment from thee!

And when I saw the battle cease, I fondly hailed returning peace; When I with thee should live and love, Nor ever from thy presence move; But now I to the mountains flee, To mourn my banishment from thee!

Yes, now I to the mountains flee,
To mourn my banishment from thee;
Torn from thy arms, Abdiel, now,
I yield me to a father's vow;
And to the mountains joyless flee,
To mourn my banishment from thee!

Daughters of Israel! join my cries,
And let them pierce yon azure skies;
When every rock and fruitful vale,
Hears and reverberates my tale.
Abdiel, to the hills I flee,
To mourn my banishment from thee!

Joseph Nitingale.

#### 3573. JEPHTHA'S VOW.

Judges xi: 31, 39,

The beast that meets him shall be slain; Resigned to God the child of man, A living sacrifice, restored Entire, devoted to the Lord; The Lord, He knows, so kind and good, Hath no delight in human blood, Or pleased accepts of One alone—That offering of His slaughtered Son.

His hands he washed not in her blood, But gave his child, his hope. to God (Hope of a long-continued line, Hope of the promised Seed Divine); His heart's delight, his age's prop, His only child he rendered up—An offering worthy of the sky, A virgin pure to live and die.

J. and C. Wesley.

## 3574. JEPHTHA'S VOW.

From conquest Jephtha came with faltering step

And troubled eye; his home appears in view; He trembles at the sight. Sad he forebodes His vow will meet a victim in his child; For well he knows that, from her earliest

She still was first to meet his homeward

steps; Well he remembers how, with tottering gait, She ran and clasped his knees, and lisped,

and looked

Her joy; and how, when garlanding with
flowers

His helm, fearful, her infant hand would

Back from the lion crouched beneath the

What sound is that, which, from the palmtree grove,

Floats now with choral swell, now fainter

Upon the ear? It is, it is the song

He loved to hear; a song of thanks and praise,

Sung by the patriarch for his ransomed son. Hope from the omen springs; oh, blessed hope!

It may not be her voice! Fain would he think

'Twas not his daughter's voice that still approached

Blent with the timbrel's note. Forth from the grove

She foremost glides of all the minstrel band: Moveless he stands; then grasps his hilt, still red

With hostile gore, but shuddering, quits the hold,

And clasps in agony his hands, and cries, "Alas, my daughter! thou hast brought me low!"

The timbrel at her rooted feet resounds.

James Grahame.

#### 3575. JEREMIAH.

Jeremiah xxxvii: 13.

They say, "The man is false, and falls away:" Yet sighs my soul in secret for their pride; Tears are mine hourly food, and night and day I plead for them, and may not be denied.

They say, "His words unnerve the warrior's hand,

And dim the statesman's eye, and disunite The friends of Israel;" yet, in every land My words, to faith, are peace and hope and might.

They say, "The frenzied one is fain to see Glooms of his own; and gathering storms afar;

But dungeons deep, and fetters strong have we."

Alas! heaven's lightning would ye chain and bar?

Ye scorners of the Eternal! wait one hour; In His seer's weakness ye shall see His power.

"The Lord hath set me o'er the kings of earth,

To fasten and uproot, to build and mar;
Not by mine own fond will: else never war
Had stilled in Anathoth the voice of mirth,
Nor from my native tribe swept bower and
hearth;

Ne'er had the light of Judah's royal star Failed in mid-heaven, nor trampling steed and car

Ceased from the courts that saw Josiah's birth.

'Tis not in me to give or take away,

But He who guides the thunder-peals on high,

He tunes my voice the tones of His deep sway

Faintly to echo in the nether sky:

Therefore I bid carth's glories set or shine, And it is so; my words are sacraments divine."

"No joy of mine to invite the thunder down, No pride the uprising whirlwind to survey; How gradual from the north, with hideous frown.

It veers in silence round the horizon gray,
And one by one sweeps the bright isles

Where fondly gazed the men of worldly peace,

Dreaming fair weather would outlast their

Now the big storm-drops fall, their dream must cease,

They know it well, and fain their ire would wreak

On the dread arm that wields the bolt; but He

Is out of reach, therefore on me they turn; On me, that am but voice, fading and weak, A withered leaf inscribed with Heaven's decree.

And blown where haply some in fear may learn."

"Sad privilege is mine, to show
What hour, which way the bitter streams
will flow.

Oft have I said, 'Enough; no more
To uncharmed ears th' unearthly strain I
pour!'

But the dread word its way would win,
Even as a burning fire my bones within,
And I was forced to tell aloud
My tale of warning to the reckless proud."
Awful warning! yet in love
Breathed on each believing ear
How Heaven in wrath would seem to move
The landmarks of a thousand year,
And from the tablets of th' eternal sky
The covenant oath erase of God most high.
That hour full timely was the leaf unrolled,

Which to the man beloved the years of bondage told,

And till his people's chain should be outworn,

Assigned him for his lot times past and times unborn.

"Oh, sweetly timed, as e'er was gentle hand Of mother pressed on weeping infant's brow, Is every sign that to His fallen land [now. Th' Almighty sends by prophet mourners The glory from the ark is gone;

The mystic cuirass gleams no more, In answer from the Holy One;

Low lies the temple, wondrous store

Of mercies sealed with blood each eve and morn;

Yet heaven hath tokens for faith's eye forlorn.

"Heaven by my mouth was fain to stay The pride that, in our evil day,

Would fain have struggled in Chaldea's chain:

Nay, kiss the rod; th' Avenger needs must reign;

And now, though every shrine is still,
Speaks out by me the unchanging will;
'Seek not to Egypt; there the curse will
come;

But till the woe be past, round Canaan roam, And meekly 'bide your hour beside your ruined home.' " John Keble.

## 3576. JERICHO, Conquest of.

Joshua vi: 6-21.

Oh, proud was thy battle-cry, Israel, given, When gathered thy host by the banner of Heaven;

Like the sweep of dark Kedron, the roll of this tide,

When the bands of thy chosen went forth in their pride.

Hark! hark to the trumpet, the echo from far, The leader of princes, he speeds to the war! His arm is thy resting, His breath is thy sword,

And nations shall faint at the voice of His word.

Let the cheer of the foe o'er their battlements tower.

Ye shroud by the night-star the pride of their power;

All bright in the sunbeam their triumphs may wave,

To-morrow that glory is cold in the grave.

When pealed thy wild shout to the blue mantled sky,

How the foeman shrunk back as he heard it pass by;

The torches grew pale in the halls of their mirth,

And turret and battlement crumbled to earth.

Oh, where is the name like thine, mighty in story!

The Lord with thy triumphs has blended His glory;

Then lift the dark eye to the azure that's o'er thee.

And rush for the chaplets that brighten before thee.

Mary E. Brooks.

#### 3577. JERICHO, Ruins of.

Where are thy walls, proud Jericho? the blast Of Israel's horn to earth thy towers might cast.

But time more surely lays thy bulwarks low; Yonder the Jordan sweeps with tireless flow, And Pisgah rears his earth-o'ergazing brow, Defying storm and thunder: where art thou? Thy towers have left no stone; not e'en a

Waves on thy site amidst the burning calm: A few green turf-clad mounds alone remain, Like those which rise on Troy's deserted

Gone is that costly plant, a queen's fair hand To Salem brought from Sheba's spicy land, The weeping balsam, whose nectareous dew, More prized than silver, well the trader knew; Yet still one flower above its flinty bed, Renowned by minstrels, lifts its lowly head; White rose of Jericho! so small yet sweet, That oft the way-worn traveller stoops to greet

What dost thou in this desert? vain thy bloom As the lamp's light that gilds the cheerless tomb:

Vain opes thy bosom to the thankless air, No painted insect flies to nestle there; Thy scents embalm the ground, but useless shed

As gifts of good upon the ungrateful head.

Alas! fair rose, the barren plain we see,

How can it warm to life, have charms for
thee?

Yet here, exhaling sweets, thou dost remain, Like hope fond lingering in this world of pain,

Whose bright and holy smiles will ne'er depart,

Though every joy beside may fly the heart.

Nicholas Michell.

## 3578. JERICHO, The Taking of. Joshua vi.

Arise, ye men of war,
Prevent the morning ray;
Prepare, your Captain cries, prepare,
Your Captain leads the way;
He calls you forth to fight
Where yonder ramparts rise—
Ramparts of a stupendous height,
Ramparts that touch the skies.

Who dares approach those towers? Who can those walls o'erturn? The city braves all human powers, And laughs a siege to scorn.

Who shall the city take,
The Jericho within?
Not all the powers of earth can shake
The strength of inbred sin.

Impregnable it stands,
Strong, and walled up to heaven;
But God into our Joshua's hands
The citadel hath given;
The fortress and its king,
And all his valiant men,
Our Captain to the ground shall bring,
And on their ruins reign.

All power He hath to quell,
And conquer and o'erthrow;
All power in heaven and earth and hell,
To root out every foe.
Through Him divinely bold,
Let all His soldiers fight;
Now of your Captain's strength take hold,
And conquer in His might.

Ye people all pass on;
Ye men of war surround
The city by your captain won;
Attend the trumpet's sound;
The priests whom He hath chose
Pass on before the Lord,
And each a ram's-horn trumpet blows—
The trumpet of the word.

The holy ark they bear,
The covenant of His grace,
And tidings of great joy declare
To all the fallen race;
They make His mercies known,
His promises they show:
Go in the track your guides have shown,
To certain conquest go.

In sight of God proceed,
Follow the ark divine,
In all the ways and statutes tread
Which He hath pleased t' enjoin.
Pray alway, fast and pray,
And watch to do His will;
All His commands with joy obey,
All righteousness fulfil.

With patience persevere,
Still in His ways be found,
Still to the city walls draw near,
And day by day surround.
Continue in His word,
On all His means attend,
Bearing the burden of the Lord,
And hoping to the end.

Arise, your strength renew,
Your glorious toil repeat;
Follow the ark, your Lord pursue,
And for His promise wait;
In deepest silence go;
Your Joshua cries, Be still,
Assured His truth and power to know,
And prove His perfect will.

Tried to the uttermost
His faithful word shall be;
Who in the strength of Jesus' trust
Shall 'gain the victory.
But wait for your reward,
And give your clamors o'er;
Tarry the leisure of your Lord,
Nor ever murmur more.

The solemn day draws nigh,
When sin shall have its doom;
Faith sees it with an cagle's eye,
And cries: The day is come.
The seventh morn I see,
And hasten to be blest,
Enjoy an instant victory,
And antedated rest.

The walls are compassed round,
This circuit is the last;
The ark stands still: the trumpet sounds
A long-continued blast;
The people turn their eyes
On the devoted walls;
And shout, the mighty Joshua cries,
And lo! the city falls!

Its proud aspiring brow
Lies level with the ground;
It lies, and not one stone is now
Upon another found.
The walls are flat, the deep
Fountains are o'erthrown;
The lofty fortress is an heap,
And sin is trodden down.

The strength of sin is lost,
And Babylon the great
Is fallen, fallen to the dust,
Has found its final fate.
Partakers of our hope,
We seize what God hath given,
And trampling down all sin go up,
And straight ascend to heaven.

But shall not sin remain,
And in its ruins live?
No, Lord; we trust, and not in vain,
Thy fulness to receive;
Thy strength and saving grace
Thou shalt for us employ,
The being of all sin erase
And utterly destroy.

Actual and inbred sin
Shall feel Thy two-edged sword;
The city is, with all therein,
Devoted to the Lord.
Thy word cannot be broke;
Thou wilt Thine arm display;
Thou wilt with one continual stroke
Our sin forever slay.

Woman and man and beast,
And ox and ass and sheep,
All, all at once shall be oppressed
By death's eternal sleep;

Never to rise again,
Both young and old shall fall;
Not one shall 'scape, not one remain,
But die, and perish all.

The human beast and fiend,
Thou, Lord, shalt take away,
And make the old transgression end,
And all its relics slay;
The proud and carnal will,
The selfish, vain desire,
Thou all our sins at once shalt kill,
And burn them all with fire.

J. and C. Wesley,

#### 3579. JERUSALEM.

The ancient of cities! the lady of nations!
The home where the cherubim hovered in light!

Where the breeze has a voice like those old "lamentations"

That saddened thy day with their omens of night,

And the river's low song seems to echo the strain

Which the prophet poured out to thy spirit in vain!

Bright land of the promise! whose vision of glory

Had dazzled thy sense, till 'twas feeble to see!

Oh, chosen for others to keep the high story Whose record was vain for thy children and thee!

Lone Esau of nations, that weepest alway, While the Gentile is rich in thy birthright to-day!

Lost land of the minstrel! whose harp, in its sadness,

Brought music from heaven, to play to thy heart;

Whose spell of a moment came down on thy madness,

And bade, for an hour, thy dark angel depart;

Till the power of its warning expired, with its strain,

And the spirit of evil came o'er thee again!

High home of the temple! whose worship did borrow

A voice from the thunder, a light from the sky!

Blest soil, whence the vine, that was planted in sorrow,

Hath hung o'er the nations its branches on high;

That rocked the low couch where the sleepless One slept,

And kept the vain tomb where the Deathless was kept!

And oh for the outcast who drank of thy glory—
The lost one of Judah, the chosen of yore,

story.

Who dwelt in thy vineyards, that blossom no more!

Afar, 'mid the heathen, he sitteth forlorn, And thy fruit is the bramble, thy greenness the thorn!

lt was not for Edom that Zion was braided With crowns of the sunshine and garlands of bloom,

Where the wild Arab wanders the cedar hath faded;

The bird of the wild keepeth watch on the

And the soil of simoom awaits the far day, When the rain shall return to the wilderness

Pale daughter of Zion! all wasted with weeping,

Thy footstool the desert, its dust on thy

Thy long weary watch o'er the wilderness keeping,

And sitting in darkness, like them that be dead:

A veil like the widow's hath shadowed thy pride,

And a sorrow is thine like no sorrow beside!

And sadly thy son by each far foreign river Sits, as he sat in the Babel of old;

Lone 'mid the nations, all homeless forever, 'Mid homes full of children, and poor 'mid his gold;

With a mark on his brow of the brand in his brain,

Like the record God wrote on the forehead of Cain!

Weary with wondering and wasted with  ${f sadness}.$ 

And walking by lights that are all from the past;

Wishes, scarce hopes, waken smiles without gladness,

As backward his thoughts, like the mourner's, are cast;

For the tale of the Hebrew who wanders alway,

Is the fable and type of his people to-day!

A proverb to most, and a moral to all,

And a lamp unto others, though sitting in gloom,

He seems like a mute in a festival hall,

And is still looking forward for that which hath come; Like the children of Eblis, he hideth his

And walks through the world with his hand on his heart!

All lands are as Moab, all countries are

To the Hebrew who sits in his sackcloth of sin,

The priest of thy temple, the heir of thy | Till the trumpets of God calling others to freedom,

The Jew to that banner at length shall come in;

And Salem must sit in her desert alone

Till the seed of the Lord by all rivers be

Then, daughter of Judah! look up from thy slumber!

And lo! a bright vision of turrets and spires! A hymn o'er the desert, from harps without number!

Thy children at rest by the shrine of their sires!

The song-bird on Carmel, the rose in the plain,

And the streams flowing backward to Zion again! Thomas K. Hervey.

### 3580. JERUSALEM.

Four lamps were burning o'er two mighty graves,

Godfrey's and Baldwin's—Salem's Christian king;

And holy light glanced from Helena's naves, Fed with the incense which the pilgrim brings;

While through the panelled roof the cedar flings

Its sainted arms o'er choir and roof and dome,

And every porphyry-pillared cloister rings To every kneeler there its "welcome home," As every lip breathes out, "O Lord! Thy kingdom come."

A mosque was garnished with its crescent

And a clear voice called Mussulmans to prayer.

There were the splendors of Judea's thrones, There were the trophies which its conquerors wear,

All but the truth, the holy truth, was there; For there, with lip profane, the crier stood, And him from the tall minaret you might hear,

Singing to all whose steps had thither trod, That verse misunderstood, "There is no God but God."

Hark! did the pilgrim tremble as he kneeled? And did the turbaned Turk his sins confess? Those mighty hands the elements that wield, That mighty Power that knows to curse or Is over all; and in whatever dress His suppliants crowd around Him, He can Their heart, in city or in wilderness. And probe its core, and make its blindness flee.

Owning Him very God, the only Deity.

There was an earthquake once that rent thy fane,

Proud Julian; when (against the prophecy Of Him who lived and died and rose again, "That one stone on another should not lie")
Thou wouldst rebuild that Jewish masonry
To mock the eternal Word. The earth below
Gushed out in fire; and from the brazen sky
And from the boiling seas such wrath did
flow

As saw not Shinar's plain nor Babel's overthrow.

Another earthquake comes. Dome, roof, and wall

Tremble; and headlong to the grassy bank And in the muddled stream the fragments fall.

While the rent chasm spread its jaws, and drank

At one huge draught the sediment, which sank

In Salem's drained goblet. Mighty Power! Thou whom we all should worship, praise and thank,

Where was Thy mercy in that awful hour, When hell moved from beneath, and Thine own heaven did lower?

Say, Pilate's palaces, proud Herod's towers; Say, gate of Bethlehem, did your arches quake?

Thy pool, Bethesda, was it filled with showers?

Calm Gihon, did the jar thy waters wake?
Tomb of thee, Mary—Virgin—did it shake?
Glowed thy bought field, Aceldama, with
blood?

Where were the shudderings Calvary might make?

Did sainted Mount Moriah send a flood To wash away the spot where once a God had stood?

Lost Salem of the Jews, great sepulchre
Of all profane and of all holy things;
Where Jew, and Turk, and Gentile yet concur
To make thee what thou art! thy history
brings

Thoughts mixed of joy and woe. The whole earth rings

With the sad truth which He has prophesied Who would have sheltered with His holy wings [defied:

Thee and thy children. You His power You scourged Him while He lived, and mocked Him as He died!

There is a star in the untroubled sky,
That caught the first light which its Maker
made;

It led the hymn of other orbs on high;
'Twill shine when all the fires of heaven shall fade.

Pilgrims at Salem's porch, be that your aid!
For it has kept its watch on Palestine!
Look to its holy light, nor be dismayed,
Though broken is each consecrated shrine,
Though crushed and ruined all which men
have called divine.

John G. C. Brainard.

### 3581. JERUSALEM, Beauty of.

'Tis so; the hoary harper sings aright;
How beautiful is Zion! Like a queen,
Armed with a helm, in virgin loveliness,
Her heaving bosom in a bossy cuirass,
She sits aloft, begirt with battlements
And bulwarks swelling from the rock, to
guard

The sacred courts, pavilions, palaces,
Soft gleaming through the umbrage of the
woods

Which tuft her summit, and, like raven tresses,

Waved their dark beauty round the tower of David.

Resplendent with a thousand golden buckThe embrasures of alabaster shine; [lers,
Hailed by the pilgrims of the desert, bound
To Judah's mart with orient merchandise.
But not for thou art fair and turret-crowned,
Wet with the choicest dew of heaven, and
blessed

With golden fruits and gales of frankincense, Dwell I beneath thine ample curtains. Here, Where saints and prophets teach, where the stern law

Still speaks in thunder, where chief angels watch,

And where the glory hovers, here I war.

James Abraham Hillhouse.

## 3582. JERUSALEM, Christ Entering. John xii: 12-19.

Ride on! ride on in majesty! Hark all the tribes Hosanna cry! Thine humble beast pursues his road, With palms and scattered garments strewed.

Ride on! ride on in majesty! In lowly pomp ride on to die! O Christ! Thy triumphs now begin O'er captive death and conquered sin.

Ride on! ride on in majesty!
The winged squadrons of the sky
Look down with sad and wondering eyes,
To see the approaching sacrifice.

Ride on! ride on in majesty! Thy last and fiercest strife is nigh; The Father on His sapphire throne Expects His own anointed Son.

Ride on! ride on in majesty!
In lowly pomp ride on to die!
Bow Thy meek head to mortal pain;
Then take, O God! Thy power, and reign.
Henry H. Milman.

## 3583. JERUSALEM, Christ Gazing on. Mark xiii: 3, 4.

Who gazes from Mount Olivet, His dovelike eyes with sorrow wet, His bosom with compassion heaving, His mighty heart with sorrow grieving? Who searches with unerring eye Into thy sad futurity,

Jerusalem! and sees thy doom Written by imperial Rome; Famine, Slaughter, Fire, agreed On thy precious ones to feed, Ruin round thy bulwarks wrap, And the pagan eagle flap O'er the sacred mercy-seat? Who is He that sees it all? Sees, when sacrilegious feet Tread on Zion-when the call Is for vengeance most complete? He, the prophet, pilgrim-shod; He, the very Son of God! Years sweep on! Jerusalem! Thee the Roman armies hem. Countless legions on thee press; Clouds of arrows thee distress; Stone and dart and javelin Entrance to thy treasures win. Hippicus, Antonia, fall, Mariamne, and thy wall Pierced with gates of burnished gold, And the holy house of old, Yield unto the dreadful strife. Heavens! the sacrifice of life! Murder, plunder, leagued in band, Stalk amid thee, hand in hand; Cedron is a pool of gore, Olivet is fortress made. Mercy! that the towers of yore, Courts that saw the world adore. Should in dust and blood be laid! Who directs the furious war? He, alone, whose prescience saw-Mightier than Vespasian's son--He the ruthless fight has won. He the wine-press here has trod, He, the very Son of God! William B. Tappan.

## 3584. JERUSALEM, Christ in.

Matthew xii: 4.

As on some queenly forehead shines a rare and costly gem,

So shone the truth, all price beyond, in fair Jerusalem;

The Truth Incarnate through her streets in weary sojourn trod,

And, truer than her priesthood knew, her temple guested God.

No timid prophet, frightened 'neath the burden which he bore,

Spoke sadly in her stately halls one warning, and no more;

But God's own Son revealed Himself by many a healing sign,

And from their graves the dead came forth to witness Him divine.

No lightnings clave the shuddering air around His Saviour path;

No hearts turned, sick'ning, from a voice which spake of naught but wrath:

But loving word and loving deed hope to the vilest gave,

That He had come from foulest sin and fiercest doom to save.

But as, when swept by angry winds, the waves more angry swell,

So o'er that city proud and stern no contrite silence fell;

But louder rang her rebel songs, and scornful in her pride,

ful in her pride,
Alike the love of Heaven she spurned, and
wrath of Heaven defied.

W. Morley Punshon.

## 3585. JERUSALEM, Christ's Entry into.

Matthew xxi: 1-11.

Look at His train, the dead are living there; The lame are in His blessed footsteps bounding;

The blind are gazing on their leader fair; The deaf, the dumb, His perfect praise resounding;

The widow on her raised son is leaning;
The father clasps his daughter roused from sleep;

And broken hearts, through eyes of joyous meaning,

Meet His kind glance who bade them not to weep.

There is no banner waving o'er His head, But the light blossoms of the palm-tree bending;

Not with rich flowers or gems His path is spread,

But there long robes in rainbow tints are blending;

No herald trumpet of His coming tells; But children carol in triumphant mirth, And to the sky their sweet hosanna swells The full, the joyous jubilee of earth.

Daughter of Zion! bow in holy shame;
Thou didst refuse thy rightful Lord to meet;
Unto His Father's house, to thee, He came,
Yet found not where to rest His weary feet.
Yes, scornful Judah! hadst thou known thy
day,

Thine were a splendid, a secure estate;
But when thy Sovereign turned in wrath
away,

Thy house was left unto thee desolate.

# 3586. JERUSALEM, Christ's Entry into. Matthew xxi: 10, 11.

The air is filled with shouts, and trumpets' sounding;

A host are at thy gates, Jerusalem.

Now is thy van the Mount of Olives rounding;

Above them Judah's lion-banners gleam, Twined with the palm and olive's peaceful stem. Now swell the nearer sound of voice and string,

As down the hill-side pours the living stream; And to the cloudless heaven hosannas ring: "The Son of David comes! the Conqueror! the King!"

The cuirassed Roman heard, and grasped his shield,

And rushed in fiery haste to gate and tower; The pontiff from his battlement beheld The host, and knew the falling of his power;

He saw the cloud on Sion's glory lour, Still down the marble road the myriads come,

Spreading the way with garment, branch, and flower,

And deeper sounds are mingling, "Woe to Rome!"

"The day of freedom dawns; rise, Israel, from thy tomb!"

Temple of beauty, long that day is done; Thy ark is dust; thy golden cherubim In the fierce triumphs of the foe are gone: The shades of ages on thy altars swim. Yet still a light is there, though wavering dim:

And has its holy lamp been watched in vain; Or lives it not until the finished time,

When He who fixed, shall break His people's chain,

And Sion be the loved, the crowned of God again?

He comes, yet with the burning bolt unarmed;

Pale, pure, prophetic, God of majesty!
Though thousands, tens of thousands, round
Him swarmed,

None durst abide that depth divine of eye; None durst the waving of His robe draw nigh.

But at His feet was laid the Roman's sword: There Lazarus knelt to see his King pass by; There Jairus with his age's child adored.

"He comes, the King of kings: hosanna to the Lord!" George Croly.

### 3587. JERUSALEM, Christ's Public Entry into. Luke xix: 29-44.

He sat upon the ass's foal and rode
Toward Jerusalem. Beside Him walked,
Closely and silently, the faithful twelve,
And on before Him went a multitude
Shouting hosannas, and with eager hands
Strewing their garments thickly in His way.
The unbroken foal beneath him gently
stepped,

Tame as its patient dam; and as the song
Of "Welcome to the Son of David" burst
Forth from a thousand children, and the
leaves

Of the waved branches touched its silken ears.

It turned its wild eye for a moment back,
And then, subdued by an invisible hand,
Meekly trod onward with its slender feet.
The dew's last sparkle from the grass had
gone

As He rode up Mount Olivet. The woods
Threw their cool shadows freshly to the
west,

And the light foal, with quick and toiling step,

And head bent low, kept its unslackened way

Till its soft mane was lifted by the wind Sent o'er the mount from Jordan. As He reached

The summit's breezy pitch, the Saviour raised

His calm blue eye: there stood Jerusalem!
Eagerly He bent forward, and beneath
His mantle's passive folds, a bolder line
Than the wont slightness of His perfect
limbs

Betrayed the swelling fulness of His heart.
There stood Jerusalem. How fair she looked!

The silver sun on all her palaces, And her fair daughters 'mid the golden

spires

Tonding their torress flowers and Wedner's

Tending their terrace flowers, and Kedron's stream

Lacing the meadows with its silver band,
And wreathing its mist-mantle on the sky
With the morn's exhalations. There she
stood.

Jerusalem, the city of His love, Chosen from all the earth; Jerusalem, That knew Him not, and had rejected Him; Jerusalem, for whom He came to die! The shouts redoubled from a thousand lips At the fair sight; the children leaped and

Louder hosannas; the clear air was filled With odor from the trampled olive-leaves; But Jesus wept. The loved disciple saw His Master's tears, and closer to His side He came with yearning looks, and on his neck

The Saviour leant with heavenly tenderness,
And mourned: "How oft, Jerusalem!
would I

Have gathered you, as gathereth a hen Her brood beneath her wings; but ye would not!"

He thought not of the death that He should die;

He thought not of the thorns He knew must pierce

His forehead; of the buffet on the cheek, The scourge, the mocking homage, the foul scorn!

Gethsemane stood out beneath His eye Clear in the morning sun, and there, He knew,

While they who "could not watch with Him one hour"

Were sleeping, He should sweat great drops of blood,

Praying the cup might pass. And Golgotha Stood bare and desert by the city wall, And in its midst, to His prophetic eye, Rose the rough cross, and its keen agonies Were numbered all: the nails were in His feet.

The insulting sponge was pressing on His

The blood and water gushing from His side. The dizzy faintness swimming in His brain, And, while His own disciples fled in fear, A world's death-agonies all mixed in His! Ay! He forgot all this. He only saw Jerusalem, the chosen, the loved, the lost! He only felt that for her sake His life Was vainly given, and in His pitying love The sufferings that would clothe the heavens in black

Were quite forgotten. Was there ever love, In earth or heaven, equal unto this?

Nuthaniel Parker Willis.

# 3588. JERUSALEM, Christ's Sympathy for. Matthew xxiii: 37.

Jerusalem! Jerusalem!
Chief in thy Prince's diadem!
Famous in story and in song,
While countless ages rolled along;
Of mighty name, of lofty line,
Prophets and priests and kings were thine;
In dust thou long hast cradled them;
Their boast, their home, Jerusalem!

Jerusalem! Jerusalem! Proud flower of a lofty stem! The crimson blushes of the morn Shed blushes on its earliest born; But hues and odors must abide The mower's scythe at eventide: So perished from that lofty stem Thy glory, lost Jerusalem.

Jerusalem! Jerusalem!
One wept thee ere He did condemn:
Looking from glorious Olivet,
Filled with a pitying deep regret,
He saw thy many children rise,
Heedless of warnings from the skies,
And therefore wept o'er thee and them,
Who knew Him not, Jerusalem.

Jerusalem! Jerusalem!
How would His hand have gathered them!
Ah! had they known in that their hour
Of visitation and of power!
But vain each warning of their fate;
The pop'lous place is desolate;
Nation, and prince, and diadem
Vanished alike, Jerusalem! H. W. J.

# 3589. JERUSALEM: Christ's Triumphan'. Entry. Mark xi: 1-11.

Not upborne on glittering wheels; Not in gold, triumphant car, Purple clad, as monarchs are; Not on plume-decked steed of war, Snorting fiery sparks afar, Prancing on his tutored heels, Foaming while she curb restrains Wayward will and boiling veins.

Not with civic swords and staves,
Nor the tambour's doubling beat,
Nor the trumpet's shrill repeat,
Such as princely heroes greet,
Welcoming victorious feat,
When the flag of glory waves
In the pomp of splendor high;
But in silent majesty.

Not with mastic and with myrrh,
Styrk cleaves that crackling rise
Incense curling to the skies,
Sparks of gold to dim the eyes;
But on beast that all despise
Salem sees her conqueror:
David's long-expected Son,

Idumean palms they bear;
See! a joyous fatherland
Hails Him with uplifted hand;
They are bound in transport's band;
Eye and heart inflamed, they stand,
Spreading out their garments there.

He, too great for earthly throne.

'Tis the Prince of Judah's stem:
Lo! He comes to reign o'er them.

Sing the glad hosanna! sing!
Wilderness, and wind, and dell,
Hail! the Hope of Israel!
Mountains sink and valleys swell;
Songs of victory, victory tell.
Let heaven's highest arches ring:
'Tis the angel's daily hymn,
'Tis the theme of scraphim.

Blow the trump of victory, blow!
Clash the cymbals, tune the flute,
Harp, and horn, and lyre, and lute;
Wake and shout, let none be mute.
Laurel garlands shall be strewed;
Ours are nobler victories now.
This is Judah's lion heir:
For His conquering march prepare.

Not with shouts of thundering power,
Not with wild, delirious sound,
Tearing through the clouds around,
Shaking the affrighted ground,
Rending heaven's o'ercircling bound,
Like a storm in fearful hour;
But in tenderness and rest,
Lo! He comes serenely blest.

Peace is with Him, heaven and bliss;
He hath vanquished death and hell—
He, the great Immanuel,
Of all blessings deepest well;
Ruler of God's citadel,
No vain sword of steel is His:

No vain sword of steel is His:

'Tis with spirits purged from sins

That He combats, that He wins.

He, the Prince of light and life,
He, our eldest brother, goes
To redeem us from our woes,
To subdue our mightiest foes,
Heaven to win and hell to oppose,
High above all mortal strife;
He, Redeemer, He shall save
From the prison of the grave.

Tyrant of the world, begone!
Thou hast reigned, thy rule is o'er;
Thou mayst sway the world no more.
Jesus drives thee from the door,
All-destreying, darkening power;
Monster, know thy reign is done;
Death and nell, receive your doom,
For your vanquisher is come.

Angels! that, ere morning's damps,
Told or sang the heavenly tale
To the shepherds in the vale,
And o'er Bethl'em's lowly stall
Poured out songs of joy for all—
Come with lyres and come with lamps;
Come in all your bright array:
'Tis your Monarch's festal day.

Hang no scarlet tapestry,
Spread no cloth of golden glare,
No emblazoned robes prepare;
This is David's Son and heir:
He is come to save and spare;
Bending from His throne on high
To earth's deepest misery,
On the cross for man to die!

Earth bow down—bow down in prayer;
Dust of earth! look round and see
When was greatness great as He?
Slaves! His death hath made ye free;
Men! through Him as God ye be.
Oh what brother love is here!
Did affection ever glow
In a heart like this? Oh no!

Melt to water, mortal men!
Glow and flame in joy and praise;
Sing in more than angel lays.
Jesse's branch, to Thee we raise
Deathless songs in deathful days.
Conscience turns to Thee again,
Bows the head and bends the knee;
Cleanse our hearts to hallow thee.

Know that He your griefs hath borne,
Purged your sins, ye Adam's clay!
Weakness, sighs, despair, away!
Heaviness and grief, be gay!
Pierce the night and spring to-day;
He hath saved ye. Why forlorn?
Hallelujah! hymns divine;
'Tis enough, for He is mine.

#### 3590. JERUSALEM, Christ Weeping Over. Luke xix: 41.

Why doth my Saviour weep At sight of Sion's bowers? Shows it not fair from yonder steep,
Her gorgeous crown of towers?
Mark well His holy pains:
'Tis not His pride or scorn
That Israel's King with sorrow stains
His own triumphal morn.

It is not that His soul
Is wandering sadly on,
In thought how soon at death's dark goal
Their course will all be run,
Who now are shouting round
Hosannah to their chief;
No thought like this in Him is found,
This were a conqueror's grief.

Or doth He feel the cross
Already in His heart,
The pain, the shame, the scorn, the loss,
Feel e'en His God depart?
No: though He knew full well
The grief that then shall be,
The grief that angels cannot tell—
Our God in agony.

It is not thus He mourns;
Such might be martyrs' tears,
When His last lingering look He turns
On human hopes and fears:
But hero ne'er or saint
The secret load might know,
With which His spirit waxeth faint:
His is a Saviour's woe.

"If thou hadst known, even thou,
At least in this thy day,
The message of thy peace! but now
'Tis passed for aye away:
Now foes shall trench thee round,
And lay thee even with the earth,
And dash thy children to the ground,
Thy glory and thy mirth."

And doth the Saviour weep
Over His people's sin,
Because we will not let Him keep
The souls He died to win?
Ye hearts that love the Lord,
If at His sight ye burn,
See that in thought, in deed, in word,
Ye hate what made Him mourn.

John Keble.

### 3591. JERUSALEM, Depart from.

[Josephus says that a short time before the destruction of Jerusalem, the priests who served in the temple at night, at the feast of Pentecost, felt a quaking and heard a rushing noise and then a sound as of a great multitude saying, "Let us depart."]

Night hung on Salem's towers,
And a brooding hush profound
Lay where the Roman eagle shone,
High o'er the tents around.

The tents that rose by thousands
In the moonlight glimmering pale;
Like white waves of a frozen sea,
Filling an Alpine vale.

And the temple's massive shadow Fell broad, and dark, and still, In peace as if the Holy One Yet watched His chosen hill.

But a fearful sound was heard
In that old fane's deepest heart,
As if mighty wings rushed by
And a dread voice raised the cry,
"Let us depart!"

Within the fated city
E'en then fierce discord raved,
Though o'er night's heaven the comet-sword
Its vengeful token waved.

There were shouts of kindred warfare
Through the dark streets ringing high,
Though every sign was full which told
Of the bloody vintage nigh.

Though the wild red spears and arrows
Of many a meteor host
Went flashing o'er the holy stars
In the sky, now seen, now lost.

And that fearful sound was heard
In the temple's deepest heart,
As if mighty wings rushed by
And a voice cried mournfully,
"'Let us depart!"

But within the fated city
There was revelry that night;
The wine-cup and the trimbrel note,
And the blaze of banquet light.

The footsteps of the dancer
Went bounding through the hall,
And the music of the dulcimer
Summoned to festival.

While the clash of brother weapons
Made lightning in the air,
And the dying at the palace gates
Lay down in their despair.

And that fearful sound was heard
At the temple's thrilling heart,
As if mighty wings rushed by
And a dread voice raised the cry,
"Let us depart!"

Felicia D. Hemans.

3592. JERUSALEM, Desire to see.

Jerusalem, Jerusalem,
How glad should I have been,
Could I, in my lone wanderings,
Thine aged walls have seen!
Could I have gazed upon the dome
Above thy towers that swells,
And heard, as evening's sun went down,
Thy parting camels' bells:

Could I have stood on Olivet,
Where once the Saviour trod,
And from its height looked down upon
The city of our God;

For is it not, Almighty God,
Thy holy city still;
Though there thy prophets walk no more,
That crowns Moriah's hill?

Thy prophets walk no more, indeed,
The streets of Salem now,
Nor are their voices lifted up
On Zion's saddened brow;
Nor are their garnished sepulchres
With pious sorrow kept,
Where once the same Jerusalem
That killed them came and wept.

Jerusalem, I would have seen
Thy precipices steep,
The trees of palm that overhang
Thy gorges dark and deep,
The goats that cling along thy cliffs
And browse upon thy rocks,
Beneath whose shade lie down, alike,
Thy shepherds and their flocks.

I would have mused, while night hung out
Her silver lamp so pale,
Beneath those ancient olive-trees
That grow in Kedron's vale,
Whose foliage from the pilgrim hides
The city's wall sublime,
Whose twisted arms and gnarled trunks
Defy the scythe of time.

The garden of Gethsemane
Those aged olive-trees
Are shading yet, and in their shade
I would have sought the breeze
That, like an angel, bathed the brow
And bore to heaven the prayer
Of Jesus when, in agony,
He sought the Father there.

I would have gone to Calvary,
And where the Marys stood,
Bewailing loud the Crucified,
As near Him as they could,
I would have stood till night o'er earth
Her heavy pall had thrown,
And thought upon my Saviour's cross
And learned to bear my own,

Jerusalem, Jerusalem,
Thy cross thou bearest now!
An iron yoke is on thy neck,
And blood is on thy brow;
Thy golden crown, the crown of truth,
Thou didst reject as dross,
And now thy cross is on thee laid—
The crescent is thy cross!

It was not mine, nor will it be,
To see the bloody rod
That scourgeth thee, and long hath scourged,
Thou city of our God!
But round thy hill the spirits throng
Of all thy murdered seers,
And voices that went up from it
Are ringing in my ears:

Went up that day when darkness fell From all thy firmament,
And shrouded thee at noon; and when Thy temple's veil was ient,
And graves of holy men, that touched Thy feet, gave up their dead:
Jerusalem, thy prayer is heard,
His blood is on thy head!

John Pierpont.

### 3593. JERUSALEM, Destruction of.

From the last hill that looks on thy once holy dome

I beheld thee, O Zion, when rendered to Rome:

'Twas thy last sun went down, and the flames of thy fall

Flashed back on the last glance I gave to thy wall.

I looked for thy temple, I looked for my home,

And forgot for a moment my bondage to come;

i beheld but the death-fire that fed on thy fane.

And the fast-fettered hands that made vengeance in vain.

On many an eve the high spot whence I gazed Had reflected the last beam of day as it blazed; While I stood on the height, and beheld the decline

Of the rays from the mountain that shone on thy shrine.

And now on that mountain I stood on that day,

But I marked not the twilight beam melting away!

Oh, would that the lightning had glared in its stead,

And the thunderbolt burst on the conqueror's head!

But the gods of the pagan shall never profane The shrine where Jehovah disdained not to reign;

And scattered and scorned as Thy people may be,

Our worship, O Father, is only for Thee.

Lord Byron.

## 3594. JERUSALEM, Dying in.

Jerusalem! Jerusalem!
Thou city of the blest,
I come, beneath thy hallowed soil
To lay my bones to rest.

It is not mine to see thee rise
In glory from the dust;
But God, the God of Abraham,
Is kind as well as just.
And, happy but to die in thee,
I hail the sacred ground
Where rest from all their wanderings
The sons of Jacob found.

Jerusalem! Jerusalem!
Thy towers shall rise again
When comes the Lord's anointed One
In majesty to reign.
My sun will shortly set, but thou
In glory shalt appear:
Thy King, the God of all the earth;
Thy name, "The Lord is here."
And Gentiles who have spurned thee long
Shall make thy glory known;
While all conspire to honor thee,
My father's land! my own!

Thomas Ragg.

#### 3595. JERUSALEM IMMORTAL.

Awake! behold! within the mountain zone That, circling, girds her stern and desert throne,

Immortal Salem sits, famed Zion's queen, Stretching her hands, and weeping o'er the scene.

Immortal?—yes, though ills have laid her low, Patient in ruin, deathless in her woe!

And do we gaze, our weary wanderings past, On Sheba's envy, David's pride at last?

The city prophets blessed, and kings revered, The saintly loved, the barbarous nations feared?

What lips have kissed these stones! what holy sighs

And burning prayers have mounted to those skies,

As zealous pilgrims, kneeling on the sod, Have hailed the towers so favored once by God!

Methinks we see those travellers from the West,

With weary limb, and soiled and tattered vest,

Just as they gain the last hill's stony brow, And glorious Salem bursts upon them now. The aged man, whom peril naught could daunt,

With eager step still presses to the front, Throws back his locks, and spread his hands on high,

Light long-unknown rekindling in his eye,
And blesses Heaven 'tis his that scene to view,
Ere his bones rest beneath the funeral yew.
The maiden, taught from earliest hour to
That city holy as a seraph's dream, [deem
Half veils her face in awe, and, bending meek,
Vents in deep sobs all, all she may not speak.
E'en the small child, that ran beside his sire,
Hath caught from those around the hallowed
fire, [air,

Drops on his knees with calmed and solemn And lisps from cherub mouth the simple

Raises his eyes, each orb a sapphire gem, And folds his hands, and cries "Jerusalem!"

Where through the world shall traveller hope to tread Soil blessed as this, though beauty long hath

fled?

With every scene we see is linked a spell, And every rock we climb a tale can tell. The ground is holy: sainted memories rise; Cities decay, but naught of spirit dies.

Salem! since David stormed her craggy height,

And dwelt where scoffed the vaunting Jebusite,

What stern, what varied fortunes has she known,

Now conquering nations, now herself o'erthrown!

To-day her Temple glitters wide and far, Shining in glory like a new-born star; Tyre gives her arts, and Ophir sends her gold, And mona chs burn at all their eyes behold. Chaldea comes: she darkens Salem's fame, Her walls are stormed, her Temple sinks in

And distant far, where Babel's waters sweep, Her prophets pine, her captive children weep. Woe's midnight past, again dawn freedom's hours.

And Salem smiles, the new-built Temple towers;

Once more the caravan from Yemen comes, The altar burns, and busy commerce hums; Once more his lion front stern Judah shows, And heroes rise to brave their country's foes.

But lo! o'er western hills that gathering cloud,

Where muttering thunder peals more loud and loud,

And forky lightning glitters down the sky: 'Tis the dread flash of Rome's avenging eye! The Titan stalks; beneath his coming tread Towns bow in dust, and Syria quakes with dread;

Where'er he moves the oldest empires fall, And Rome, wide-conquering Rome, seems lord of all.

Gihon's long hill presents a ridge of spears, And filled with bucklers Kedron's vale appears;

While north and south the bristling troops advance,

And bear war's engines on, and shake the lance.

Girt on all sides, doomed Salem sees her grave;

Her cup of woe is full and naught can save.

O direst fruit of crime and hate and rage;
O bloodiest leaf in history's warning page!
Was it too little Rome besieged her wall,
But Salem's sons by Salem's sons must fall?
See! Hebrew chiefs above you mangled heap,
Their kindred slain, exult when all should
weep;

In civil strife true valor ceased to glow, [foe. 'Twas who should crush his fellow, not the

O Titus! "darling of mankind," That saw his virtues, to his errors blind,

Extolled his feeling heart, his justice praised,
And to his honor busts and arches raised;
But Salem's name in blood must written be,
The leprous spot that blasts his memory!
What though he rears his countless captives
high,

To crosses nailed, that friends may see them die,

The Hebrews shed no tears, for woe has worn Their senses dull, and more may scarce be borne:

Pangs, like old wounds, oft lull though will not heal,

Excess of feeling makes us cease to feel.
Some fight despairing, some in caverns hide,
These mope in madness, and their God deride;
While others full of zeal, in frenzy strong,
Still call on Heaven to avenge their country's
wrong.

And half expect, down stooping from above, Messiah's form will come in power and love, And with one wave of glory's dazzling sword, Scare from their holy walls the pagan horde.

'Tis o'er; a deadlier struggle earth ne'er knew,

E'en fiends might shrink those scenes of blood to view;

'Tis o'er; a million hearts lie cold and still, And Rome's dread eagle soars on Zion's hill. Salem, the home of prophets, helpless lies, The mean one's jest, the raging heathen's

Fire wraps her towers, her blazing Temple falls,

With all its golden spires and cedared halls. Yes, that proud fane, as by an earthquake's shock,

Is hurled to dust, and levelled with the rock; And o'er its site must pass the Latian plough; Seraphs! look down from heaven, and pity now!

And if in your blessed eyes grief e'er appears, For lost and ruined Salem shed your tears! Nicholas Michell.

#### 3596. JERUSALEM, My Home.

Jerusalem, my Home,
I see thy walls arise;
There jasper clear and sardine stone
Flash radiance through the skies.

Flash radiance through the skies.
In clouds of heaven descending,
With angel train attending,
Thy gates of glittering pearl unfold

On streets of glassy gold.

No sun is there, no day or night;
But of sevenfold splendors bright,
Thy Temple is the Light of light,
Jerusalem, my Home.

Jerusalem, my Home,
Where shines the royal throne,
Each king casts down his golden crown
Before the Lamb thereon.
Thence flows the crystal river,
And flowing on forever,

With leaves and fruits on either hand,
The tree of life shall stand.
In blood-washed robes, all white and fair,
The Lamb shall lead His chosen there,
While clouds of incense fill the air,
Jerusalem, my Home.

Jerusalem, my Home,
Where saints in triumph sing,
While, tuned in tones of golden harps,
Heaven's boundless arches ring.
No more in tears and sighing,
Our weak hosannas dying,
But hallelujahs loud and high
Roll thundering through the sky;
One chorus thrills their countless throngs;
Ten thousand times ten thousand tongues
Fill them with overwhelming songs,
Jerusalem, my Home.

Jerusalem, my Home,
Thou sole all-glorious Bride,
Creation shouts with joy to see
Thy Bridegroom at thy side;
The Man yet interceding,
His hands and feet yet bleeding,
And Him the billowy hosts adore
Lord God for evermore;
And "Holy, Holy, Holy" cry
The choirs that crowd thy courts on high,
Resounding everlastingly,
Jerusalem, my Home.

Jerusalem, my Home,
Where saints in glory reign,
Thy haven safe, oh! when shall I,
Poor storm-tossed pilgrim, gain?
At distance dark and dreary,
With sin and sorrow weary,
For thee I toil, for thee I pray,
For thee I long alway.
And lo! mine eyes shall see thee too:
Oh rend in twain, thou vail of blue,
And let the Golden City through,
Jerusalem, my Home!

John Henry Hopkins, Jr.

## 3597. JERUSALEM, Ode to.

Jerusalem, Jerusalem!
If any love thee not, on them
May all thy judgments fall;
For every hope that crowns our earth,
All birth-gifts of her heavenly birth,
To thee she owes them all!

Deep was thy guilt, and deep thy woe;
The brand of Cain upon thy brow,
Each shore has felt thy tread:
No altar now is thine; no priest;
Upon thy hearth no paschal feast:
The paschal moon is dead.

When from their height the nations fall, The kind grave o'er them strews her pall; They die as mortals die: But He who looked thee in the face Stamped there that look no years erase— His own on Calvary.

Awe-struck on thee men gaze, and yet Confess thy greatness, own our debt,
And trembling still revere
The royal family of man,
Supporting thus its blight and ban
With constancy austere.

Those sciences by us so prized
The sternness of thy strength despised,
Devices light and vain
Of men who lack the might to live
In that repose contemplative
Which Asian souls maintain.

By thee the Book of Life was writ; And, wander where it may, with it Thy soul abroad is sent: Wherever towers a Christian church, Palace of earth, Heaven's sacred porch, It is thy monument.

Thy minstrel songs, like sounds wind-borne From harps on Babel boughs forlorn, O'er every clime have swept; And Christian mothers yet grow pale With echoes faint of Rachel's wail; Our maids with Ruth have wept.

Thou bind'st the present with the past,
The prime of ages with the last;
The golden chain art thou,
On which alone all fates are hung
Of nations springing or upsprung,
Earthward once more to bow.

Across the world's tumultuous gate
Thou fling'st thy shadow's giant weight—
The mightiest birth of Time;
For all her pangs she may not bear
Until her feasts she bids thee share
And mount her throne sublime.

Far other gaze than that he pours
On empires round thee sunk, and shores
That once in victory shone,
Far other gaze and paler frown
The great Saturnian star bends down
On cedared Lebanon.

He knows that thou, obscured and dim,
Thus wrestling all night long with him,
Shalt victor rise at last;
Destined thy brows tower-crowned to rear
More high than his declining sphere
When, downward on the blast,

God's mightiest angel leaps, and stands
A shape o'ershadowing seas and lands,
And swears by him who swore
A faithful oath and kind to man
Ere worlds were shaped or years began,
That "Time shall be no more."

Aubrey de Vere.

## 3598. JERUSALEM, The Day of.

Luke xix: 42.

Jerusalem, Jerusalem! enthroned once on high,

Thou favored home of God on earth, thou Heaven below the sky!

Now brought to bondage with thy sons, a curse and grief to see,

Jerusalem, Jerusalem! our tears shall flow for thee.

Oh! hadst thou known thy day of grace, and flocked beneath the wing

Of Him who called thee lovingly, thine own anointed King,

Then had the tribes of all the world gone up thy pomp to see,

And glory dwelt within thy gates, and all thy sons been free.

"And who art thou that mournest me?" replied the ruin gray,

"And fear'st not rather that thyself may prove a castaway?

I am a dried and abject branch, my place is given to thee,

But woe to every barren graft of thy wild olive-tree!

"Our day of grace is sunk in night, our time of mercy spent,

For heavy was my children's crime, and strange their punishment;

Yet, gaze not idly on our fall, but, sinner, warned be:

Who spared 1 of His chosen seed, may send His wrath on thee!

"Our day of grace is sunk in night, thy noon is in its prime;

Oh turn and seek thy Saviour's face in this accepted time!

So, Gentile, may Jerusalem a lesson prove to thee,

And in the new Jerusalem thy home forever be!" Reginald Heber.

#### 3599. JERUSALEM, The Fall of.

Titus, on the Mount of Olives, before Besieging the City.

It must be; And yet it moves me, Romans! It confounds The counsels of my firm philosophy, [o'er, That ruin's merciless ploughshare must pass And barren salt be sown on yon proud city. As on our olive-crowned hill we stand, Where Kedron at our feet its scanty waters

Where Kedron at our feet its scanty waters Distils from stone to stone with gentle motion,

As through a valley sacred to sweet peace, How boldly doth it front us! how majestically!

Like a luxurious vineyard, the hillside Is hung with marble fabrics, line o'er line, Terrace o'er terrace, nearer still, and nearer To the blue heavens. Here bright and sumptuous palaces,

With cool and verdant gardens interspersed; Here towers of war that frown in massy strength,

While over all hangs the rich purple eve, As conscious of its being her last farewell Of light and glory to that fated city. And, as our clouds of battle dust and smoke Are melted into air, behold the Temple, In undisturbed and lone serenity Finding itself a solemn sanctuary [us In the profound of heaven! It stands before A mount of snow fretted with golden pin-

The very sun, as though he worshipped Lingers upon the gilded cedar roofs; [there, And down the long and branching porticos, On every flowery-sculptured capital, Glitters the homage of his parting beams. By Hercules! the sight might almost win The offended majesty of Rome to mercy. You lofty city and you gorgeous Temple Are consecrate to ruin.

JAVAN: Night before the Destruction of the Temple.

There have been tears from holier eyes than mine

Poured o'er thee, Zion! yea, the Son of man This thy devoted hour foresaw and wept. And I—can I refrain from weeping? Yes, My country, in thy darker destiny Will I awhile forget mine own distress.

I feel it now, the sad, the coming hour; The signs are full, and never shall the sun Shine on the cedar roofs of Salem more; Her tale of splendor now is told and done: Her wine-cup of festivity is spilt, And all is o'er, her grandeur and her guilt.

O fair and favored city, where of old The balmy airs were rich with melody, That led her pomp beneath the cloudless sky In vestments flaming with the orient gold! Her gold is dim, and mute her music's voice; The heathen o'er her perished pomp rejoice.

How stately then was every palm-decked street,

Down which the maidens danced with tinkling feet!

How proud the elders in the lofty gate! How crowded all her nation's solemn feasts With white-robed Levites and high-mitred priests!

How gorgeous all her Temple's sacred state! Her streets are razed, her maidens sold for slaves,

Her gates thrown down, her elders in their graves;

Her feasts are holden 'mid the Gentile's scorn, By stealth her priesthood's holy garments worn: And where her Temple crowned the glittering rock,

The wandering shepherd folds his evening flock.

When shall the work, the work of death begin?

When come the avengers of proud Judah's sin?

Aceldama! accursed and guilty ground, Gird all the city in thy dismal bound; Her price is paid, and she is sold like thou; Let every ancient monument and tomb Enlarge the border of its vaulted gloom, Their spacious chambers all are wanted now.

But nevermore shall you lost city need Those secret places for her future dead; Of all her children when this night is passed, Devoted Salem's darkest, and her last— Of all her children none is left to her, Save those whose house is in the sepulchre.

Yet, guilty city, who shall mourn for thee?
Shall Christian voices wail thy devastation?
Look down! look down! avenged Calvary,
Upon thy late, yet dreadful expiation.
Oh!long foretold, though slow-accomplished
fate,

"Her house is left unto her desolate;"
Proud Cæsar's ploughshare o'er her ruins
driven,

Fulfils at length the tardy doom of Heaven; The wrathful vial's drops at length are poured On the rebellious race that crucified their Lord!

Henry H. Milman.

#### 3600. JERUSALEM, The Golden.

Jerusalem, the Golden!
I weary for one gleam
Of all thy glory folden
In distance and in dream!
My thoughts, like palms in exile,
Climb up to look and pray
For a glimpse of thy dear country,
That lies so far away!

Jerusalem, the Golden!
Methinks each flower that blows,
And every bird a-singing.
Of thee some secret knows;
I know not what the flowers
Can feel, or singers see,
But all these summer raptures
Seem prophecies of thee.

Jerusalem, the Golden!
When sunset's in the west,
It seems thy gate of glory,
Thou city of the blest!
And midnight's starry-torches
Through intermediate gloom
Are waving with our welcome
To thy eternal home.

Jerusalem, the Golden! Where loftily they sing, O'cr pain and sorrows olden
Forever triumphing;
Lowly may be the portal,
And dark may be the door,
The mansion is immortal—
God's palace for His poor!

Jerusalem, the Golden!
There all our birds that flew—
Our flowers but half unfolden,
Our pearls that turned to dew,
And all the glad life-music,
Now heard no longer here,
Shall come again to greet us
As we are drawing near.

Jerusalem, the Golden!
I toil on day by day,
Heart-sore each night with longing,
I stretch my hands and pray,
That 'mid Thy leaves of healing,
My soul may find her nest;
Where the wicked cease from troubling,
The weary are at rest!

Gerald Massey.

v

3601. JERUSALEM, The Jews Weeping in.
Why, trembling and sad, dost thou stand
there and mourn.

Son of Israel, the days that can never return? And why do those tear-drops of misery fall On the mouldering ruin, the perishing wall? Was yon city, in robes of the heathen now clad,

Once the flourishing Zion, where Judah was glad?

And those walls, that disjointed and scattered now lie,

Were they once vowed to Heaven and hallowed on high?

Yet why dost thou mourn? Oh, to gladness awaken!

Though Jehovah this city of God has forsaken,

He preserves for His people a city more fair, Which a ruthless invader no longer shall share

No longer the tear for your city shall flow; No longer thy bosom the sad sigh bestow; But night shall be followed by glorious day, And sorrow and sighing shall vanish away.

The Prince whom ye pierced and nailed to the tree

There reigns in ineffable glory for thee; There Jesus, who died for your sins on earth, lives:

Haste, haste to His bosom; He sees and forgives, James Wallis Eastburn.

3602. JERUSALEM, The Last Day of.

Flow on, for Zion, flow, my tears, Thou sepulchre of sepulchres, Thy glory but a gorgeous dream, Thy strength, a wasted summer stream; Thy turban cloven on the ground, With all its jewels scattered round. Age upon age captivity Sits brooding on thy leafless tree; And where its branching glory stood, Is shame, and agony, and blood.

From morn to eve, Rome's iron tide Had dashed on Zion's haughty side; From morn to eve, the arrowy shower Rained on her ranks from wall and tower. Now rose the shout of Israel; Now, like the sea's returning swell, Rushed up the mount the Roman charge, Again beat back by Judah's targe; Strewing with helm and shield the hill; All wearied, but th' unconquered will.

'Twas eve, and still was fought the field, Where none could win, and none would yield;

Beneath the twilight's deepening shade Echoed the clash of blade on blade. Still rushing through the living cloud, Its path the lion-banner ploughed; And still the eagle's fiery wing Seemed from the living cloud to spring; Till Rome's retiring trump was blown, Answered by shouts from Zion's throne. That day the Roman learned to feel The biting of the Jewish steel.

'Twas night. The sounds of earth were hushed,

Save where the palace-fountains gushed; Or from the myrtle-breathing vale, Sung, to the stars, the nightingale. Splendid the scene, and sweet the hour! The moonbeam silvered tent and tower, Touched into beauty grove and rill, And crowned with lustre Zion's hill. All loveliness, but where the gaze Shrank from the Roman camp-fire's blaze; All peaceful beauty, but where frowned, Omen of woe, the Roman mound!\*

'Twas midnight; ceased the heavy jar
Of rampart-chain and portal-bar;
That hour of doom, on Zion's wall
No warrior's foot was heard to fall;
No murmur of the mighty camp,
No cohort's tread, no charger's champ,
Gave sign that earth was living still;
All hushed as by a mightier will;
Ev'n wounds that wring, and eyes that weep,
Were bound in one resistless sleep;
Silence of silence, all around;
Hushed as the grave—a death of sound!

What visioned forms, like things of dreams, Or like the pole's phosphoric streams, Or the wan clouds of winter's even, Now marshal on the fields of heaven,

There gleam, in clouds of spectral light,
The camp, the mound, th' embattled height;
There moves the legion's brazen line;
Ill-omened Israel, where is thine?
Rolls up the visioned mount the charge;
But where the turban and the targe?
The cohort climbs the visioned tower,
Yet sweeps its ranks no arrowy shower;
Pale flames from visioned altars rise;
Israel, art thou the sacrifice!

But sudden roars the thunder-peal, The forests on the mountains reel, And, like the burst of mountain springs, Is heard a rush of mighty wings! And voices sweet of love and woe, (Love, such as spirits only know), Swell from the temple's cloisters dim, A mingled chant of dirge and hymn; Like grief, when help and hope have fled, Like anguish o'er the dying bed; Like pulses of a breaking heart: "We must depart, we must depart." And grandly o'er Moriah's height, Encanopied in living light, Rose to that chant of dirge and hymn The squadrons of the scraphim. From Carmel's shore to Hebron's chain, Shone in that splendor hill and plain; Still starlike seemed the orb to soar, Then all was night and sleep once more.

But whence has come that sudden flash,
And whence the shout, and whence the clash?
The legions scale the temple wall!
Its startled warriors fly or fall.
Now swells the carnage wild and wide;
Now dies the bridegroom by the bride;
Peasant and noble, parent, child,
In heaps of quivering carnage piled;
On golden roof, on cedar floor,
Still flames the torch, still flows the gore;
Hour of consummate agony,
When nations, God-deserted, die!

Yet still the native dirk and knife
Wrung blood for blood, and life for life.
The priest, as to the veil he clung,
With dying hand the javelin flung;
The peasant on the Roman sprang,
Armed but with panther's foot and fang,
From his strong grasp the falchion tore,
And died it in the robber's gore.
That night who fought, that night who fell,
No eye might see, no tongue might tell;
That sanguine record must be read
But when the grave gives up its dead;
Then Judah's heart of pride was tame;
The rest was sorrow, slavery, shame!
—Jerusalem a name!

George Croly.

3603. JERUSALEM, The Prophecy of.
'Twas eve on Jerusalem!
Glorious its glow,
On the vine-covered plain,
On the Mount's marble brow;

<sup>\*</sup>The Romans surrounded the city with a trench and a mound, which prevented all escape, and formed a characteristic of the siege.

On the temple's broad grandeur,
Enthroned on its height,
Like a golden-domed isle
In an ocean of light;
And the voice of her multitude
Rose on the air,
From the vale deep and dim,
Like a rich evening hymn.
But, whence comes that cry?
'Tis the cry of despair!

Who stands upon Zion?
The prophet of woe!
His frame, worn with travel,
His locks, living snow.
His hand grasps a trumpet.
Its sound gives a thrill

To each heart of the thousands!
The life-blood runs chill,
At that death-sounding blast!
All fixing their gaze,
Where, like one from the tomb,
The shroud seems to swim
Round the long, spectral limb,
And the ashy lip quivers
With judgment to come.

"Thou'rt lovely, Jerusalem;
Lovely, yet stained;
A queen among nations,
Yet thou shalt be chained.
Thou'rt magnificent, Zion.
Yet thou shalt be lone.
The pilgrim of sorrow!
I see thy last stone.

"Hark, hark, to the tempest!
What roar fills mine ear?
"Tis the shout of the warrior,
The storm of the spear.
The eagle and wolf
On that tempest are rolled,
Twin demons of havoc,
To ravage thy fold.

"They rush through the land,
As through forests the fire:
Woe, woe to the infant;
Woe, woe to the sire.
Rejoice for the warrior
Who sinks to the grave;
But weep for the living,
A ransomless slave!

"But veiled be mine eyeballs;
The red torch is flung,
And the last dying hymn
Of the temple is sung;
The altar is vanished,
The glory is gone.
The vial is poured,
The high vengeance is done!

"Again all is silence,
But still the death-pall,
The flag of the Roman,
Is hung from the wall.

But the archers are coming,
Their shafts hide the heaven,
And the eagle's proud breast
By the Persian is riven.

"Hark! a sound from the south;
"Tis the echo of doom;
It comes from the desert,
The living simoom!
As fierce as its sun,
And as wild as its sand;
"Tis Amrou and his Saracens,
Curse of the land!

"Like the swamp-gendered hornets,
They rush on the wing,
By thousands and thousands,
With death in their sting.
Like vultures, they sweep
O'er Moriah's loved hill,
And the corpse-covered valley
Of Cedron's red rill.

"Like the clouds on the mountains, Like waves on the shore, On sweep the swift chargers, Whose hoof is in gore; And Israel has fled To the hill and the cave; With slavery behind her, Before her the grave.

"And the clashing of lances
And shaking of reins,
Are the sounds of the morning
On Galilee's plaine;
And the desert tambour,
And the desert-horn shrill,
Are the sounds of the sunset
On Zion's loved hill.

"Where, where, sleeps the thunderbolt?
Heaven! hear the cries
Of the Ishmaelite slave
To his prophet of lies;
Hear the howl to his demons,
His frenzy of prayer;
And hear Israel's lament
Of disdain and despair!

"It has come! in the saddle
The robber has reeled,
And the turbans are floating
In blood on the field.
I see the proud chiefs
Of the cross in their mail:
And my soul loves the standard
They spread to the gale.

"Stay, vision of splendor:
On Jordan's broad marge
They rush to the battle;
Earth shakes with their charge.
Like lightning the blaze
From their panoply springs;
I see the gold helms
And crowned banners of kings.

"Yet, evil still smites thee,
Thou daughter of tears!
No trophy is thine,
In the shock of the spears.
The stately Crusader,
And Saracen lord,
But give thee the choice
Of the chain or the sword!

"Again all is silence,
The long grass has grown
Where the cross-bearer sleeps,
In his rich-sculptured stone;
And the land trod by prophet,
And chanted by bard,
Is left to the foot
Of the wolf and the pard."

But who ride the whirlwind?
The drinkers of blood.
From the summit of Lebanon
Rushes the flood.
'Tis the Turcoman, hovering
For slaughter and spoil.
O helpless gazelle!
Thou art now in the toil!

King of kings! on our neck
Sits the slave of a slave,
As wild as his mountains,
As cold as our grave;
All his sceptre the scourge,
All our freedom his will.
Yet Thy children must tremble,
Must agonize still.

Fly swift, ye dark years!
Still the savage is there;
The tiger of nations
Is couched in his lair.
The field is a thicket,
The city a heap,
And Israel on earth
Can but wander and weep.

King of kings! shall she die?
Hark! a trumpet afar;
It pierces my soul,
Yet no trumpet of war.
I hear the deep trampling
Of millions of feet,
And the shoutings of millions
Yet solemn and sweet,

Now the voices of thunders
Are calling on high.
The pomp has begun,
The redemption is nigh.
I see the crowned fathers,
The prophets of fire,
And the martyrs, whose souls
Shot to heaven from the pyre.

Who comes in His glory,
Pavilioned in cloud?
Judah, cast off thy shame!
Israel, spring from thy shroud!

Thy King has avenged thee, He comes to His own; With earth for His empire, And Zion His throne.

George Croly.

#### 3604. JERUSALEM, Woes of.

Weep for your country, for your children weep!

Vengeance! thy fiery wing their race pursued; Thy thirsty poniard blushed with infant blood.

Roused at thy call, and panting still for game, The bird of war, the Latian eagle came. Then Judah raged, by ruffian Discord led, Drunk with the steamy carnage of the dead: He saw his sons by dubious slaughter fall, And war without, and death within the wall. Wide-wasting plague, gaunt famine, mad despair,

And dire debate, and clamorous strife were there:

Love, strong as death, retained his might no more,

And the pale parent drank her children's gore. Yet they who wont to roam the ensanguined plain,

And spurn with fell delight their kindred slain;

E'en they, when, high above the dusty fight,
Their burning temple rose in lurid light,
To their loved altars paid a parting groan,
And in their country's woes forgot their own.
As 'mid the cedar courts and gates of gold
The trampled ranks in miry carnage rolled,
To save their temple every hand essayed,
And with cold fingers grasped the feeble
blade:

Through their torn veins reviving fury ran, And life's last anger warmed the dying man!

Ah! fruitful now no more, an empty coast, She mourned her sons enslaved, her glories

In her wide streets the lonely raven bred,
There barked the wolf, and dire hyenas fed.
Yet 'midst her towery fanes, in ruin laid,
The pilgrim saint his murmuring vespers paid;
'Twas his to climb the tufted rocks, and rove
The checkered twilight of the olive grove;
'Twas his to bend beneath the sacred gloom,
And wear with many a kiss Messiah's tomb.

Reginald Heber.

#### 3605. JERUSALEM, Woe upon.

Voice. Woe! woe! woe!
First Jew. Alas! The son of Hananiah?
is't not he?

Third Jew. Whom said'st?

Second Jew. Art thou a stranger in Jerusalem,

That thou rememberest not that fearful man? Fourth Jew. Speak! speak! we know not all.

Second Jew. Why, thus it was: A rude and homely dresser of the vine, He had come up to the Feast of Tabernacles, When suddenly a spirit fell upon,

Evil or good we know not. Ever since
(And now seven years are past since it befell,
Our city then being prosperous and at peace),
He hath gone wandering through the darkling streets

At midnight, under the cold, quiet stars; He hath gone wandering through the crowded market

At noonday, under the bright blazing sun, With that one ominous cry of "Woe! woe!"

Some scoffed and mocked him, some would give him food;

He neither cursed the one, nor thanked the other.

The Sanhedrim bade scourge him, and myself Beheld him lashed till the bare bones stood

Through the maimed flesh; still, still he only cried,

Woe to the city, till his patience wearied The angry persecutors. When they freed him, 'Twas still the same—th' incessant Woe! woe! woe!

But when our siege began, awhile he ceased, As though his prophecy were fulfilled; till now,

We had not heard his dire and boding voice. Voice. Woe! woe! woe!

Joshua, the Son of Hananiah. Woe! woe! A voice from the east! a voice from the west! From the four winds a voice against Jerusalem!

A voice against the temple of the Lord!

A voice against the bridgerooms and the

A voice against all people of the land! Woe! woe! woe!

Bursts away, followed by the Second Jew, who on returning reports:

'Twas a true prophet!

Jews. Wherefore? Where went he? Second Jew. To the outer wall;

And there he suddenly cried out and sternly, "A voice against the son of Hananiah!

Woe! woe!" and at the instant, whether struck

By a chance stone from the enemy's engines, down

He sank and died! Henry H. Milman.

## 3606. JERUSALEM, Worship in.

Jerusalem! Jerusalem! the blessing lingers yet

On the city of the chosen, where the Sabbath seal was set;

And though her sons are scattered, and her daughters weep apart,

While desolation, like a pall, weighs down each faithful heart,

As the palm beside the waters, as the cedar on the hills,

She shall rise in strength and beauty when the Lord Jehovah wills;

He has promised her protection, and His holy pledge is good:

JESUS.

'Tis whispered through the olive-groves and murmured by the flood,

As in the Sabbath stillness the Jordan's flow is heard,

And by the Subbath breezes the hoary trees are stirred.

Oh! glorious were the Sabbaths Jerusalem has known,

Where the presence of the Highest was so wonderfully shown;

And the holy Law was guarded by cherubim divine;

And the temple's awful Worship drew the nation to its shrine;

And the "Song of songs" was sounded, till the melody profound

Shook the golden roof and arches with its ocean power of sound:

And wreathing clouds of incense rose, like doves upon the air,

Upbearing on their balmy wings the sacrifice of prayer;

And sweet as angel greetings, in the mansion of the blest,

O'er the heart of gathered Israel came the Sabbath and its rest.

But the glory all departed when the temple was laid low,

And like a childless mother, mourns the city in her woe;

Still a people never perish who in Sabbath worship bend:

God has kept his chosen; He will keep them to the end.

Soon the days of expectation and of exile will be o'er,

And Israel return to his heritage once more. Then shall bloom the rose of Sharon, and the lilies of the vale,

By the dews of Hermon freshened, breathe their fragrance on the gale:

As the seed for centuries buried, when laid open to the day,

Bursts forth in life and beauty 'neath the vivifying ray,

So Jerusalem shall triumph when her children are restored,

And with songs of peace and gladness hail the Sabbath of the Lord. Sarah Josepha Hale.

#### 3607. JESUS, Aaron and.

Heb. vii: 28.

Jesus, in Thee our eyes behold
A thousand glories more
Than the rich gems and polished gold
The sons of Aaron wore.

They first their own burnt-off'rings brought,
To purge themselves from sin;
Thy life was pure without a spot,
And all Thy nature clean.

Fresh blood, as constant as the day, Was on their altar spilt; But Thy one off'ring takes away Forever all our guilt.

Their priesthood ran through sev'ral hands, For mortal was their race; Thy never-changing office stands Eternal as Thy days.

Once, in the circuit of a year,
With blood, but not his own,
Aaron within the veil appears
Before the golden throne.

But Christ by His own pow'rful blood Ascends above the skies, And in the presence of our God Shows His own sacrifice.

Jesus, the King of Glory, reigns On Zion's heav'nly hill; Looks like a Lamb that has been slain, And wears His priesthood still.

He ever lives to intercede
Before His Father's face:
Give Him, my soul, thy cause to plead,
Nor doubt the Father's grace.

Isaac Watts.

## 3608. JESUS AT JACOB'S WELL.

John iv: 6.

I see Thee, Saviour, as Thou satest there, In drought and weariness, the well beside; A single palm-tree shields Thee from the

I see the Syrian woman, wonder-eyed, Before Thee stand, The empty pitcher hanging from her hand.

I hear Thy words of warning mercy flow, Soft to the sinful while they chide the sin; I watch the graveness of her wonder grow

As rises high an answering voice within, And straight she learns Herneed, and for the draught diviner yearns.

It was in eastern summers, long gone by,
Thou askedst water from the olden spring:
Desiring eyes beheld Thee—Thou wert nigh
To those that languished heavenly boons
But now no more [to bring;
Treadest the Shechem vale, the Jordan shore.

It was in Hebrew history, long gone by, And Thou wert walking toward the crosscrowned goal,

A human sympathy was in Thine eye,
A lonely sorrow in Thy burdened soul,
And Thou didst bear [might share.
For the world's weal a doom which none

Still is the blessed story gospel-good:

Thou by the wells of life art waiting yet

For peace and pardon to be sought and sued, And troubled men may still their guilt forget,

And slake their pain,
Quaff light and hope and love, nor thirst
again.

Joseph Truman.

**3609.** JESUS, Darkness at the Death of.

Matthew xxvii: 45.

Over each tower and minaret, And where in channel dark as jet The streams of Kedron toil and fret,

Falls the inexplicable veil, The sign when nature's powers shall fail Of universal woe and wail.

No light and shade, in interchange Softening the dark horizon's range, But sudden midnight, stern and strange!

Rushed the uptreasured darkness from Its hidden, uncreated home To witness God's own martyrdom?

Or did the Lord who hides His face In shadows that betoken grace, And drapes in gloom His dwelling-place,

Did He in His most awful mood Curtain around the holy rood From man's unchastened neighborhood?

Or came the type and form wherein Wrong works, to watch the strife within, And learn the death of death and sin?

Thou God that hidest, who can tell Unless Thou teach us how to spell And learn aright the miracle?

It hushes all things; not a sound Or far or near is heard around; The guard seems rooted to the ground.

No word the divine Sufferer saith; Only is heard His heaving breath Fighting the duel fierce with death.

And breaking o'er His quivering lips: Only the blood that as it drips Throbs through the palpable eclipse!

O vanquished Light, return once more! O breaking Heart that we adore, When shall this travail pang be o'er?

When shall the day its fetters burst, And Jesus from the tree accurst Speak once, and own Himself athirst?

Last act of His humility Better to witness, than to see This still and voiceless agony.

C. I. Black.

### 3610. JESUS IN THE STORM.

Luke viii: 22-25.

While Jesus prays alone upon the mount, To gather strength to meet the pressing needs Of a lost, guilty world, whose outstretched Vainly reach after other help than His; [arms Upon the storm-tossed sea of Galilee, Beaten about by raging billows, were The chosen few Himself had loved and taught. And all the terror and the wild despair That come upon the ill-starred souls that cling In agony to vessel doomed to sink, Were theirs. Forgotten for the time their Or, if remembered, as of no avail [Lord; In strait like this, being so far away. But suddenly a wondrous form is seen To walk the waters as they were the land! In great dismay they cry "A spirit!" and, With fearful fingers, point each to the place Where Jesus walks upon the boisterous sea. Soon comes a voice of gentleness and love, Yet heard above the din of warring waves: "Be of good cheer, 'tis I; be not afraid!" And then they knew 'twas Jesus' self that spake.

Christ.
Which being granted, boldly leaves the ship And seeks to join his Master and his Lord. He straightway sinks, and utters that sole cry Which will avail us at the last, "Save, Lord!" Soon Jesus reassures, and takes his hand And leads him safely to the tossing ship. Then is a calm, more peaceful and more still Than lake unvisited by gentlest winds.

And manly Peter, first in voice and deed,

Asks that he, too, may walk the waves with

O Lord! when on death's dark and turbid My soul shall cry in agony to Thee, [stream Oh, then to feel thy loving fingers clasp My hand and lead me safely into rest—That were a joy more blissful and more worth Than Peter's when he trod the ship once more!

Alexander Macauley.

#### 3611. JESUS, Life of.

When Jesus in the wild the conquest won,
Then His prophetic office was begun:
He faithful, no one saving truth concealed;
He gracious, the right way to heaven revealed.
Some He exhorted, others He reproved,
Our fears and hopes by threats and blessings
moved,

Condemned the errors which in public reigned,

Mysterious types and prophecies explained, Spake things celestial with celestial grace, All prejudice inveterate to erase; In obvious parables taught truth sublime, Spent in illuminating souls His time, Disseminated light where'er He came, Breathed heavenly love the frozen to inflame, Confirmed by Sacred Writ whate'er He taught, Down to our weakness all His precepts brought,

Preached truths divine, few, necessary, clear, Which might to heaven a simple votary steer;

The worst of men He mildly would instruct, Glad when to bliss He sinners could conduct; No raptures, no austerities enjoined, Nothing too high, too grievous for mankind; No whips, no hair-cloth, His mild yoke imposed,

No souls in constant solitudes enclosed: Pagans in these of saints might have the start; They wound the flesh, but cannot break the heart.

Saints heaven by prayer, alms, gentle fasting, scale;

The prophet could by single prayer prevail, While Baal's priests endured unpitied pain, Gashing their bodies all day long in vain.

His life the comment was on what He taught;
That lovely image ravishes my thought;
None could that life considerately know,
But he of Jesus must enamored grow;
In Him ideal graces all combined,
Friend, benefactor, Saviour to mankind:
Love incommunicable, filial fear,
A conscience un-upbraidingly sincere;
Obedience perfect, free from venial ill,
Full resignation to His father's will;
Propensions centrally to God inclined,
Unshaken trust, a heaven-conversing mind;
Intentions which at God's sole glory aimed,
Zeal which for God's word, house, and worship flamed;

A temperance, which all excesses curbed, Contentedness, by troubles undisturbed; Each sense subdued, affections all confined, The dove and scrpent amicably joined; A meekness which no malice could provoke;  $\Lambda$  patience to endure a tyrant's stroke; A courage to encounter all things dire; A perseverance which could never tire; A purity which nothing could defile; [guile; A wisdom which hell's powers could not be-Humility, which all debasements prized, Exulting for God's sake to be despised; Which human confidence would ever waive, And of all good, to God the glory gave; Which made disciples, not deep-learned, but good,

Who, wise for heaven, heaven only under-Whose warm devotion kept its heaven-born Oft would to sacred solitudes retreat, [heat, In fasting, meditation, prayer, and praise, And frequent watching, spend whole nights and days;

No wanderings, damps, or chills His soul annoved;

He no one minute ever misemployed;
He troubled minds with consolations cheered,
His sweet reproofs the guilty soul endeared.
To all in need He pity showed divine,
Which unregarded would no cry decline;
His charity all malice could transcend,
To lowest offices inured to bend;
In good returned all evils to exceed,
To save His foes, content Himself to bleed.
He to gain souls wept, travelled, labored,
prayed,

Their bliss eternal His sole business made;
Discourse salvisic He at meals instilled,
And souls with food super-celestial filled;
As they could bear, He dropped it by degrees;
At once He sweetly could instruct and please.
His justice rendered to all men their due,
Would righteous ends by righteous means
pursue;

To all estates He proper honors paid, [obeyed. Revered the priesthood, sovereign power His mind, His own inferior will denied, The transient world opposed, contemned, defied;

Its maxims, customs, companies, designs, All joys to which concupiscence inclines; He, Source and Lord of all, knew all things best.

And gave the world no harbor in His breast; He here below nor sought nor felt repose, Continued cross He for His portion chose; Gave highest proof of all that He revealed When His own blood its confirmation sealed. Angels their graces by His grace refined; His the aversion of the worldly mind.

His self-denials sensual men disgust, Vexed that He no indulgence gave to lust; Lust, which impostors patronize, and gain Of loose disciples an unnumbered train; All Jesus' graces had a godlike mien, By them His heavenly mission might be seen; That perfect goodness could no man deceive, That perfect goodness none could disbelieve.

When to His doctrine and His life divine
His superhuman miracles we join,
They love and admiration both excite,
Conviction will attain its utmost height.
He made all creatures serve His blessed deWater transubstantiated to wine; [sign,
He trod the wave, and bid the winds be still;
He made rude storms submissive to His will;
A fish to Him His tribute-money brought,
Shoals, at His call, came crowding to be
caught.

Cursed by His lips, the fig-tree straight de-Invisible, He dangers could evade. [cayed; He feasted thousands with seven loaves of bread;

Two fishes and five loaves five thousand fed; And of the food thus multiplied remained Twelve baskets, which fresh followers sustained;

He made the lame walk, dumb speak, deaf to hear,

And men born blind to see all objects clear; He dropsies drained, and trembling palsies stilled,

The blood inflamed by fevers gently chilled;
The lepers cleansed, restored the withered
hand—
[stand;

No ailment could His healing might with-The bloody flux which twelve long years had reigned,

The poor bowed woman twice six winters pained,

The wretch who thirty-eight his grief deplored,

And multitudes to soundness he restored.

Even at a distance, by His word alone,
He made His power irrefragably known;
He devils at His pleasure dispossessed,
Constrained by Him. His Godhead they
confessed;

Seven out of tortured Magdalen He drave, Chased in foul swine a legion to the wave; Jairus' young daughter, by her friends bemoaned,

The son for whom his widow-mother groaned, And Lazarus, who four days had been entombed,

All at His word their vital heat resumed; Saints at His rising, though long dead, re-And risen, at Jerusalem arrived. From profanations He the temple cleared; Profaners His majestic voice revered, Their treasures He o'erthrew, and at His look The avaricious their dear wealth forsook; The worldly, at His heart-enamoring call. Became His votaries, and renounced their all. He, God Incarnate, could the mind inspect, And with sweet force the heart to God inflect. His life, from His conception to His grave, Strong demonstrations of Messiah gave; Divinity shone bright in all He taught, God-like benignity in all He wrought; His miracles He graciously designed To cure, convince, convert, endear mankind.

Eternal Word, who, clothed in human dust, Didst teach lapsed man the wisdom of the Illustrate by example Thy discourse, [just; Confirm it by a wonder-working force; Open my ears, my eyes, my tongue unloose, Into my heart Thy heavenly truth infuse; That I Thy praise incessantly may sing. That love may give my heart a heavenward spring!

That I may never more towards earth propend,

In vigorous, sweet efforts to Thee ascend; Thy bright idea in my heart enchase, To copy out each imitable grace.

All praise to our great Prophet, by whose light

The world, born blind, receives transforming sight;

Glory to Jesus, o'er the mount was heard, For doctrine, life, and miracles revered.

Bishop Ken.

## 3612. JESUS, Looking off to.

O, eyes that are weary,
And hearts that are sore!
Look off unto Jesus,
And sorrow no more.
The light of His countenance
Shineth so bright,
That on earth, as in heaven,
There need be "no night."

Looking off unto Jesus,
My eyes cannot see
The troubles and dangers
That throng about me;
They cannot be blinded
With sorrowful tears,
They cannot be shadowed
With unbelief's fears.

Looking off unto Jesus,
My spirit is blest;
In the world I have turmoil,
In Him I have rest.
The sea of my life
All around me may roar,
When I look unto Jesus
I hear it no more.

Looking off unto Jesus,
I go not astray;
My eyes are upon Him,
He shows me the way.
The path may seem dark
As He leads me along,
But following Jesus
I cannot go wrong.

Looking off unto Jesus,
My heart cannot fear,
Its trembling is still,
When I see Jesus near;
I know that His presence
My safeguard will be,
For "Why are ye troubled?"
He saith unto me.

Looking off unto Jesus,
Oh, may I be found,
When the waters of Jordan
Encompass me round!
Let them bear me away
In His presence to be:
'Tis but seeing Him nearer
Whom always I see.

Then, then shall I know
The full beauty and grace
Of Jesus, my Lord,
When I stand face to face;
I shall know how His love
Went before me each day,
And wonder that ever
My eyes turned away.

3613. JESUS, No Room for.
O plodding life! crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working, with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain—
No room for Jesus there.

O throbbing heart! so quick to feel In others' woes a share, Yet human loves each power enthrall, And sordid treasures fill it all— No room for Jesus there.

O sinful soul! thus to debase
The being God doth spare!
Blood-bought thou art! no more thine own;
Heart, brain, life, all are His alone—
Make room for Jesus there,

Lest soon the bitter day shall come When vain will be thy prayer To find in Jesus' heart a place: Forever closed the door of grace, Thou'lt gain no entrance there.

#### 3614. JESUS OF NAZARETH PASSETH BY. Luke xviii: 37.

What means this eager, anxious throng, Pressing our busy streets along? These wondrous gatherings day by day? What means this strange commotion, pray? Voices, in accents hushed, reply, "Jesus of Nazareth passeth by!"

E'en children feel the potent spell, And haste their new-found joy to tell; In crowds they to the place repair, Where Christians daily bow in prayer. Hosannas mingle with the cry, "Jesus of Nazareth passeth by!"

Who is this Jesus? Why should He The city move so mightily? A passing stranger, has He skill To charm the multitude at will? Again the stirring tones reply, "Jesus of Nazareth passeth by!"

Jesus! 'tis He who once below
Man's pathway trod 'mid pain and woe;
And burdened hearts, where'er He came,
Brought out their sick and deaf and lame;
Blind men rejoiced to hear the cry,
"Jesus of Nazareth passeth by!"

Again He comes, from place to place His holy footprints we can trace. He pauses at our threshold, nay He enters, condescends to stay! Shall we not gladly raise the cry, "Jesus of Nazareth passeth by"?

Bring out your sick and blind and lame, 'Tis to restore them Jesus came. Compassion infinite you'll find, With boundless power, in Him combined. Come quickly, while salvation's nigh: "Jesus of Nazareth passeth by!"

Ye sin-sick souls who feel your need, He comes to you a friend indeed. Rise from your weary, wakeful couch, Haste to secure His healing touch; No longer sadly wait and sigh: "Jesus of Nazareth passeth by!" Ho, all ye heavy laden, come! Here's pardon, comfort, rest, a home! Lost wanderers from a Father's face, Return, accept His proffered grace. Ye tempted, there's a refuge nigh: "Jesus of Nazareth passeth by!"

Ye who are buried in the grave Of sin, His power alone can save. His voice can bid your dead souls live, True spirit-life and freedom give. Awake! arise! for strength apply: "Jesus of Nazareth passeth by!"

But if you still this call refuse,
And dare such wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer in justice spurn:
"Too late! too late!" will be the cry,
"Jesus of Nazareth has passed by!"

Etta Campbell.

## 3615. JESUS ON THE SEA.

Mark vi: 45-50.

When the storm of the mountains on Galilee
And lifted its waters on high; [fell,
And the faithless disciples were bound in
the spell

Of mysterious alarm—their terrors to quell, Jesus whispered, "Fear not: it is I."

The storm could not bury that word in the wave,

For 'twas taught through the tempest to fly; It shall reach His disciples in every clime, And His voice shall be near in each troublous Saying, "Be not afraid: it is I." [time,

When the spirit is broken with sickness or And comfort is ready to die; [sorrow, The darkness shall pass, and in gladness tomorrow,

The wounded complete consolation shall borrow

From His life-giving word, "It is I."

When death is at hand, and the cottage of Is left with a tremulous sigh, [clay The gracious forerunner is smoothing the way

For its tenant to pass to unchangeable day, Saying, "Be not afraid: it is I."

When the waters are passed, and the glories unknown

Burst forth on the wondering eye,
The compassionate "Lamb in the midst of
the throne"

Shall welcome, encourage, and comfort His And say, "Be not afraid: it is I." [own, Nathaniel Hawthorne.

### 3616. JESUS, The Hands of. Luke xxiv: 50.

He lifts the hands stretched out so late
And nailed to the accursed tree
Which bore His sacred body's weight,
With all our sin and misery;

The hands from which our blessings flow,
Which every creature's wants supply;
Fountains of grace to all below,
They hold and bear us to the sky.

Those hands on which my hopes depend,
My present and eternal peace,
Lift up and over me extend,
To guard and sanctify and bless;
Bless me from Thy celestial throne,
With more than heart can e'er conceive,
And seal and take me for Thine own,
Thy purchase, in Thy joy to live.

J. and C. Wesley.

## 3617. JESUS, The Prayer of. John xvii.

Father! Thy Son beholds the promised hour That beams Thy love and glorities Thy power; As Thou hast given to Him the high behest To call the wanderer, give the weary rest, Eternal life, and peace, to man bestow, To those vouchsafed who Thee, the Father, know,

He hath fulfilled it, magnified Thy name, And earth, as heaven, attests Thy great acclaim.

Now, O my Father! glorify Thou Me With the same love My spirit knew with Thee

Ere oceans flowed, or worlds in space were hung.

Or stars of morning in their orbits sung. Breathe on My soul Thy holy, balmy love, And heal the stricken from Thy stores above; On these Thy children deign a pitying eye, Wipe Thou the tear, soothe Thou the secret

I pray for these, yet not for these alone, But those who, through them, shall Thy gospel own.

Now in the world shall I be found no more; My mission ended, all my sufferings o'er, O righteous Father! I return to Thee, The Man of Sorrows, from each sorrow free; Glad rays ethereal wake the peerless morn, I see in vision nations hail Thy dawn, Swift as Thy car, I view its glories run, And kingdoms with Thee own Thy joyful Son.

William B. Tappan.

### 3618. JESUS, The Tears of. Luke xix: 41.

From Olivet the surging crowd
Fill all the vale with cheerful voice;
With one acclaim they sing aloud,
They shout in triumph, and reision.

They shout in triumph, and rejoice; With palms they come their Lord to greet, And spread their garments at His feet.

To Thee, O Lord, they offer praise;
To Thee their cheerful homage bring;
To Thee their grateful songs they raise;
And yet, while loud hosannas ring,
Thou didst Thy care for sinners prove;
How great, how wonderful, Thy love?

281

JESUS.

Thou didst behold with pitying eye
Thy great Salvation scorned and spurned,
Didst see the prostrate city lie,
Ere long by judgments overturned;
Thy tears, O blessed Jesus, flowed,
Thy heart did break in tears of blood.

O blessed yearning of true love,
In these sad tears of Thine revealed;
The heart these fond compassions move
The truest sympathies can yield;
The tears that on that day did fall,
Thou still, O Lord, dost shed for all.

Now sitting on Thy glorious throne,
Thou dost in robes of light appear,
Encircled with Thy kingly crown,
With countless hosts of angels near;
Their highest praise to Thee is given,
Resounding through the courts of heaven.

And yet Thy faithful heart can feel
For those unmindful of Thy word;
Thy saving health sent forth to heal
Is proof Thou still dost love us, Lord;
For those now lost in sin, undone,
The tears of Jesus still flow on.

on man, behold in these sad tears

That flowed from thy dear Saviour's eyes
What love to thee His Spirit bears;

Come thou with penitential sighs,
That He may now thy soul redeem
Who once bewailed Jerusalem!

Robert Maguire.

3619. JESUS, Under the Orders of.
We know not what is expedient,
But we may know what is right;
And we never need grope in darkness
If we look to Heaven for light.

Down deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He know; not the course of the vessel,
He knows not the way he should go;
He minds his simple duty,
And keeps the fire aglow.

He knows not whether the billows
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and the quicksands, For my sight is full and dim; But I know that Christ is my Captain, And I take my orders from Him. And so, when wearied and baffled,
And I know not which way to go,
I know that He can guide me,
And 'tis all that I need to know.

#### 3620. JESUS WEPT.

John xi: 35.

Draw near, ye weary, bowed, and brokenhearted;

Ye onward travellers to a peaceful bourne: Ye from whose path the light hath all departed,

And ye who're left in solitude to mourn: Though o'er your spirits hath the storm-cloud swept,

Sacred are sorrow's tears, since "Jesus wept."

The bright and spotless Heir of endless glory Wept for the woes of those He came to save:

And angels wondered, when they heard the story,

That He who conquered death wept o'er the grave;

For 'twas not when His lonely watch He kept

In dark Gethsemane that "Jesus wept;"

But with the friends He loved, whose hope had perished,

The Saviour stood: and through His bosom rushed

The tide of sympathy for those He cherished, While from His eyes the burning teardrops gushed:

And bending o'er the tomb where Lazarus slept,

In agony of spirit "Jesus wept."

Lo! Jesus' power the sleep of death hath broken,

And wiped the tear from sorrow's drooping eye;

Look up, ye mourners, hear what He hath spoken:

"He that believes on Me shall never dic."
Through faith and love your spirits shall be kept;

Hope brighter grew on earth when "Jesus wept."

3621. JEWS, Dispersion of the.
The wild gazelle on Judah's hills
Exulting yet may bound,
And drink from all the living rills
That gush on holy ground;
Its airy step and glorious eye
May glance in tameless transport by:

A step as fleet, an eye more bright,
Hath Judah witnessed there;
And e'er her scenes of lost delight
Inhabitants more fair.
The cedars wave on Lebanon,
But Judah's statelier maids are gone!

JEWS.

More blest each palm that shades those plains
Than Israel's scattered race;
For, taking root, it there remains
In solitary grace:
It cannot quit its place of birth,
It will not live in other earth.

But we must wander witheringly
In other lands to die;
And where our fathers' ashes be
Our own may never lie:
Our temple hath not left a stone,
And Mockery sits on Salem's throne.

Lord Byron.

# 3622. JEWS, King of the. John xviii: 33.

Behold your King! How like, yet how unlike,

The King who suffers and the King who reigns;

Both yonder! See, with reed and palm they strike,

With mocking lip deriding His sharp pains. No royalty is here, no power, no throne, No homage shows itself, yet is He King. He cometh to His own, and yet His own Receive Him not, nor gifts nor service bring.

Behold the Man! The purple robe is His,
The crown of thorne His only diadem.
Is this the mighty Judge of all? Is this
Judah's great King, the rod of Jesse's stem?
And yet, with all that outward guise of
scorn,

The beams of heavenly majesty are seen Bright shining underneath each twisted thorn.

Like sun behind the cloud's deep-veiling screen Horatius Bonar.

## 3623. JEWS, Return of the. Isaiah lxvi: 20.

They are coming, coming from the far East, With spoils of an empire laden; The eagles of Tartary scream for a feast, For the tones of the timbrel and harp have ceased,

And weary are man and maiden.

They are coming, coming; as on they go,
Ten thousand flock to greet them,
From the heart of Mongolia's waste they flow,
From groves of Bokhara a pilgrim row
Of exulting thousands meet them.

They are coming, coming; from Toorkistan
The desert hosts are streaming,
And the shout is of "Beni-Israel;"—i' the
From ages of captivity.

Are the flashing eyes of the wild Affghan, With his mountain-banner gleaming.

They are coming, coming, crest upon crest; All Asia swells their number;

In the land of Euphrates is strange unrest, And the sun-smitten waste of Edom unblest Awakes from its stony slumber.

## 3624. JEWS, The Returned.

Returning from a stranger-land,
We come, a feeble, aged band,
To linger out life's fading hours
Beside our ruined Salem's towers;
Where once exulting myriads trod
To throng the fane of Judah's God,
With trembling pace her exiles creep,
Lean on the way-worn staff, and weep.

The spicy breath of Lebanon
Our welcome sighs, and passes on;
We stand on Olivet's ascent,
Where royal David weeping went:
Behold you spot, profaned by foes,
'Twas there our beauteous temple rose;
But not a vestige, not a stone,
Tells where Jehovah's dwelling shone!

Unmeet it were for us to dwell Where Paynim hymns through Zion swell; And day by day, with callous eye, Gaze on her faded majesty; And view the gorgeous mosque arise, Where blazed her holiest sacrifice. Beneath the crescent's impious pride It is not meet that we abide.

But oh, how pleasant 'tis to die Where Israel's ruined glories lie! How sweet to bid her children's bones Blend with the dust of Salem's stones! Hers is the mould beneath them spread, And hers the sod above their head. E'en the cold worm, with slimy coil, Is welcome, bred in Judah's soil.

Soon shall these weary frames of ours Dissolve like Salem's crumbling towers; Her outcast tribes no longer come To greet her as their hallowed home, But sadly joy to lay their head Beneath her foes' insulting tread; To fall by her they could not save; Their glory once, and now their grave!

Charlotte Elizabeth.

# 3625. JEWS, Weeping Places of the. Jeremiah lx: 18, 19.

In Babylon they sat and wept,
Down by the river's willowy side;
And when the breeze their harp-strings swept,
The strings of breaking hearts replied:
A deeper sorrow now they hide;
No Cyrus comes to set them free
From ages of captivity.

All lands are Babylons to them,
Exiles and fugitives they roam;
What is their own Jerusalem?
The place where they are least at home!
Yet hither from all climes they come,

And pay their gold, for leave to shed Tears o'er the generations fled.

Still inexterminable, still
Devoted to their mother-land,
Her offspring haunt the temple-hill,
Amidst her desecration stand,
And bite the lip, and clench the hand;
To-day in that lone vale they weep,
Where patriarchs, kings, and prophets sleep.

Ha! what a spectacle of woe!
In groups they settle on the ground;
Men, women, children gathering slow,
Sink down in reverie profound;
There is no voice, no speech, no sound,
But through the shuddering frame is thrown
The heart's unutterable groan.

Entranced they sit, nor seem to breathe,
Themselves like spectres from the dead;
Where, shrined in rocks above, beneath,
With clods along the valley spread,
Their ancestors, each on his own bed,
Repose, till at the judgment-day
Death and the grave give up their prey.

Before their eyes, as in a glass—
Their eyes that gaze on vacancy—
Pageants of ancient grandeur pass,
But "Ichabod" on all they see
Brands Israel's foul apostasy;
Then last and worst, and crowning all
Their crimes and sufferings—Salem's fall.

Nor breeze, nor bird, nor palm-tree stirs, Kedron's unwatered brook is dumb; But though the glen of sepulchres Is heard the city's fervid hum, Voices of dogs and children come: Till loud and long the medzin's cry, From Omar's mosque, peals round the sky.

Blight through their veins those accents send; In agony of mute despair,
Their garments, as by stealth, they rend;
Unconsciously they pluck their hair:
This is the Moslem's hour of prayer!
'Twas Judah's once, but fane and priest,
Altar and sacrifice, have ceased.

And by the Gentiles, in their pride,
Jerusalem is trodden down;
How long?—forever wilt thou hide
Thy face, O Lord; forever frown?
Israel was once Thy glorious crown,
In sight of all the nation worn;
Now from Thy brow in anger torn.

Zion, forsaken and forgot,
Hath felt Thy stroke, and owns it just:
O God. our God! reject us not,
Her sons take pleasure in her dust:
How is the fine gold dimmed with rust!
The city throned in gorgeous state,
How doth she now sit desolate!

James Montgomery.

**3626. JOB**, The Fith of.

Job xix: 25-27.

I call the world's Redeemer mine:

He lives who died for me, I know,
Who bought my soul with blood divine;
Jesus shall reappear below,
Stand in that dreadful day unknown,
And fix on earth His heavenly throne.

Then the last judgment-day shall come,
And though the worms this skin devour,
The Judge shall call me from my tomb,
Shall bid the greedy grave restore,
And raise this individual me,
God in the flesh, my God, to see.

In this identic body I,
With eyes of flesh refined, restored,
Shall see that self-same Saviour nigh;
See for myself my smiling Lord;
See with ineffable delight,
Nor faint to bear the glorious sight.

Then let the worms demand their prey,
The greedy grave my reins consume;
With joy I drop my mouldering clay,
And rest till my Redeemer come,
On Christ my Life, in death rely,
Secure that I can never die.

J. and C. Wesley.

## 3627. JOHN, The Apostle.

Matthew x:2.
"Amen. E'en so, Lord Jesus, come." Oh! why

Tarry so long Thy chariot-wheels, while I, I only yet remain, and, one by one, The tried companions of Thy love are gone! And I, all dearest treasures gone before, Am left upon the solitary shore? So better may I learn "Thy will be done;" For whom have I in heaven, but Thee alone? And whom have I on earth, but only Thee? Therefore, with one foot on the stormy sea, And one foot fixed on the eternal strand, Thou hold'st me by Thy never-failing hand. Before Thy face, that bringeth in the day, The mountains and the hills shall flee away The sun and stars in darkness make their bed, And forth the bridal city shall be led; For Thy blest city needs not sun or moon, But in Thy face hath its unwaning noon. Therefore alone in Thy eternal love I seek for refuge; Thee in heaven above, And Thee below! Blest they who, day and

Serve Thee and have their dwelling in Thy sight! Isaac Williams.

## 3628. JOHN THE BAPTIST.

Matthew iii: 1-6.

Why rush the wild thousands
From salem's proud towers?
Why rush the wild thousands
From Jericho's bowers?
From the vine-covered valley,
'The olive-hill's side,

From the cot, from the palace,
Still rushes the tide!
The priest and the warrior,
The lord and the slave;
Still onward they pour
To the willow-wreathed shore,
Where the wilderness glitters
With Jordan's bright wave.

What seek they? A prince,
In his tunic of gold!
What seek they? A chief,
Like their warriors of old.
When the Maccabee scythe
Mowed the Syrian's mailed hordes,
And Arabia was tame
At the blaze of their swords.
But the Heaven-doomed Roman
Has levelled the throne;
And like dust on the gale,
And like rust on the mail,
The old lion-banner
Is shattered and gone.

Hark! the shouts of the host
As they sweep o'er the plain;
See their gesture of triumph,
Their glance of disdain.
"All hail to the prophet!
Four hundred long years
Have scourged us with scorpions,
Have steeped us in tears.
But the kingdom is coming,
Its Herald has come.
Now the Roman shall feel
The tramp of our heel,
And the gods of the Gentile
Shall plunge in the tomb."

'Tis the Prophet of prophets,
For ages foretold,
Of the race that the thunders
O'er Palestine rolled.
With a voice that now saves,
And a voice that now stings,
Rebuker of people,
Rebuker of kings.
His eye like the flash
As it darts from the cloud.
The camels'-hair fold
Round his limbs' giant mould,
And a forehead to all but
Jehovah unbowed.

He speaks—all are hushed.
On his lip burns the coal;
The flame from the altar,
The voice of the soul!
"Ho! leaders of Israel,
Blind guides of the blind,
With madness before you,
And vengeance behind;
Repent, for the time
Of Messiah is nigh;
For the firebrand shall glow
O'er your city of woe,
And the axe at the root
Of your grandeur shall lie.

"Why comes the proud Pharisee, Scorn in his eye?
Why comes the proud Sadducee,
Looking a lie?
Ye sons of the hypocrites,
Howl in despair.
Ye kindred of Spoil,
In its doom ye shall share.
For the harvest is gathered,
The fan in the hand,
Ye bosoms of stone,
Ye infidels, groan;
In the day of His vengeance,
What mortal shall stand?

"He stoops from His throne, Yet is mighty to save; The prisoner of Death, Yet the Lord of the Grave! The King of all kings As a slave shall expire,

But His words shall be Spirit,
Ilis baptism be fire.
Then Judah shall perish
In famine and gore,
Till the trumpet shall sound,
And the dead be unbound,
And Messiah be Monarch,
And time be no more."

George Croly.

### 3629. JOHN THE BAPTIST.

John i: 23.

Hark through the lonely waste
By foot of man unpaced,
Prepare the way! a warning voice resounds:
Level the opposing hill,
The hollow valley fill;
Make straight the crooked, smooth the
rugged grounds:
Prepare a passage, form it plain and broad,
And through the desert make a highway for
our God!

Thine, Baptist, was the cry
In ages long gone by,
Heard in clear accents by the prophet's ear:
As if 'twere thine to wait,
And with imperial state
Herald some eastern monarch's proud career,
Who thus might march his host in full array,
And speed through trackless wilds his unresisted way.

But other task hadst thou
Than lofty hills to bow,
Make straight the crooked, the rough places
Thine was the harder part [plain:
To smooth the human heart,
The wilderness where sin had fixed his reign;
To make deceit his mazy wiles forego,
Bring down high-vaulting pride, and lay ambition low.

Such, Baptist, was thy care, That no obstruction there

Might check the progress of the King of kings;

But that a clear highway Might welcome the array

Of heavenly graces which His presence brings;

And where repentance had prepared the road.

There faith might enter in, and love to man and God.

Bishop Mant.

## 3630. JOHN THE BAPTIST, Beheading of. Matthew xiv: 3 12.

From forth the Tetrarch's palace shone afar The blazing lights, and floods of richest song Were poured into the heavy ear of night. Twas Herod's birthday, and his endless praise Was sung and quaffed in flowing cups of All was revelry; and on every side [wine. Were beauteous women, lavishing their smiles

On men distinguished at the battle's front. Soul spoke to soul set free with mirth and

And all were steeped in riotous delight. Suddenly came among them Salome In ravishing attire of Eastern clime. Enraptured with her faultless grace and skill In all the mazy rounds of giddy dance, And taken with the spell of loveliness That held his will in silken fetters bound, In utter madness, Herod then cried out: "Ask what thou wilt; it shall be truly thine, Even to the gift of half my kingdom." Salome paused, and each one held his breath And wondered what her fancy would dictate. Perchance 'twould be to gratify a love She dared not whisper in this royal court; Or else to satisfy some slight caprice Worth more than rubies to a maiden's heart. While she delayed not knowing what to ask, Her unnatural mother bade her say: "Give in a charger John the Baptist's head." This said she to the king, who, much amazed And grieved, yet gave consent to her request.

And laid in her cruel, pitiless hands,
Belonging to a heart more hard than they.
Methinks I see this damsel tripping go
To her vile mother with the bleeding head,
Which, when alive, durst speak her sin and
shame,

And soon the Baptist's gory head is brought

And now is deaf to vile reproach and scoff. 'Tis said she much abused that saintly head, And at it uttered many gibes and taunts, And even slit its tongue with bodkin keen; But never, till she drew her latest breath, Could she blot out the image from her mind Of that good man, whose searching eyes, though dead,

Seemed ever after to reveal her shame, And show her better self how base and vile Were all her bared deformities of soul. Alexander Macauley.

## 3631. JOHN THE BAPTIST, Death of. Mark vi: 17-29.

Herod heard him, and Herodias, seated on their ivory throne.

Something in them craved an audience, and he spake to them alone;

Spake of sin, and death, and judgment, things done wrong and undone things.

What to him a royal sinner? He had seen the King of kings!

Herod trembled; deeds of rapine clustered round his bygone path,

Spectres of departed passions, harbingers of coming wrath.

Bid them all avaunt forever! Blot them from his feverish view!

Still forgotten crimes are rising, and his tortured soul pursue.

He will doff his purple robes, in sackcloth and in ashes lie.

What is time? A day-dream. Oh, that burning word, eternity!

Not enough? Why looks the Baptist with that fixed and solemn gaze?

Gold and silver, pearls and rubies, on the temple gate shall blaze.

Not enough! Why looks the Baptist piercing through his soul and life?

Ha! the queen, his royal consort! nay, his brother Philip's wife.

Herod shrank, but smiled Herodias, though the gathering vengeance drained

Lip of blood, and cheek of blushes. Further answer she disdained,

But arose, drew forth the monarch, said their royal tryst was o'er;

And that night in chains the Baptist pressed Macharus' dungeon floor.

Mirth and music hand in hand were floating through the fairy scene;

All were praising Herod's glory, all were lauding Herod's queen;

When at given sign was silence, and the guests reclined around,

And a lonely harper, waking from the chords a dreamlike sound,

Breathed delight and soft enchantment over ear, and heart, and soul;

None could choose but list, and listening, none their tenderest thoughts control;

When the young, the fair Salome, from her chamber gently slid,

Nor loose veil nor golden tresses half her mantling blushes hid:

Young Salome, sixteen summers scarcely on her bloom had smiled;

Art was none, but artless beauty; Nature's simplest, fondest child.

At the banquet's edge she lingered, to her mother's side she pressed,

And essayed to dance, and faltered trembling; but again caressed,

As those wild notes with a stronger witchery on her spirit fell, Stole into the midst, and startled, timid as a

young gazelle,

Trod the air with printless footsteps, as the breezes tread the sea.

Moved to every tone responsive, like embodied melody:

Till emboldened, as she floated like a cloud of light along,

Mingled with melodious music gentler cadences of song,

And when every ear was ravished, every heart subdued with love,

Dropped at length, as drops the skylark from its azure home above,

Swiftly, with an angel's swiftness, with a mortal's sweetness sweet,

Glowing, trembling, trusting, loving, dropped at length at Herod's feet.

Heaven be witness, Herod grants her the petition she prefers;

Half his kingdom were mean dowry for a loveliness like hers.

To Herodias young Salome fondly turns, with grateful smiles:

Gold of Ophir, pearls of ocean, nard and spice of happier isles,

What of choice and costly treasures, choic-

est, costliest shall she claim? Then a glare of fiendish triumph in that cruel

cold eye came; And the queen's heart heaved with vengeance; and she gasped with quickened breath

Brief words of envenomed m dice, warrant of the prophet's death.

Why that sudden ashy pallor? why that passionate caress?

Bends the sapling in the tempest; weakness yields to wickedness.

Hark! the bolt is drawn, how slowly; see! the dungeon door flung wide;

Weapons gleam along the passage; armed men are by his side.

In their looks he read his sentence, and he knew his hour was come,

And his proud neck meekly offered to the stroke of martyrdom:

And, as flashed the headsman's broadsword. rose the sun on Pisgah's height;

And the morning star was hidden in the flood of golden light.

E. H. Bickersteth.

## 3632. JOHN THE BAPTIST, Life of. Mark i: 6.

Westward of that sea where plies no

On the bare bleak upland, nestling only to the rugged cliff,

Far from all the noise of cities, far from all Now the lonely home was lonelier, now the their idle mirth,

Where God's voice was heard in whispers, and the heavens were near to earth,

There he grew, as grows the lonely pine upon Yet he moved not. God who guided Israel the foreland's crest,

Fronting tempests, northward, southward, sweep they east, or sweep they west,

Wrapping round the rocks her roots like iron bands in breadth and length,

Here and there a moss or lichen shedding tenderness on strength.

Thus he grew: the child of age, no brother clasped in equal arms,

No sweet sister throwing o'er him the pure magic of her charms;

Heir of all his father's ripe experience both of things and men,

Ripened by the mellow suns that shine on threescore years and ten;

Heir of all his saintly mother's burning concentrated love,

Pent for decades and now loosened by a mandate from above.

For the rest, no human friendship shared his fellowship with God,

Lonely like the lonely Enoch was the path his spirit trod:

Meet for him whose fearless banner was erelong aloft unfurled,

God's ambassador, Christ's herald, in a lapsed and guilty world.

Gliding years passed on; and childhood grew to youth, and youth to prime:

Bodings filled the land, and rulers called the age a troublous time.

Let it be-all time is troublous; and there is no crystal sea

Betwixt Eden and the trumpet ushering in the great To be.

Nathless storms were rife, and rumors each the other chased from Rome,

Though their echo knocked but feebly at the porch of that far home;

And they scarcely stirred the pulses in the old man's languid heart,

As he pled the prayer of Simeon, "Let me now in peace depart;"

Scarcely jarred the heavenly foretastes of the rapt Elizabeth,

Oft as was her wont repeating, "Welcome life, thrice welcome death." Drooped they both with drooping autumn,

with the dying year they died, And in one deep stony chamber slumber

sweetly side by side; But before they slept confided to the Baptist's

ear a story,

Richer heirloom, loftier honor than the wide world's wealth and glory:

From his sire he heard the marvel of his own predestined birth,

From his mother's lips a mystery which transcends all things of earth.

silence more unmarred,

Now his rough-spun dress was rougher, and his hardy fare more hard.

o'er the trackless waste,

JOHN. 287

and with God there is no haste.

Meanwhile of all sacred stories, which his bosom fired and filled,

One, the Tishbite, more intensely through and through his bosom thrilled.

O that sacrifice on Carmel; O that fire that fell from heaven:

0 that nation's shout "Jehovah;" O that bloody, stormy even;

O that soltary cavern; O that strong and dreadful wind;

Rocking earthquake, flames of vengeance; O that still small Voice behind:

Those long years of patient witness, crowned by victory at last:

Israel's chariot, Israel's horsemen! like a dream the vision passed.

"Would to God the prophet's mantle might but fall upon my soul!

Would to God a scraph touch me with Esaias' living coal!"

As he prayed, his soul was troubled with a sudden storm of thought,

And again was hushed in silence with pro- But with lightning flash revealing midnight founder feeling fraught:

And the Spirit's accents, whether on his mor- God was Master, man was servant; right was tal ear they fell,

Or without such audience trembled on his spirit, none might tell.

But they came to him. The altar had been built and piled and laid:

God Himself alone must kindle that which He alone had made.

Through the crowded streets of Salem, see, they whisper man to man,

Like a flash of summer lightning through the heavens, the tidings ran:

"In the wilderness by Jordan unto us a Voice

God is on His way. His herald cries before He comes, Repent."

On the mart of busy traffic, on the merchant's growing hoard.

On the bridegroom's perfumed chamber, on the banquet's festive board,

On the halls where pleasure squandered all the heaps of avarice,

On the dreams of blind devotion, on the loathsome haunts of vice,

Like a thunder-roll the tidings fell, and lo! the sudden gloom

Then and there gave fearful presage of the Is the hard heart bruised and contrite? Do coming day of doom.

merchant left his wares,

And the miser left his coffers, and the Pharisee his prayers:

From Jerusalem to Jordan, see they pour a motley group,

Young men, maidens, old men, children, priests and people, troop on troop;

Neighbor thought not now of neighbor, parent scarcely thought of child;

When his hour was come, would call him; There were few who spoke or answered, there were none who jeered or smiled:

No one wept: tyrannic conscience sealed their eyes and ears and lips,

And Eternity was shadowing Time with terrible eclipse.

There it wound that ancient river; there he stood, that lonely man.

Is it yet too late? to rearmost some shrank back, some forward ran:

Brave men quailed, and timid women bolder seemed beneath his eye:

Age grew flushed, and youth grew paler, and

the voice was heard to cry, "God is on His way. The Judge already stands before the gate.

Make the lofty low before Him, rugged smooth, and crooked straight."

As the multitudes in thousands round Him thronged, a timorous flock,

Fell his words like hail in harvest, like the hammer on the rock,

Breaking stony hearts to shivers, cloaking, sparing, softening naught,

mysteries of thought.

right, and wrong was wrong:

Sinners might dream on a little, but the respite was not long.

Good or evil fruit-trees-whether of the twain? no test but fruit:

Cut it down; the fire is kindled, and the axe lies at the root.

Wherefore call themselves the children of the God-like Abraham?

Things that are alone are precious unto the supreme I  $\Lambda M$ . [pale and dumb?

Generation bred of vipers, wherefore are they Will they flee? oh! who hath warned them of the dreadful wrath to come?

Are the dry bones stirring, breathing? God can raise up men from stones.

See the Lamb, the dying Victim! only life for life atones:

And the deep red current, flowing from the firstlings Abel vowed,

Cries from age to age for mercy, louder yet, and yet more loud,

Till the sacrifice be offered for the world's stupendous guilt,

And the Lamb of God is smitten on the altar God has built.

they weep and vow and pray?

But the workman left his workshop, and the It is well; let Jordan's waters wash their loathed stains away.

> But the coming One, whose coming now was every moment nigher,

> He, the Son of God, baptizes with the Holy Ghost and fire:

> In His hand the fan that winnows; at His feet the harvest floor;

> Chaff the food for quenchless burnings; garnered wheat for evermore.

day to day,

Thousands coming, thousands going, till the summer wore away:

Ever seemed the voice more solemn, and the message more sublime:

Jordan's lonesome fords were crowded like God's hill at paschal time.

When one eve—the roseate west was watching for the tardy sun,-

Mingling with that throng of sinners came the Only Sinless One;

And the Master knelt a suppliant, and abashed the servant stood,

While the holy Christ demanded baptism in that cleansing flood.

It is done: Messiah rises from the parted waves; and lo!

The blue heavens are rent asunder, and a dove, more white than snow,

From the gates of light descending like a crown of glory glowed,

Moving towards Him, hovering o'er Him, brooding on His head, abode:

And a Voice more deep than thunder from the everlasting throne,

"Thou, my Son, my well Beloved, Thou art my delight alone."

This the Baptist heard. And straightway love divine his soul possessed.

Henceforth all his yearning spirit found its centre, knew its rest.

Solitudes no more were lonely, wildernesses were not wild:

He had seen the Word Incarnate, seen the Father's Holy Child.

And the pure ideal imaged in his heart of hearts was such

That no earthly joys could dim it, and no human sorrows touch.

Let the vexed waves surge around him! Welcome, weariness and strife!

Christ was now his peace, his passion—the one passion of his life.

He must decrease, Christ must increase, and His kingdom know no end.

He had heard the Bridegroom's accents, he was called the Bridegroom's friend.

Be it that his days were numbered: this was joy enough for him;

And his cup of life was mantling to the overflowing brim.

Let his lamp grow pale and paler; only let the Sun be bright,

And the day-star hide its radiance in that perfect Light of light.

So his breast grew calm and calmer, less of self and selfish leaven;

So the fire burned pure and purer, less of earth and more of heaven;

And a loftier hope sustained him as his destined path he trod,

Preaching a world-wide salvation, heralding the Lamb of God!

So it was from dawn to sunset, so it was from | And the voice rang in the palace, as in hovel and in tent,

"Lo! the coming One is come; His kingdom is at hand: repent.'

E. H. Bickersteth.

## 3633. JOHN, The Forerunner.

Luke i: 76.

Before the summer comes the spring; And buds the autumn fruits forerun; The trumpeter precedes the king; The morning-star before the sun.

Before Messiah's earthly reign, Ere yet He was revealed to sight; Before the Holy Nazarene, Came John, the lowly Nazarite.

Most simple was his rustic fare; Wild and uncouth his Arab dress; His constant habitations were Wild places of the wilderness.

He was the witness of his Lcrd, The herald of the coming King, The preacher of his Master's word, The tidings of His grace to bring.

The people flocked from every side, And multitudes from all the land Now heard the voice of him that cried, "Repent, the kingdom is at hand!"

He was a bold, unswerving man: Stern messenger sent on before, To wield the searching, sifting fan, [floor; And throughly purge the threshing-

A man of strong and earnest might, No bending reed before the wind; A burning and a shining light, Until the Greater Light had shined.

This was the path the Baptist trod: By true repentance, fasting, prayer, To guide to Jesus, Son of God, And leave his Master matchless there.

And as the morning sun mounts high, The morning-star must needs decrease, Until "the Mightier than I" Commands the servant's work to cease. Robert Maguire.

#### 3634. JONAH FLEEING FROM DUTY.

Jonah i: 5-14, Dark is the night; The waves run high; In dread affright The voyagers cry

And muttering thunders make reply.

"O Ashteroth, We love thee well!" "Oh hear us, Bel! Why art thou wroth? What power of hell Has sent this storm? O Baal, tell!" Is it thy crime,
O helmsman? say,
What doleful day,
What distant clime,
What unpropitious hour of time
Has seen thy sin? Oh tell us, pray!

What carsman's guile
Thus finds him out?
Who dares defile
With scornful smile
With undevout
And impious shout
His household gods, and thus defile
And wreck the stout,
Brave ship in which he sails, the while?

"It is my sin,"
A voice replies
From deep within
The ship, where lies
A prophet, who from duty flies!

"Let me be cast
Where yawns the wave,
If there at last
Remains a grave
A Jonah from himself to save!"

Vain is the plea!
It cannot be!
Thou canst not flee
From sin that is a part of thee!
Nor wave, nor grave
Can ever save
A sinner from Divinity!
Repent and live,
And God shall give

Forgiveness for eternity!

Simeon Tucker Clark.

3633. JONAH, Sins of.

Jonah iv: 4.

Deep in his meditative bower

The tranquil seer reclined,

Numbering the creepers of an hour,

The gourds which o'er him twined.

To note each plant, to rear each fruit Which soothes the languid sense, He deemed a safe, refined pursuit—His Lord an indolence.

The sudden voice was heard at length, "Lift thou the prophet's rod!"
But sloth had sapped the prophet's strength
He feared and fled from God.

Next, by a fearful judgment tamed,
He threats the offending race;
God spares: he murmurs, pride-inflamed,
His threat made void by grace.

What? pride and sloth! man's worst of foes And can such guests invade Our choicest bliss, the green repose Of the sweet garden-shade?

J. II. Newman.

3636. JONAH'S GOURD.

Jonah iv: 6-10.

Where is the gourd that sudden rose
To screen a weary pilgrim's head,
T' assuage the violence of my woes,
And bless me with its cooling shade,
Make all my cares and sorrows cease,
And turn my anguish into ease?

A worm hath smote my verdant bower,
And lo! how soon it fades away!
It could not stand the morning hour,
Or bear the scorching heat of day.
My withered joy, alas! is fled;
My fence is gone—my friend is dead.

Dead, dead are all my hopes below, On earth I look for no relief; No pause, or interval of woe, No respite, or suspense of grief; My short-lived happiness is o'er, And human friendship is no more.

The fiery sun's directest ray,
The vehement wind's severest blast,
Beat on me in this evil day;
Oh might I now complain my last,
Now, now lay down my fainting head,
And weary sink among the dead!

Better for me to die than live
An useless life of grief and pain;
Oh wouldst Thou, Lord, my spirit receive!
But purge it first from every stain,
From all my foes and friends set free,
And then receive me up to Thee.

J. and C. Wesley.

#### 3637. JONATHAN'S ARMOR-BEARER.

1 Samuel xiv: 6, 7.

Only an armor bearer, proudly I stand, Waiting to follow at the King's command; Marching if "onward" shall the order be, Standing by my Captain, serving faithfully.

Hear ye the battle-cry! "Forward!" the call' See! see the faltering ones! backward they fall!

Surely the Captain may depend on me, Though but an armor-bearer I may be.

Only an armor-bearer, now in the field, Guarding a shining helmet, sword, and shield, Waiting to hear the thrilling battle-cry, Ready then to answer, "Master, here am I."

Only an armor-bearer, yet may I share Glory immortal, and a bright crown wear; If, in the battle, to my trust I am true, Mine shall be the honors in the Grand Review.

P. P. Bliss.

#### 3638. JORDAN BY MOONLIGHT.

Moonlight upon this sacred stream!

How softly glad its waters gleam,

Like infant's smile or childhood's dream;

Beautiful!

Moonlight upon the shaggy wood
That, age on age, has calmly stood,
Fringing this river's holy flood;
Beautiful!

Moonlight upon these hills of gloom, Old Moab's watch-tower and his tomb, Each peak a monumental dome;— Beautiful!

Moonlight upon the lone unrest
Of you dark sea's slow-heaving breast,
Unloved, untenanted, unblest;—
Beautiful!

Moonlight upon these yellow sands, Where yonder wan ruin crumbling stands, The savage home of Arab bands;— Beautiful!

Moonlight on you far western height, At whose green base, a gem of light, Jerusalem sits fair and bright;— Beautiful!

Moonlight upon yon nearer hill, Whence springs the prophet-healed rill, Fruitful and sweet, and pleasant still;— Beautiful!

Moorlight in yonder matchless sky, In which, bright bending from on high, Star seems with star in light to vie;— Beautiful!

Moonlight on Pisgah's watch-tower grand, Whence the loved prophet saw wire and, Stretching afar from strand to strand;—Beautiful!

Moonlight on Nebo's peak and cave, Where, looking down on Jordan's wave, God for His prophet dug the grave;— Beautiful!

Moonlight upon my lonely tent, Which, like some marble monument, Gleams to a spotless firmament;—

Beautiful! Horatius Bonar.

# 3639. JORDAN, Passage of the. Joshua iii: 14-17.

My feet are treading on the very brink Of death's swift-rolling waters, and my heart, That longed in weariness of earth for this, Grows trembling and amazed. The wilderness,

Hot with its burning sands and poisoned winds,

Rugged with toilsome paths and frowning That watched my wanderings with forgiving steeps,

Loses its frightful aspect, and invites [ways. The wanderer back to tread once more its There were some palm-trees in the trackless waste,

Some flowers that grew beneath their kindly shade;

All was not desolate, and dark, and drear,
And I may find a rest and gather strength
Ere I go hence. For now my heart is low,
My pulses flutter faintly, and a mist
Is gathering o'er my eyes; the fearful roar
Of wild and stormy waters fills my soul.
I have no power to breast the foaming waves:
Already do I shudder as the spray
Dashes upon my brow with ice-cold kiss.
So, when the tribes of Israel stood beside
The Jordan's swollen, turbid stream of old,
May one amid the joyful host have stayed:
Some fair young girl whose robes were so'led
with dust,

Whose sandalled feet had longed for this repose.

Perhaps with all the rest this hour had seemed.

The blest fulfilment of a life-long prayer;
And now the toil was o'er, it but remained
To enter into rest. The deep wild flood,
How could its waves be trod? What new
support

Would be vouchsafed to lead her safely through?

A shout of triumph rose from all around;
None noticed that her cheek grew ashen pale,
Or marked the trembling of her folded hands:
When lo! the waves divide, as when at first
Her father's band had crossed the angry sea
That whelmed the horse and rider in its
depths.

The ark of God, supported by His priests,
Sent back the billows heaped on either side;
And now with eyes upraised, as if to seek
The cloudy pillar which had ever been
A guide through all their wanderings, and
with trust

Serene and child-like in the hand that gave The food of angels daily from on high, The maiden joined the glad thanksgiving

And passed dry-shod where she had feared to tread.

So let it be. The ark has gone before, The white-robed priests point to its onward way.

Friends, kindred, beckon from the other side;

Oh, craven souls, to shrink from what they love,

To dream of turning back from promised rest, Back to the fearful wilderness of sin!
So leaning on the arm that hath upheld
My footsteps since I faltered near the cross,
Looking for courage to the patient eyes
That watched my wanderings with forgiving
glance,—

My friends! my Master! sec, I brave with

The flood that closes round me as I pass.

My lips, no longer trembling with affright,

Murmur, "O grave! where is thy victory

now?

O death! thy victim robs thee of thy sting."

Alice B. Neal.

#### 3640. JORDAN, Smitten.

2 Kings ii: 8.

When God receives His servants up,
As at the stream of death we stop,
On Jordan's brink a moment stay:
But Jesus, our immortal guide,
Did by His death the waves divide,
And shows our souls an open way.

Christ and the promised land in view,
His ransomed pass securely through,
Howe'er the idle billows roar;
In our Elijah's mantle clad,
By His eternal Spirit stayed,
We reach with songs the heavenly shore!

J. and C. Wesley.

#### 3641. JORDAN, The Banks of.

Fair gardens, shining streams, with ranks Of golden melons on their banks; More golden where the sunlight falls; Gay lizards, glittering on the walls Of ruined shrines, busy and bright, As they were all alive with light. And yet were splendid, numerous flocks Of pigeons settling on the rocks, With their rich restless wings, that gleam Variously in the crimson beam Of the warm west, as if inlaid With brilliants from the mine, or made Of tearless rainbows, such as span The unclouded skies of Peristân. And then the mingling sounds that come Of shepherds' ancient reed, with hum Of the wild bees of Palestine.

Banqueting through the flowery vales; And Jordan, those sweet banks of thine; And woods so full of nightingales. Thomas Moore.

3642. JORDAN. The Other Side.

We dwell this side of Jordan's stream, Yet oft there comes a shining beam Across from yonder shore; While visions of a holy throng, And sound of harp and seraph song, Seem gently wafted o'er.

The other side! ah, there's the place Where saints in joy past time retrace, And think of trials gone; The veil withdrawn, they clearly see That all on earth had need to be, To bring them safely home.

The other side! No sin is there To stain the robes that blessed ones wear.

Made white in Jesus' blood;
No cry of grief, no voice of woe,
To mar the peace their spirits know,
Their constant peace with God.

The other side! Its shore so bright
Is radiant with the golden light
Of Zion's city fair;
And many dear ones, gone before,
Already tread the happy shore;
I seem to see them there.

The other side! Oh charming sight! Upon its banks, arrayed in white,
For me a loved one waits;
Over the stream he calls to me:
Fear not, I am thy guide to be
Up to the pearly gates.

The other side! His well-known voice
And dear bright face will me rejoice;
Will me in fond embrace;
He'll lead me on until we stand,
Each with a palm-branch in our hand,
Before the Saviour's face.

The other side! The other side!
Who would not brave the swelling tide
Of earthly toil and care
To wake one day, when life is past,
Over the stream, at home at last,
With all the blessed ones there!

# 3643. JORDAN, The Passage of. Joshua iii.

The mighty Jordan's flood
Rools on in front, by turbid waters swelled,
That long amid the mountain heights had
In icy bondage held. [stood,

But 'tis the Lord's command,
"Arise, ye priests, and still move on before,
Bearing the ark, even till your feet shall stand
On this proud river's shore:

"And where the ark shall lead, Follow, ye tribes; but move with holy fear; With reverend silence follow, and take heed That ye approach not near.

"For ye shall see, this day, [God, The outstretched arm of your protecting And He shall lead you in a won Irous way Ye ne'er before have trod."

The tribes, obedient, move;
The priests bear on the ark to Jordan's strand;
When lo! the waters, rushing from above,
Heaped up and moveless stand!

While, failing more and more, [die, The floods that downward flow subside and And Israel finds to Canaan's promised shore

A passage safe and dry!

So o'er this mortal scene [Ark, Hevenward let us still follow Christ our Nor stand dismayed, though Jordan roll His waters deep and dark. [between

For while, with trusting heart,
We look to Him, our Guardian and our Guide,
The swelling waters of that flood shall part,
And more and more subside.

As nearer draws the hour [cease, That sees at last our pilgrim-wanderings Its terrors more and more shall lose their Till all is joy and peace! [power, Small.

#### 3644. JORDAN, The River.

Like an arrow from the quiver,
To the sad and lone Dead Sea
Thou art rushing, rapid river,
Swift, and strong, and silently.

Through the dark green foliage stealing,
Like a silver ray of light,
Who can tell the pilgrim's feeling
When thy waters meet his sight?

All the deeds of sacred story,
All its marvels great and true,
All that gives the Jordan glory,
Rush upon his raptured view!

Nature! here thy laws were altered, Jordan's bed became a track; Man at God's command has faltered, Willing rolled the Jordan back.

Like a wall, its wondrous waters Shining rise and solid stand, Israel, till thy sons and daughters Safely reach the promised land.

Pilgrim's garb aside now laying, Let thy garments shining flow, Spear and standard wide displaying, Army, forth with banners go!

Humbly to thy brink descending,
Syria's proud lord was seen,
Seven times 'neath thy waters bending,
Lo! the leper rises clean.

Symbol of the blood of Jesus,
Shed upon the sacred tree,
This has made thy water precious,
Jordan, and a joy to see.

Blood of cleansing, blood most holy, Shed for sinners such as me, Let me, like the leper lowly, Wash away my sins in thee.

Emblem bright of Death's dark river,
Long I linger on thy shore;
All its waves can harm me never,
Now the Ark has gone before.

Anderson.

3645. JORDAN, The River.

Few ruins now those willowy banks disclose, But fresh as in old days the current flows; Here lofty reeds and palms shut out the beam,

And there romantic rocks o'erhang the stream.

Rare flowers, man trains not, dcck the mossy ground,

And each slight breeze wafts almond-blooms around;

The bee secure along the lilied shore [store; Winds her blithe horn, and steals her honeyed Blue skies look down on bluer waves; the air Is soft and fragrant, as some angel there, Just flown from paradise, had spread his plume,

Hushing the earth, and shaking round perfume. [rest,

Sweet Jordan! surely here sad hearts might And calm Religion love a scene so blest. How famed this lonely tract in sacred lore! 'Twas here the desert prophet roamed of yore; Far south dark Nebo lifts its hoary head, Whence Moses viewed the land he could not tread,

Toward Canaan cast his dim-beholding eye, And blessed the scene before he sank to die. Here, too, the mighty seer Elijah came, And rose to heaven, upborne by steeds of

flame.

In you wild valley mouldered Ammon lowers, And shattered walls are seen, and fallen towers;

There reigned a king who swayed these palmy plains;

No child of Lot, no subject now remains; Lone sits the stork in Ammon's royal halls, And from her reed-grown courts the bull-frog calls.

Nicholas Michell.

#### 3646. JOSEPH.

O purest semblance of the Eternal Son!
Who dwelt in thee as in some blessed shrine,
To draw hearts after thee and make them
thine;

Not parent only by that light was won,

And brethren crouched who had in wrath
begun:

E'en heathen pomp abased her at the sign Of a hid God, and drank the sound divine, Till a king heard, and all thou bad'st was done.

Then was fulfilled Nature's dim augury, That "Wisdom, clad in visible form, would be So fair that all must love and bow the knee;" Lest it might seem what time the Substance

Truth lacked a sceptre when It but laid by Its beaming front and bore a willing shame.

John II, Newman.

#### 3647. JOSEPH.

Into some wave, which heedless night-winds rock,

The moon comes down with all her starry flock Her glorious imagery around her brings,

And forms a temple of celestial things. [on, Thus, sweet-souled Joseph, as thy life ran Each scene disclosed anew th' eternal Son, Till all thou didst, on thy meek purpose Became in thee divinely eloquent, [bent, Presenting thee, in all that hurried by, The mirror of some holier history.

Tried by th' adult'rous world, temptation-

proof,

But "numbered with trangressors." Now aloof

Thou sitt'st on high: around the heathen press.

And from thine hand are filled with plenteousness.

But who are these? lift up thine eyes: behold Thy brethren—they who set at naught, and sold!

Bid all depart. Ye little company, Come ye around, behold Me! "it is I!" Feel me, fear not! the prisoner's chain unbind:

But who is he that lingers yet behind, "Out of due time"? Let ye the stranger in: 'Tis mine own Paul, mine own loved Benja-Isaac Williams.

#### 3648. JOSEPH.

Heaven's favorite down a darksome pit they

His rich-hued robe and lofty dreams deriding; Then, from his tears their ruthless faces hiding,

Sell him to merchants who with spicery past. The changeful years o'er that fair slave fled

Behold him now in glorious chariot riding, Arrayed in shining vesture, and presiding O'er Egypt's councils, owned by Heaven at last.

In pit or palace, God's own hand was weaving The "many-colored" texture of his days, The brightest tints till last in wisdom leaving So when in dismal paths our feet are sinking, Let us be looking soon for lightsome rays, For our wise Father "thoughts of peace is thinking." R. Wilton.

#### 3649. JOSEPH AND HIS BRETHREN.

Genesis xlv: 1.

"Come near to me, I pray you?" It is the Saviour speaking! His loving condescension An interview is seeking! I tremble at His love, but I draw near, In sweet confusedness of joy and fear.

Behold in Me your Brother, The Brother whom you sole! Yet fear not, for I love you With love that grows not cold. Through death and resurrection I have passed, And now I claim you for My own at last.

> Behold Me in My glory! And oh! believe Me true,

When I declare that mansions Are here prepared for you. God sent Me here before you: come and be The sharers of My throne; joint heirs with Me

It is My heart's desire To have you here with Me, That you may see My glory And share as well as see. Then come unto Me! Tarry not, I pray! Yet there is room! No need to turn away!

Room, in the land of Goshen, The goodly land you see, Room, room, for many others: Oh, fetch them home to Me? Go down, on messages of love, below: [go! But leave your heart behind you when you

Then give to each this message: "Thou shalt be near to Me, And there, in My own presence, There will I nourish thee. O famine-stricken soul! why wilt thou die? Come unto Me, for I can satisfy."

Where you, by faith, have been; Tell them of all the glory That your own eyes have seen. And if they hesitate, and wish to stay, Then show them My provision for the way!

Describe the land of plenty,

Tell them that He yet liveth, Whom they have mourned as dead; Tell them that I, their Brother, Will do as I have said, [strength, And they shall surely go from strength to Until they see My loving face at length.

And do not let them linger To gather up their "stuff," For in the land of Goshen They all will have enough! No poverty or famine waits them here: The very trace of grief shall disappear.

One word of loving caution, Before I let you go. You are too richly laden To escape the watchful foe: Keep close together! And again I say, Keep close together, and you win the day!

Go then on this My errand Of mercy and of love, And win the hearts of thousands To seck a home above! Give them the message, for you know it's true, Jesus is yet alive, and lives for you!" Catharine Hankey.

3650. JOSEPH, Antitype of. Acts vii : 9-12. Jesus, the Father's darling Son, In Joseph we behold,

The Man with God forever one, By envious brethren sold;

To Gentile hands delivered o'er,
Whom God did soon release,
Whom every knee shall bow before,
And every tongue confess.

Redeemed from all His sufferings here,
All power to Him is given,
Advanced in His own right t' appear
Before the King of heaven;
The Spirit He hath received above
Of wisdom and of grace,
The fulness of His Father's love
For Jacob's favored race.

The church His house and kingdom stands,
And, subjected to Him,
Acknowledges the mild commands
Of its great Head supreme;
Not of a servant, but a Son,
Jesus the power maintains,
With full authority alone
O'er earth and heaven He reigns.

Where the true Joseph is not seen
To show His providential care,
Pining distress and famine lean,
And want of every good is there;
For Jesus is the real Bread,
Who gives Himself our souls to feed.

We hear the word which faith conveys,
That corn is still in Egypt found;
That mercy rich and gospel grace
Doth for the worst of men abound,
And sinners taste their Lord revealed,
And heathens with His love are filled.

J. and C. Wesley.

#### 3651. JOSEPH, Type of Christ.

Sold by them that should have loved thee,
Prisoner in the heathen's land;
Given by him who best had proved thee
To the dungeon and the band;
From the land of flowers and rain
Borne to Egypt's dewless plain,
Leaving tent and pastoral dell,
And the sire that loved thee well;
And the airs on upland breezy,
Where the scented cedars grow;
For the servant's toil uneasy,
And the captive's weary woe.

Out of grief to honor risen,
Winning rapture for thy pain;
And a palace for thy prison,
And a sceptre to thy chain;
Ruling with a gentle art
Over many a grateful heart;
Melting with a brother's love
Those thine anguish could not move;
Wearing graciously thy glory
Through the land thy wisdom won;
How should Christians read thy story,
Aged Israel's favored son?

As the little sapling tender
Shows the great oak waving proud;
As the cold lake burns with splendor
From the crimson sunset-cloud;
So in sufferings of thine
Trace we out a gift divine;
And thy sorrows throb and glow
With a pulse of heavenly woe!
Type thou art of One more holy,
Who Ilis glory laid aside,
Took the form of servant lowly,
Stooped to suffering man, and died.

IIe was scorned and sold and hated
By the men He came to save,
With a cruel wrath unsated,
Followed to His three-days' grave.
Not one pitying thought for Him,
When His failing eye waxed dim;
Not one note in sympathy
With that love so full and free,
When His tender spirit, yearning,
Wept those tears of godlike grief,
O'er the lawless city spurning
Help and safety and relief.

Now He reigneth high exalted
Where the white-robed elders stand,
By the great throne rainbow-vaulted,
Each with golden harp in hand.
Thousand, thousand harps adoring,
Thousand, thousand vials pouring
Odors sweet of saintly prayers,
That embalm those heavenly airs,
Round the Lamb once slain and wounded,
Breathing till that awful hour,
When, by heaven's high host surrounded,
He shall come again in power.

For behind each image saintly
Burns the light of Jesus' name;
As the lines lie dim and faintly
In the Gothic window frame,
Till the sunlight touch the pane,
Rising o'er the fretted fane,
And each form and gorgeous hue
Starts to sight distinct and true—
So doth many a sin-stained creature
Catch a glory from Christ's face,
And a light is on his features
That our eyes should love to trace.

Mrs. C. F. Alexander.

#### 3652. JOSHUA.

Joshua v: 15.

By Jericho's doomed towers who stands on high,
With helmet, spear, and glittering panoply?
"The Christian soldier, like a gleaming star,
Trained in the wilderness to iron war."
Take off thy shoes; thy promised land is found;

The place thou standest on is holy ground. "Take Thou the shield and buckler, stop the way

Against mine enemies! Be Thou my stay!"

I am thy rock, thy castle: I am He
Whose feet have dried up the Egyptian sea;
Fear not, for I am with thee; put on might;
'Gainst thrones and powers of darkness is
the fight."

"I go, if Thou go with me; ope the skies, And lend me heaven-attempered armories." Gird truth about thee for thy mailed dress, And for thy breast-plate put on righteousness; For sandals, beauteous peace; and for thy sword,

The two-edged might of God's unfailing word;

Make golden hope thy helmet: on, and strive;

He that o'ercometh in those courts shall live, Whose crystal floor by heavenly shapes is trod,

"A pillar in the temple of my God."

Isaac Williams.

## 3653. JOSHUA, Miracle of.

Joshua x: 12-14.

See Israel's conquering captain, spear in hand, As on the surging battle's foremost crest Against those mighty banded hosts he prest; With sudden touch of inspiration grand, He cried aloud: "O sun! I bid thee stand Still upon Gibeon, nor approach the west; And thou, O moon! in Ajalon's valley rest;" And sun and moon stood still at his command.

The world before or since saw no such day, When the Lord hearkened to that strange behest,

And deigned the rolling orbs of heaven to stay;

Yet when Christ's humblest soldier kneels to pray,

A power as wondrous clothes His meek request,

For His dear sake whom all the worlds obey.

R. Wilton.

#### 3654. JOSHUA, Miracle of.

The day rose clear on Gibeon. Her bright

Flashed the red sunbeams gloriously back; And the wind-driven banners, and the steel Of her ten thousand spears caught dazzlingly The sun, and on the fortresses of rock Played a soft glow, that as a mockery seemed To the stern men who girded by its light. Beth-Horon in the distance slept, and breath Was pleasant in the vale of Ajalon, When around hard trades and solve the around the steel trades and solve the around the steel trades and solve the around the steel trades are the steel trades around the steel trades are the steel

Where armed heels trod carelessly the sweet Wild spices, and the trees of gum which shook

By the rude armor on their branches hung. Suddenly in the camp, without the walls, Rose a deep murmur, and the men of war Gathered around their kings, and "Joshua! From Gilgal, Joshua!" was whispered low, As with a secret fear, and then, at once, With the abruptness of a dream, he stood Upon the rock before them. Calmly then

Raised he his helm, and with his temples bare.

And hands uplifted to the sky, he prayed:
"God of this people, hear! and let the sun
Stand upon Gibeon, still; and let the moon
Rest in the vale of Ajalon!" He ceased:
And, lo! the moon sits motionless, and earth
Stands on her axis indolent. The sun
Pours the unmoving column of his rays
In undiminished heat; the hours stand still;
The shade hath stopped upon the dial's face;
The clouds and vapors, that at night are wont
To gather and enshroud the lower earth,
Are struggling with strange rays, breaking
them up,

Scattering the misty phalanx like a wand, Glancing o'er mountain-tops, and shining down

In broken masses on the astonished plains.
The fevered cattle group in wondering herds;
The weary birds go to their leafy nests,
But find no darkness there, and wander forth
On feeble, fluttering wing, to find a rest;
The parched, baked earth, undamped by usual
dews,

Has gaped and cracked, and heat, dry midday heat,

Comes like a drunkard's breath upon the heart.

On with thy armies, Joshua! the Lord God of Sabaoth is the avenger now! His voice is in the thunder, and His wrath Poureth the beams of the retarded sun, With the keen strength of arrows, on their sight.

The unwearied sun rides in the zenith sky; Nature, obedient to her Maker's voice, Stops in full course all her mysterious wheels. On! till avenging swords have drunk the Of all Jehovah's enemies, and till [blood Thy banners in returning triumph wave; Then yonder orb shall set 'mid golden clouds, And, while a dewy rain falls soft on earth, Show in the heavens the glorious bow of God, Shining, the rainbow banner of the skies.

John B. Van Schaick.

#### 3655. JOSIAH, Death of.

2 Chronicles xxxv: 23-25.

Jerusalem! Jerusalem!
Behold your vanquished king;
The fairest flower of David's stem
Is blasted in its spring.
Then spare not, spare not of your tears,
But let them freely flow,
Since sceptreless his hand appears,
And laurelless his brow.

Jerusalem! Jerusalem!
Who now shall fill the throne?
Who wear the royal diadem
Of Jesse's righteous son?
Oh! weep for him who hath resigned
Thy sceptre, seat, and crown;
For where shalt thou a monarch find
Like him of fair renown?

JUDAS.

Jerusalem! Jerusalem!
Thy gladsome psalms shall cease,
And thou shalt be the sport of them
Who scoff at Heaven's decrees;
Who laugh at thy Jehovah's name,
The great eternal One,
Yet worship an unhallowed flame
And bow to wood and stone.

Jerusalem! Jerusalem!
Weep for the royal dead,
And cast aside each costly gem
That glitters round thy head.
In sackcloth and in ashes mourn
Thy dark and cheerless gloom;
Behold thy monarch slowly borne
To his ancestral tomb.

#### 3656. JUDE.

#### Jude 3.

One glory kindles night's aërial blue, [hue; But clothes each star with its distinctive One light from crystal dew-drops on the thorn

Calls forth the varied jewels of the morn:
And, in that little band of Jesus blest,
To whom our Lord "Himself did manifest,"
And who on Him in answiring love are bent,
Faith doth in each a varying form present
Thus that deep voice, O Jude! is all thine
own.

Though Christ is heard in thy dread warning tone.

And speaks in thee, exhorting with armed heed

To wrestle for the everlasting creed.

Unfolding ever to our feeble sight
In endless forms, we see the Infinite;
Nor doth the varied human countenance,
So manifold in shape and speaking glance,
Range through more boundless changes;
than doth love

In spirits which are born of God above.

Thus, Lord, when from Thy vessels of rude clay,

Thou makest up Thy jewels on that day, Their diverse hues, with Thy pure lustre sown.

Shall blend to form Thy many-colored crown.

Isaac Williams.

#### 3657. JUDEA DESOLATE.

Isaiah 3: 26.

She sits beneath her with'ring palm,
With desolation round;
And Gilead's self can drop no balm
To heal her cureless wound:
Her hands upheld to heaven in vain,
Are compassed with the victor's chain.

And Salem's might is fallen now,
The temple razed and strown;
And e'en what war had left, laid low,
Its ruins overthrown;
Her warriors—slain on battle day;
Her daughters—captives far away!

The fire is burning in her heart,

Though quenched within her eye,
And though she weeps, those tears impart
No joy to misery;
Those tears are like the streams which flow
From tracks of burning fire below.

She sits beneath her with'ring palm
In solitary state:
With not a hope to cheer or calm
The horrors of her fate:
And He who once illumed her path
Hath now withdrawn His face in wrath.

# 3658. JUDAH, The Curse of. Matthew xxvii: 25.

"Upon us let His blood," they cried,
"And on our children come!"
In heaven 'twas heard, though naught reAnd earth and air were dumb. [plied,
Time rolled along: reserved on high,
Remained that awful curse,
Burden of loftiest prophecy,
Theme of mysterious verse.

Thou who hast ne'er in peace or war
To strangers bowed the knee,
Thy princes like the morning-star,
Thy people as the sea!
The blood, the curse, invoked that day
O'er thee in vengeance came,
Thy brightness in the dust to lay,
Thy princes and their fame.

It came thy lofty heart to bow,
And waste thy pleasant land;
It swept the glory from thy brow,
The sceptre from thy hand;
It met thee on the tented field,
It met in tower and hall;
It weighed to earth the warrior's shield,
And burst thy rampart wall!

It hurled thy temple from its base;
And still that curse denies
On ev'ry shore a resting place
Beneath th' eternal skies.
On land, on sea, in storm, in calm,
Th' avenger shall not sleep;
And still beneath the ruined palm
Must Judah sit and weep.

Weep, Judah, weep! Thy lonely shore
Is emblemed by that tree;
Thy "milk and honey" flow no more,
Or flow no more for thee.
Yet shalt thou turn thee to that blood,
And, from the curse set free,
Thy might be as the river flood,
Thy people as the sea!

H. W. J.

#### 3659. JUDAS.

Matthew xxvii: 3-5.

For him a waking bloodhound, yelling loud, That in his bosom long had sleeping laid, A guilty conscience, barking after blood,

Pursued eagerly, nor ever stayed
Till the betrayer's self it had betrayed.
Oft changed the place; in hope away to wind;
But change of place could never change his
mind;

Himself he flies to lose, and follows for to find.

With that, a flaming brand a Fury catched And shook and tossed it round in his wild thought;

So from his heart all joy, all comfort snatched With every star of hope; and as he sought (With present fear, and future grief distraught)

To fly from his own heart, and aid implore Of Him, the more he gives, that hath the

Whose storehouse is the heavens, too little for his store:

And when wild Pentheus, grown mad with fear.

Whole troops of hellish hags about him spies;

Two bloody suns stalking the dusky sphere, And twofold Thebes runs rolling in his eyes; Or through the scene staring Orestes flies, With eyes flung back upon his mother's ghost,

That with infernal scrpents all embossed
And torches quenched in blood, doth her
stern son accost.

Such horrid gorgons, and misformed forms Of damned fiends, flew dancing in his heart, That now unable to endure their storms, "Fly, fly," he cries, "thyself whate'er thou

Hell, hell, already burns in every part." So down into his torturer's arms he fell.

Yet oft he snatched and started as he hung;
So, when the senses half enslumbered lie,
The headlong body ready to be flung
By the deluding fancy from some high
And craggy rock, recovers greedily,
And clasps the yielding pillow, half asleep,
And, as from heaven it tumbled to the deep,
Feels a cold sweat through every member
creep.

Giles Fletcher.

## 3660. JUDAS'S BETRAYAL OF CHRIST.

Matthew xxvi: 47-50.
Cold is the wind, the scene is drear,

No ray of comfort can appear
For Him who comforts all.
Angels reluctant fold their plumes
As the great foe his post assumes
Upon the field to fall.

For, lo! o'er Cedron's shallow stream See how those lurid torches gleam In fitful streaks of light: Weapons of war are glittering there, The sword that knows not how to spare Either by day or night. And one before the rest advances,
Just as a demon when he glances
Upon some spotless prey;
And clothes himself in gentle form,
Lest, prescient of the coming storm,
The prize should pass away.

O meek Redeemer! dost Thou move
To meet the traitor, and reprove
That execrable kiss?
Yielding Thyself for sinful man,
Whose life on earth is but a span—
Was ever love like this?

Alas for me! the guilt is mine
Whene'er against Thy will benign
My treacherous heart hath stood;
Mine are the lips that have betrayed,
Mine is the debt which must be paid
With groans and tears and blood.

M. Bridges.

#### 3661. JUDAS, Doom of.

Matthew xxvii: 3-5.

Satan, who in false Judas kept abode, And in his heart fixed his malicious goad, Since he had now played all the traitor's

A fierce despair into his conscience darts; With horror tortured, and confounding shame,

Too great to lay to any pardon claim,
He to the council hastes, confession made
That he had spotless innocence betrayed;
His bribe he would refund, which they reject,
Treating him with contemptuous neglect.
Swelled up with rage, he to the temple goes,
And on the floor the thirty pieces throws:
'Twas the vile price of a despised slave,
Which vilest Jews for God incarnate gave.
All there conclude the price of blood not fit
Into the hallowed treasure to admit,
And bought with that cursed sum the potter's field,

Which should a burying-place to strangers yield,

Now styled the field of blood, that all might own

'Twas the event by prophecy foreshown.

Judas, of mercy having lost the hope,
Resolved his life to shorten by a rope;
A sliding cord he threw his neck around,
One end upon a lofty bough was bound,
Then headlong falling, that he soon might
choke.

His heavy carcass the strong halter broke, And falling on a stake, the wretch accursed, In horrid manner straight asunder burst, And while his limbs in blood and bowels roll, He devils importunes to snatch his soul. Oh unrepealable and dreadful doom Of those who to betray their Lord presume!

Bishop Ken.

3662. JUDAS, The Remorse of.

Matthew xxvii: 5.

The thirty pieces down he flung,
For which his Lord he sold;
And turned away his murderous face
From that accursed gold.
He cannot sleep, he dares not watch;
That weight is on his heart, [hope,
For which, nor earth nor heaven have
Which never can depart.

A curse is on his memory:
We shudder at his name;
At once we loathe and scorn his guilt,
And yet we do the same.
Alas! the sinfulness of man,
How oft in deed and word
We act the traitor's part again,
And do betray our Lord!

We bend the knee, record the vow,
And breathe the fervent prayer:
How soon are prayer and vow forgot,
Amid life's crime and care!
The Saviour's passion, cross, and blood,
Of what avail are they
If first that Saviour we forget,
And next we disobey?

For pleasures, vanities, and hates,
The compact we renew,
And Judas rises in our hearts—
We sell our Saviour too.
How for some moment's vain delight
We will embitter years,
And in our youth lay up for age
Only remorse and tears,

Ah! sanctify and strengthen, Lord,
The souls that turn to Thee;
And from the devil and the world
Our guard and solace be.
And as the mariners at sea
Still watch some guiding star,
So fix our hearts and hopes on Thee
Until Thine own they are.

Miss L. E. Landon.

# 3663. JUDAS, The Repentance of. Matthew xxvii: 3.

Still echoed through the dark divan
The shouts that hailed the doom of blood;
When lo! a pale and haggard man
Before the stern tribunal stood!
He strove to speak, awhile his breath
Came fitful as the gasp of death;
Nor aught those hollow sounds express,
Save guilt and utter wretchedness!

Yet in his wildly glaring eye
Such fierce unnatural brightness shone,
They deemed some outcast maniac nigh,
Some victim of the Evil One;
Even the high-priest, in mute amaze,
Fixed on that form a shuddering gaze;
As if a spectre near him stood
That chained his eye and chilled his blood.

An instant, and the stern old man Grew cold and reckless as before;
A moment flushed his aspect wan;
It passed as in a moment o'er:
He knew the form that trembled there,
Knew whence the madness and despair,
And the brief awe his brow had worn
Changed to a smile of withering scorn.

There on his knees the traitor fell,

There dashed to earth the price of blood,
And twice essayed his tale to tell, [stood.

And twice the o'ermastering fiend withFaltering, at length, his accents came,
Words more than anguish, worse than shame:
"Oh, I have sinned! I have sold
The guiltless blood for guilty gold!"

Then curled that proud priest's lip of scorn,
Hate flashed from his indignant eye;
And "Go," he cried, "thou wretch foresworn;
Accursed live, unpardoned die!
The deed is done, the price is paid,
For Him thy coward soul betrayed,
His blood may sate the wrath divine,
But who, foul traitor, recks of thine?"

He heard, and with a frantic yell
Of agony and wild despair,
With guilt that not a Cain could tell,
Remorse that not a Cain could bear,
He rushed—oh, whither? Human eye
Saw not the doomed apostate die;
He fell, unpitied, unforgiven,
Outcast alike of earth and heaven!

Thomas Dale.

# **3664.** JUDGE, The Unjust. Luke xviii: 2-8.

A widow, poor, forlorn, oppressed, Importunate her suit could gain; And shall not we our joint request By persevering prayer obtain?

A stranger to the judge she was, But we God's chosen people are; And wishing us to gain our cause, Himself doth all our burdens bear.

To an unrighteous judge she came, But to a righteous Father we, Who bids us confidently claim His grace for needy sinners free:

The widow's and the orphan's Friend Kindly commands us to draw nigh: And lo! our hearts to heaven ascend, And boldly Abba, Father, cry!

She had no promise to succeed,
And but at times could find access;
Encouraged we, and sure to speed,
Both day and night our suit may press.

Her vehemence did the judge provoke; But God our earnestness approves, Watches our every sigh and look, And most the boldest suitor loves. She had no friend or patron kind
To enforce and make her suit his own;
But we a powerful spokesman find
Before us at the Father's throne.

Our Advocate forever lives
For us in heaven to intercede,
For us the Comforter receives,
And sends Him in our hearts to plead.

J. and C. Wesley.

#### 3665. JUDGMENT, Day of.

1 Thessalonians iv: 15-17.

Rise, O Lord!in all Thy glory
On the last and dreadful day:
Lo, the lofty hills are hoary,
Trembling ere they melt away!
Come to judgment, come to judgment;
Let Thy wheels no longer stay.

Crash on crash of distant thunder
Peals aloud from pole to pole,
As in wrath they burst asunder,
And the skies together roll;
Clothed in sackcloth, clothed in sackcloth,
Withering like a parchment scroll.

Now the universe in motion
Sinks upon her funeral pyre;
Earth dissolving, and the ocean
Vanishing in final fire:
Hark the trumpet, hark the trumpet
Loud proclaims the hour of ire!

Graves have yawned in countless numbers,
From the dust the dead arise;
Legions out of silent slumbers
Wake in overwhelmed surprise:
Where all nature, where all nature
Wrecked and torn in ruin lies.

Lo, that last long separation
As the cleaving crowds divide,
And one dread adjudication
Sends each soul to either side!
Lord of Mercy, Lord of Mercy,
How shall I that day abide?

Sign of safety, see it lightening,
Once the Cross of crimson shame;
And with heavenly lustre brightening
Those who suffered in its name:
Mighty millions, mighty millions,
Radiant with their wings of flame.

Rise, O Lord! in all Thy glory
On Thine amaranthine throne;
Thousand, thousand worlds adore Thee
From the centre to the zone;
Hail! Emmanuel, hail! Emmanuel,
Let our hearts be all Thine own.

M. Bridges.

## 3666. JUDGMENT, The.

Matthew xxiv: 29-35; Revelations i: 7.

Hark! the judgment trump has blown!

How it rolls along the air!

Time and Hope forever flown, Sinners, for your doom prepare.

Slowly o'er the lurid sky Rolls a dark, terrific storm, Showing to the startled eye On its skirts a giant Form.

Hark! the rattling hail descends; See! the forky lightnings glow As that Form in anger bends, Frowning on the world below.

Riding on the whirlwind's wing,
Canopied in clouds He flies;
With His voice the mountains ring,
With His presence glow the skies.

Earthquakes roar and rocks the ground, Tyrants bow before His rod, Nations tremble at the sound, When they hear the voice of God.

Lo! the God! He comes in wrath; Vengeance drives His iron car, Lightnings pave His flaming path, As He hurries to the war.

"I have waited long, and spared Ingrates on My bounty fed; Now My red right arm is bared, Now your day of hope is fled.

"I have bid My sun to shine,
I have bid My dews to fall,
I have sent My love divine;
You have spurned and wasted all.

"Now, the day of trial o'er,
I My fatal shaft let fly;
Mercy can endure no more:
Time must end, and you must die."

Ripe with sin, the harvest bends; See the mighty reaper stand! There his burning scythe he sends, And with fury sweeps the land.

See the field and forests glow!
See the mounting flame aspire!
Hark the sinner's yell of woe,
Gasping in a world of fire!

Helpless wretches! whither fly?
In what den a shelter find?
See! the blasting bolt is nigh,
Flame before and wrath behind.

Like the chaff by whirlwinds driven,
Like the earthquake-shattered rock,
Like the oak by tempest riven,
Torn and splintered with the shock—

So they fly, a quivering throng, Urged by shame, despair, and fear; Hurried by the sword along, Flashing, falling on their rear. Hear the crackling whirlwind roar; Sheets of flame ascend the sky; Now the feeble cry is o'er, Quenched in dark eternity.

Now the hills and mountains melt, Rocks in flashing torrents run, To earth's heart the rage is felt: Now the work of wrath is done.

Curling like a lettered scroll, Crisped and crackling in the flame, Now heaven's vaulted arches roll; Falls the universal frame.

Now the circling blue has fled, Suns wax faint and stars grow dim; Heaven and earth away have sped, Time's last trump their dying hymn.

Matter now has ceased to be, All its pure ethereal light; Saints, from all that bound them free, To the empyrean wing their flight.

In that fount their beings blend, All their thoughts, their views, the same; See creation's essence end

In one flood of viewless flame! J. G. Percival.

## 3667. JUDGMENT, The Day of.

2 Peter iii: 10,

As, unwatched, the midnight thief doth break the good man's hoard,

So, when we least expect, will haste the great day of the Lord.

Briefly, lust will walk abroad, as in the time before,

And then the sign will manifest that time shall be no more.

Clearly ringing through the earth, and equal near or far,

The trump will cite both quick and dead before the judgment bar.

Decked in gorgeous majesty, the Judge from heaven will come,

With holy angels compassed round, to pass the final doom.

Ebon-black the sun will turn, the moon in blood be whirled,

And paling stars, like hail, will fall, to smite the reeling world.

Fiery streams of vengeful wrath before His face shall leap,

Whose flame the earth and sky will melt and dry the nether deep.

Glorious in His might, the King His throne will then ascend,

And, filled with awe, the heavenly ranks, in silent homage, bend.

His elect will, on the right, be set at His command;

While, on the left, like filthy goats, the trembling sinners stand.

Instant, then the King will say: "Ye blessed, come and heir

The kingdom which, at first, for you, my Father did prepare.

"Kindly, ye my poor estate as brethren did regard,

And now, for this sweet charity, receive a rich reward."

Listening, they will gladly ask, "O Christ! when saw we Thee

In sickness, or did bring relief unto Thy penury?"

Mildly thus will He reply, "To whom of low degree

Ye shelter, food, or raiment gave, ye did it unto Me."

Nothing slow, against the left, will turn His righteous ire:

"Depart, ye cursed, into realms of everlasting fire.

"Often have ye spurned My prayer when hungry I did plead,

No drink ye gave to quench My thirst, nor clothing to My need."

Piteous then will sinners cry: "O Christ! when did we see

Thy hunger, thirst, or nakedness, nor ministered to Thee?"

Quickly back will answer come, "So oft was I oppressed

As ye have failed to help the poor or succor the distressed."

Rushing down, the guilty crowd will plunge. through fiery storm,

Amid the lake of living flame, where gnaws the deathless worm.

Satan here, securely bound, and rebel angels

'Mid tears and groans and gnashing teeththeir prison-house of hell.

Then the faithful, upward borne, will seek

the realms on high, While "welcome home" the welkin rings, with music of the sky.

Unto them will be prepared Jerusalem above, Whose only sun, the Source of Light, whose perfect law is love;

Where, redeemed, the saints will praise the Christ who still sustains,

And, clothed in all the brightness of His Father's glory, reigns.

guile beware,

Despising wealth, avoiding lust, each other's burdens bear.

Zone of grace, your loins to gird, let chastity afford,

And watchful wait, with burning lamps, the coming of the Lord.

Tr. from Latin, by N. B. Smithers.

#### 3668. JUPITER, Hymn to.

Referred to by St. Paul, Acts xvii: 28.

Έκ σοῦ γὰρ γὲνος ἔσμεν ("For we are thy offspring").

O thou, most glorious of th' immortal train, By names unnumbered known, almighty Jove!

Sovereign of nature, hail! by whose just laws All things are governed. Meet it is that all Should raise their voice to thee; for thine we are,

Thy offspring; and of mortal creatures all That live and move below, to us alone Is granted speech to praise thee. In my songs Will I forever celebrate thy power.

This beauteous frame entire, which round our earth

Revolving rolls, acknowledges thy sway, By thee directed, and by thee sustained. Sharp, flaming thunderbolts, with life endued,

Commissioned as thy ministers, are hurled From thy unconquered hand; beneath whose

All nature stands aghast. Thou guidest thus That common reason, which pervades the whole,

With every light commingling, great and small.

Thou over all exalted, king supreme!

O god! without thee naught on earth is done, Nor in the deep, nor in the ethereal realms, Except the foolish deeds of impious men, Who relish not thy beauty, whose delight Is what thy soul abhors. For all things so, Both good and ill, thou hast in one conjoined,

That all the same eternal reason show, Which wicked mortals vainly hope to shun. Unhappy creatures! anxious to obtain Unmixed enjoyment, heedless of the law, The common law of heaven; for if their mind Submitted to obey, they too might lead A life of happiness. But now they rush In quest of various objects, all astray: With misspent labor, some for glory toil; While some vile lucre shamefully pursue: But others take a widely different course, Seeking for ease and sensual delights.

All-bounteous Jove! by clouds encircled, prince

Of thunder! Oh, deliver helpless man From this sad ignorance! disperse it all From out his mind, and grant him to acquire

Yearning for the blissful land, the serpent's | Knowledge, by aid of which thou all things

With equity dost rule. Thus honored, we Shall honor thee with hymns of praise, and

Continually thy works, as well becomes Mortals like us; for neither gods nor men Have greater honor than to celebrate In worthy strains the universal law.

Tr. from Greek of Cleanthes.

#### 3669. KEDRON.

We enter Kedron's vale: the stony height, Once crowned with olive-forests, bounds our right;

Age after age men yielded up their breath, Till millions slumbered in this glen of death; And here with those he loves, in peace to lie, Is still the hapless Hebrew's latest sigh. Ah! where so sadly sweet may scene be found? Though flowers no longer deck the shrunken

mound,

And plane and yew have ceased their shade to cast,-

They, voiceless mourners, dead themselves at last,-

Here, deep below sad Salem's eastern walls, The garish sunbeam mildly tempered falls; Perched on the tombs, soft plains the hermit-bird,

And scarce the pagan's Allah-cry is heard: Through all the Kedron pours its placid rill, Sweet Nature's child mid death surviving

Its low-breathed voice like whispers from the graves,

As their stone fronts its limpid wavelet laves. The rocks of Olivet are piled above, [love. Whose shade steals down, as if in hallowing In such a spot the soul, till judgment-day, Might wish to leave her frail and cumbering Revisiting, at moonlight's holy hour, [clay, That vale of peace where Death has built his bower.

Stately are Kedron's tombs; in you gray pile Frowns Egypt's strength, while Attic graces smile

Cornice and base are hewn from living rock, Its pointed summit braves Time's lengthened shock:

The murdered rests within; those breezes bear

To Fancy's ear his last and anguished prayer. Pause we awhile before this columned grot; Meet for calm musing seems the quiet spot, For here, tradition tells, the apostles came, To hear those words which touched their hearts with flame.

Still further, near yon bridge, whose arch of

By modern hand across the stream is thrown, A pile more massive, and of statelier height. Like Petra's cliff-hewn temples, meets the sight.

Strange towers its form, and well may wake surprise;

Its top, like flame, is pointing to the skies; And yet no saint, a rebel slumbers here, But ah! to one fond heart how passing dear! The fair-haired Absalom, the gay of mien, Who proud and graceful as a god was seen: Hark to the royal father's heart-breathed sigh! See his rent robe and sorrow-streaming eye! The crime of him no more he all forgave, And only mourned in dust the lost, the brave!

Nicholas Michell.

#### 3670. KEDRON AND OLIVET.

Thou sweet-gliding Kedron, by thy silver streams

Our Saviour at midnight, when moonlight's pale beams

Shone bright on the waters, would frequently stray,

And lose in thy murmurs the toils of the day.

How damp were the vapors that fell on His head!

How hard was His pillow, how humble His bed!

The angels, astonished, grew sad at the sight, And followed their Master with solem delight.

O Garden of Olives, thou dear honored spot, The fame of thy wonders shall ne'er be forgot; The theme most transporting to scraphs above;

The triumph of sorrow, the triumph of love.

Maria De Fleury.

#### 3671. KENITE, Doom of the.

Numbers xxiv: 21, 22,

Child of a mighty race!
Strong is thy dwelling-place,

And thy high nest is the rock of the mountain; Many a vale is thine,

Rich with the corn and wine, [fountain. Flowers of the hill-side, and streams of the

Sad yet thy doom shall be: Foemen shall carry thee

For from thy blue hills and rock-guarded Strewn on the battle-field,

Banner and spear and shield, [rior. Helmet and plume and the pride of the war-

Fierce and resistlessly
Assur shall burst on thee, [him;
Princes and chieftains be scattered before
Lo! on the battle-day
Far on his vengeful way, [him.
Heaven is his guide, and its banner is o'er

Child of a lofty race!
Dark is thy dwelling-place, [tion;
Darker the storm that shall break on thy naLone as the wilderness,
Prey to the merciless,
Gloom for thy brightness; for joy, desolation!

H. W. J.

3672. KINGDOM, Not far from the.

Mark xii: 34.

Not far, not far from the kingdom, Yet in the shadow of sin, How many are coming and going, How few are entering in!

Not far from the golden gateway, Where voices whisper and wait; Fearing to enter in boldly, So lingering still at the gate;

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger, Out in the night and the cold; Though He is longing to lead them Tenderly into the fold.

Not far, not far from the kingdom, 'Tis only a little space;
But it may be at last, and forever,
Out of the resting-place.

A ship came sailing and sailing Over a murmuring sea, And just in sight of the haven Down in the waves went she.

And the spars and the broken timbers
Were cast on a storm-beat strand;
And a cry went up in the darkness,
Not far, not far from the land!
English Congregationalist.

3673. KING'S SON, Wedding of the.

Matthew xxi: 12, 13.

King of kings Jehovah made
A marriage for His Son,
Jesus in our flesh arrayed,
And partner of His throne;
Angels asked how could it be:
God most high to worms allied,
Fell in love with misery
And came to seek His bride.

First His own peculiar race
The Father sent to invite,
Wooed them Jesus to embrace,
And in His love delight;
Moses showed the Bridegroom near,
The prophets all confirmed the word:
Israel heard, yet would not hear,
Or turn to meet their Lord.

God in mercy sent again
His gospel-ministers,
Tell them now that God is man,
And in their flesh appears!

Blessed in Him, supremely blessed, To Jesus' name, ye sinners, bow; Come and share the marriage-feast, For all is ready now.

O the vile ungrateful race,
His offers to despise!
Some to pleasure went their ways,
Some to their merchandise:
Sons of violent wickedness,
The rest, His messenger abhorred,
Bold to mock, and wound, and seize,
And kill them with the sword.

The great King of earth and sky,
The wicked to consume,
Hastened at His martyr's cry,
And sealed the murderers' doom;
By His Roman armies slew
The men that dared His utmost ire,
Burned their city up, and threw
Their souls into the fire.

Lo, the wedding is prepared,
He to His servant said,
Call who will the call regard,
In faithless Israel's stead:
Bidden first, since they refuse,
And all my invitations scorn,
Leave the reprobated Jews,
And to the Gentiles turn.

To the broad, frequented ways
With my commission go,
Tidings glad, of pardoning grace,
To wandering sinners show:
Every soul may be my guest:
Bring in every soul ye find,
Press them to the gospel-feast,
A feast for all mankind.

Forth the zealous servants went,
And preached the welcome word:
Sinners heard with glad consent,
And ran to meet their Lord;
Gentiles, Jews, obeyed the call,
High and low, a countless crowd,
Rushed into the nuptial-hall,
And filled the church of God.

When the King of Israel came
His joyful guests to view,
Looking with His eyes of flame,
He looked the sinner through;
One observed with angry frown,
One type of millions more,
Bold with Jesus to sit down,
And only seem to adore.

Unadorned and unarrayed
With Jesus' righteousness,
In his filthy garments clad,
And destitute of grace;
Naked in his Maker's sight,
Without the covering from above,
Dress of saints, the linen white,
The robe of faith and love.

Friend, how darest thou enter in And unprepared intrude,
Show thyself, a slave of sin,
Among the saints of God?
Hand and foot the intruder bind,
Through guilt impenitently dumb;
Cast him out, to woes consigned
And hell's eternal gloom.

No more feet from wrath to flee,
Or hands to work for God;
No more light His face to see,
In that profound abode!
What doth now for souls remain
Cast out, to be tormented there?
Darkness, grief and rage, and pain,
And blasphemous despair!
J. and C. Wesley.

## 3674. KINGS, The three.

Matthew ii: 1-12.

Who are these that ride so fast o'er the desert's sandy road,

That have tracked the Red Sea shore and have swum the torrents broad;

Whose camels' bells are tinkling through the long and starry night—

For they ride like men pursued, like the vanquished of a fight?

Who are these that ride so fast? They are eastern monarchs three,

Who have laid aside their crowns and renounced their high degree;

The eyes they love, the hearts they prize, the well-known voices kind,

Their people's tents, their native plains, they've left them all behind.

The very least of faith's dim rays beamed on them from afar,

And that same hour they rose from off their thrones to track a star;

They cared not for the cruel scorn of those who call them mad;

Messiah's star was shining, and their royal hearts were glad.

But a speck was in the midnight sky, uncertain, dim, and far,

And their hearts were pure, and heard a voice proclaim Messiah's star;

And in its golden twinkling they saw more than common light,

The Mother and the Child they saw in Bethlehem by night!

And what were crowns, and what were thrones, to such a sight as that?

So straight away they left their tents, and bade not grace to wait;

They hardly stop to slake their thirst at the desert's limpid springs,

Nor note how fair the landscape is, how sweet the skylark sings! royal cavalcade,

Wise colleges and doctors all their wisdom have displayed;

And when the star was dim, they knocked at Herod's palace-gate,

And troubled with the news of faith his politic estate.

And they have knelt in Bethlehem! everlasting Child

They saw upon His mother's lap, earth's monarch, meek and mild;

His little feet, with Mary's leave, they pressed with loving kiss;

Oh! what were thrones, oh! what were crowns, to such a joy as this?

One little sight of Jesus was enough for many vears.

One look at Him their stay and staff in the dismal vale of tears:

Their people for that sight of Him they gal-

lantly withstood, They taught His faith, they preached His word, and for Him shed their blood.

Ah me! what broad daylight of faith our thankless souls receive,

How much we know of Jesus, and how easy to believe;

'Tis the noonday of His sunshine, of His sun that setteth never;

Faith gives us crowns, and makes us kings, and our kingdom is forever!

Oh! glory be to God on high for these Arabian kings,

These miracles of royal faith, with eastern offerings:

For Gaspar and for Melchior and Balthazzar, who from far

Found Mary out, and Jesus, by the shining of F. W. Faber. a star!

#### 3675. KNOCKING, The Lord's. Revelation iii: 20.

The night is far spent, and the day is at hand, There are signs in the heaven, and signs on the land,

In the wavering earth, and the drouth of the sea;

But He stands and He knocks, sinner, nearer

His night-winds but whisper until the day break

To the bride, for in slumber her heart is awake:

He must knock at the sleep where the revellers toss.

With the dint of the nails and the shock of the cross.

Look out at the casement; see how He ap-

Still weeping for thee all Gethsemane's tears;

Whole cities have turned our to meet the | Ere they plait Him earth's thorns, in His solitude crowned

With the drops of the night and the dews of the ground.

Will you wait? Will you slumber until He is gone,

Till the beam of the timber cry out to the stone:

Till He shout at the sepulchre, tear it apart, And knock at thy dust, who would speak to thy heart? H. Kynaston.

## 3676. KORAH, DATHAN, AND ABIRAM.

Numbers xvi: 1-35.

Dathan and Abiram.

"How long endure this priestly scorn, Ye sons of Israel's eldest-born? Shall two, the meanest of their tribe, To the Lord's host the way prescribe, And feed our wildering phantasy With every soothing dream and lie Their craft can coin? We see our woe, Lost Egypt's plenty well we know: But where the milk and honey? where The promised fields and vineyards fair? Lo! wise of heart and keen of sight Are these—ye cannot blind them quite— Not as our sires are we: we fear not open light."

Korah.

"And we too, Levites though we be, We love the song of liberty. Did we not hear the Mountain Voice Proclaim the Lord's impartial choice? The camp is hely, great and small, Levites and Danites. one and all; Our God His home in all will make. What if no priestly finger strake Or blood or oil o'er robe or brow, Will He not hear His people's vow? Lord of all earth, will He no sign Grant but to Aaron's haughty line? Our censers are as yours: we dare you to the shrine."

Thus spake the proud at prime of morn; Where was their place at eve? Ye know, Rocks of the wild in sunder torn, And altars scathed with fires of woe!

Earth heard and sank, and they were gone; Only their dismal parting groan

The shuddering ear long time will haunt. Thus rebels fare: but ye, profane, Who dared th' anointing Power disdain

For freedom's rude unpriestly vaunt, Dire is the fame for you in store: Your molten censers evermore

Th' atoning altar must inlay; Memorial to the kneeling quires That Mercy's God hath judgment-fires For high-voiced Korahs in their day.

John Keble.

3677. LABORERS, Call for.
Matthew xx: 1-16.

Hast thou then been hired to labor
In the vineyard of the Lord,
With the promise that if faithful
Thou shalt win a sure reward?
Look, the tireless sun is hasting
Towards the zenith, and the day
Which in vanity thou'rt wasting
Speedeth rapidly away!

Lo! the field is white for harvest,
And the laborers are few;
Canst thou then, O slothful servant,
Find no work that thou canst do?
Sitting idle in the vineyard;
Sleeping while the noonday flies;
Dreaming while with every pulse-beat
Some frail mortal droops and dies.

Waken! overburdened laborers,
Fainting in the sultry ray,
Cry against thee to the Master
As thou dream'st the hours away:
Waken! patient angels, bearing
Home earth's harvest, grieving see
One by one the bright hours waning,
And no sheaf secured by thee.

When at last the summer's ended,
And the song of "Harvest home,"
By God's blessed angels chanted,
Swells through heaven's celestial dome,
What wilt thou do, slothful servant,
With no gathered sheaf to bring?
How wilt thou feel, empty-handed,
In the presence of thy King?

Lo! the field is white for harvest,
And the laborers are few;
Canst thou then, O slothful servant,
Find no work that thou canst do?
Angels wait to bear the tidings
Of some good that thou hast done;
Then to patient, faithful labor
Waken ere the set of sun!

# **3678.** LABORERS, Christ's Call for. Matthew xxi: 28.

Thou sayest to us, "Go!
And work while it is called to-day; the sun
Is high in heaven, the harvest but begun;
Can hands oft raised in prayer, can hearts
that know

The beat of Mine through love and pain, be slow

To soothe and strengthen?" Still Thou sayest, "Go!

Lift up your eyes and see where now the line

Of God hath fallen for you, one with Mine Your lot and portion. Go! where none relieves,

Where no one pities; thrust the sickle in,
And reap and bind, where toil and want and
sin

Are standing white, for here My harvests grow:

Go! glean for Me mid wasted frames outworn,

Mid souls uncheered, uncared for; hearts forlorn,

With care and grief acquainted long, unknown

To earthly friend, of heaven unmindful grown;

In homes where no one loves, where none believes,

For here I gather in My goodly sheaves."
Thou sayest to us, "Go!"

Thou sayest to us, "Go!
To conflict and to death." While friends
are few

And foes are many, what hast Thou to do With peace, Thou son of peace? A man of war

Art Thou from youth! when Thou dost girded ride,

Two stern instructors, truth and mercy, guide

Thy hand to things of terror; friends and foes

Thine arrows feel; a sword before Thee

And after Thee a fire, confusion stirred
Among the nations even by the word [eat
Of meekness and of right. "Yea, take and
Of these My words." Thou sayest, "They
are sweet

As honey; yet this roll that now I press
Upon your lips will turn to bitterness
When ye shall speak its message; lo! a cry
Of wrath and madness, ere the ancient lie
That wraps the roots of earth will quit its
hold,

A shriek, a wrench abhorred; and yet be bold,

O ye My servants! take My rod and stand Before the king, nor fear if in your hand It seem unto a serpent's form to grow; Rise up, My priests! My mighty men, with sound

Of solemn trumpet, walk this city round,
A blast will come from God, His word and
will

Through hail and storm and ruin to fulfil; Then shall ye see the towers roll down, the wall

Built up with blood and tears and tortures fall,

And from the living grave the living dead Will rise, as from their sleep disquieted; O Earth, this baptism of thine is slow!

Not dews from morning's womb, not gentle rains

That drop all night, can wash away thy stains.

The fire must fall from heaven; the blood must flow

All round the altar." Still Thou sayest, "Go!"

And that Thou sayest, "Go!" Our hearts are glad; for he is still Thy

And best beloved of all whom Thou dost  $\mathbf{send}$ 

The furthest from Thee; this Thy servants know;

Oh, send by whom Thou wilt, for they are

Who go Thy errands! Not upon Thy breast We learn Thy secrets! Long beside Thy

We wept, and lingered in the garden's gloom;

And oft we sought Thee in Thy house of prayer,

And in the desert, yet Thou wert not there. But as we journeyed sadly through a place Obscure and mean, we lighted on the trace Of Thy fresh footprints, and a whisper clear Fell on our spirits: Thou Thyself wert near; And from Thy servants' hearts Thy name adored

Brake forth in fire; we said, "It is the Lord."

Our eyes were no more holden; on Thy face We looked, and it was comely, full of grace, And fair Thy lips; we held Thee by the feet; We listened to Thy voice, and it was sweet, And sweet the silence of our spirits; dumb All other voices in the world that be

The while Thou saidest, "Come ye unto

The while Thou saidest, "Come!"

We said to Thee, "Abide With us! the night draws on apace; but, lo! The cloud received Thee, parted from our

In blessing parted us! Even so

The heaven of heavens must still receive Thee! Dark

And moonless skies bend o'er us as we row; No stars appear, and sore against our bark The current sets; yet nearer grows the shore Where we shall see Thee standing, never

To bid us leave Thee! though Thy realm is

And mansions many, never from Thy side Thou sendest us again; by springs serene Thou guidest us, and now to battle keen We follow Thee, yet still in peace or war Thou leadest us. Oh! not to sun or star Thou sendest us, but sayest, "Come to Me! And where I am, there shall My servants be." Thou sayest to us, "Come!"

D. Greenwell.

## 3679. LAME MAN, Healing the.

Acts iii: 6.

Forth at the hour of prayer Went the apostles to the holy place; The sacred temple of the living God, Where praise was offered, and His creatures bowed

In humble adoration at His throne, Asking remission of their sins, and grace And strength to guide their timid, wavering In the true way of life. steps

Onward they passed, With hearts o'erflowing with a fervent zeal To do their Master's service. In their path, Near by the temple's gate, lay one who had, From the first era of existence, borne Suffering and sore affliction. Life to him Was as a cheerless waste, for he had known No spring-time of enjoyment, when gay youth Could speed, exulting, on the ardent race, Or spend the sunny hours in sportive glee. All the heart's impulses were crushed and chilled;

For, though the eye might mark the beautiful,

And the soul pine for freedom, or aspire To high and lofty things, the maimed limbs, And marred and wretched frame, like prisongates

Held him a mourning captive, until all Of life within, e'en hope itself, had died, And there was left nor tint upon his cheek Nor lustre in his eye.

There he reclined, Where pitying hands had borne, as they were wont,

The feeble, helpless mendicant. And as Th' apostles passed his cheerless resting-

His trembling voice was raised, imploring

They stayed their footsteps. Was there e'er a time

When the sad wail of sorrow failed to reach His ear whose faithful followers they were? His was compassion, boundless, infinite; Nor creed, nor sect, nor station could The welling up of sacred sympathy [impede Within His bosom!

Like their blessed Lord. They felt the holy impulse, and their hearts Were touched with pity as they stopped and turned

Their steadfast eyes upon the suffering man. Then Peter said, "Look on us!" and he looked,

With expectation kindling in his glance And thankfulness awakened in his heart; For, from the hand outstretched, with open

The alms he craved, he thought, would surely

Once more th' apostle spoke: "Silver and Belong not to me, nor can I bestow These, but the gifts I have I freely give; In the blessed name of Christ of Nazareth, I bid thee rise and walk!" And lifting him Upon his feet, he stood in manhood's No longer impotent. strength. Then went he forth,

And entered with them in the temple gate,

307

LAW

Walking, and leaping, and adoring God, Who sent His faithful ministers to raise Him from the lowest depths of misery And fill his heart with joy.

So, Christian soul, Though darkly round thee lower the tempest cloud

Veiling the brightness of thy spirit's joy, And filling thee with trembling and with

Though pain and anguish rack thee, and the weak

And stricken body sink beneath the load Of speechless agony, and prostrate lie In helpless wretchedness: remember still That there is One above whose watchful eye Notes all thy sufferings, and marks thy fears; Who tries and proves thy faith, that thou mayst be

Made meet partaker of the bliss that waits Believers in the bright, celestial home Prepared for those who put their trust in Him. Samuel D. Patterson.

### 3680. LAW, The Giving of the.

Exodus xix: 16-19; xx: 18.

Israel passed the Arabian bay, And marched between the cleaving sea; The rising waves stood guardian of their

wond'rous way, But fell with most impetuous force On the pursuing swarms, And buried Egypt all in arms,

Blending in watery death the rider and the horse.

O'er struggling Pharaoh rolled the mighty tide,

And saved the labors of a pyramid. Apis and Ore in vain he cries, And all his horned gods beside: He swallows fate with swimming eyes, And cursed the Hebrews as he died.

Ah, foolish Israel, to comply With Memphian idolatry, And bow to brutes, a stupid slave, To idols impotent to save! Behold thy God, the Sovereign of the sky, Has wrought salvation in the deep, Has bound thy foes in iron sleep, And raised thine honors high. His grace forgives thy follies past; Behold He comes in majesty And Sinai's top proclaims His law! Prepare to meet thy God in haste! But keep an awful distance still: Let Moses round the sacred hill The circling limits draw.

Hark! the shrill echoes of the trumpet roar, And call the trembling armies near; Slow and unwilling they appear; Rails kept them from the mount before, Now from the rails their fear. same 'Twas the same herald, and the trump the Behold the sacred hill: its trembling spire

Which shall be blown by high command, Shall bid the wheels of nature stand, And Heaven's eternal will proclaim, That "Time shall be no more."

Thus, while the laboring angel swelled the

And rent the skies, and shook the ground, Up rose the Almighty: round His sapphire

Adoring thrones in order fell; The lesser powers at distance dwell, And cast their glories down successive at His feet.

Gabriel the Great prepares His way: "Lift up your heads, eternal door-," He cries; The eternal doors His word obey, Open, and shoot celestial day Upon the lower skies.

Heaven's mighty pillars bowed their head As their Creator bid,

And down Jehovah rode from the superior sphere,

A thousand guards before, and myriads in the rear.

His chariot was a pitchy cloud, The wheels beset with burning gems; The winds, in harness with the flames, Flew o'er the ethereal road. Down through His magazines He past Of hail and ice and fleecy snow; Swift rolled the triumph, and as fast Did hail and ice in melted rivers flow. The day was mingled with the night, His feet on solid darkness trod, His radiant eyes proclaimed the God, And scattered dreadful light; He breathed, and sulphur ran a fiery stream; He spoke, and, though with unknown speed

He came, Chid the slow tempest and the lagging flame.

Sinai received His glorious flight; With axle red, and glowing wheel, Did the winged chariot light, And rising smoke obscured the burning hill. Lo! it mounts in curling waves; Lo! the gloomy pride outbraves The stately pyramids of fire: The pyramids to heaven aspire, And mix with stars, but see their gloomy offspring higher.

Let not the burning hills of old With Sinai be compared; Nor all that lying Greece has told, Or learned Rome has heard; Ætna shall be named no more— Ætna, the torch of Sicily; Not half so high Her lightnings fly, Not half so loud her thunders roar 'Cross the Sicanian sea, to fright the Italian

shore.

Quakes at the terrors of the fire, While all below its verdant feet Stagger and reel under the Almighty weight: Pressed with a greater than feigned Atlas' load,

Deep groaned the mount; it never bore Infinity before

It bowed and shook beneath the burden of a God.

Fresh horrors seize the camp; despair And dying groans torment the air, And shrieks and swoons and deaths were

The bellowing thunder, and the lightning's

Spread through the host a wild amaze; Darkness on every soul, and pale was every Confused and dismal were the cries, [face. "Let Moses speak, or Israel dies:" Moses the spreading terror feels; No more the man of God conceals His shivering and surprise; Yet, with recovering mind, commands Silence and deep attention through the Hebrew bands.

Hark! from the centre of the flame, All armed and feathered with the same, Majestic sounds break through the smoky cloud:

Sent from the all-creating tongue, A flight of cherubs guard the words along, And bear their fiery law to the retreating

"I am the Lord; 'tis I proclaim That glorious and that fearful name, Thy God and King; 'twas I that broke Thy bondage, and the Egyptian yoke: Mine is the right to speak My will, And thine the duty to fulfil.

Adore no god beside Me, to provoke Mine eyes;

Nor worship Me in shapes and forms that men devise:

With reverence use My name, nor turn My words to jest:

Observe My Sabbath well, nor dare profane My rest:

Honor and due obedience to thy parents

Nor spill the guiltless blood, nor let the guilty live:

Preserve thy body chaste, and flee the unlawful bed

Nor steal thy neighbor's gold, his garment, or his bread:

Forbear to blast his name with falsehood or

Nor let thy wishes loose upon his large estate." Isaac Watts.

#### 3681. LAZARUS.

John xi: 43-45.

The grave, that never loosed its hold, But on its prey insatiate fed,

Restores a victim, pale and cold: He cometh forth, the sheeted dead. Ah! wherefore com'st thou? safely past The gate of agony and pain, That pang endured, the worst, the last, Why dar'st thou thus that strife again?

Com'st thou to share the traitor-kiss, That earth bestows at wisdom's cost? Com'st thou to gather pearls of bliss, And find them broken, strewed, and lost? True, Bethany's green vales are bright, Thy sister's home is sad for thee; But paradise hath purer light, And love without infirmity.

Methought he spake, that fearful form, The sleeper, 'neath the burial sod, The accepted brother of the worm, "Behold my Saviour, and my God!" And if in time's remoter hour Cold doubt should rise, from error bred, Through me proclaim His godlike power Who ruled the tomb and raised the dead. Lydia Huntley Sigourney.

#### 3682. LAZARUS AND DIVES.

Luke xvi: 20-25.

Behold a favorite of the skies! Before the glutton's gate he lies In pining want and pain, Covered with wounds and loathsome sores, Relief he silently implores, But asks the crumbs in vain.

The dogs some small relief afford, Kinder than their hard-hearted lord; The wretch he passes by: Sufficient that his beasts he feeds, He slights his fellow-creature's needs, And lets the beggar die.

Worn out with grief, and want, and pain, The beggar dies, and lives again, Beyond conception blessed; By flaming ministers conveyed To realms of joy, he rests his head On his Redeemer's breast.

Gripped by th' arresting hand of death, The glutton too resigns his breath, Lodged in a stately tomb! His carcass leaves its bliss behind; His soul, with torturing fiends confined, Receives its fearful doom.

Below he lifts his haggard eyes, Cursed with a glimpse of paradise, And sees the beggar there: The loss of heavenly happiness Doth all his raging pangs increase, And deepens his despair.

Thou epicure not yet in hell, Thy danger now submit to feel. While thy damnation stays;

Awake out of thy worldly dream, Lift up thine eyes in prayer to Him Who offers all His grace.

Thou need'st not feel th' infernal woe,
Or to that place of torment go,
That endless misery:
Repent! renounce thy wealth and ease,
Sell all for Jesu's love, and seize
The heaven prepared for thee.

In hell he pours a fruitless prayer:
No mercy for a suppliant there
Who would not hear the poor:
Unheard he must, unpitied, cry,
The gnawing worm that cannot die,
The quenchless fire, endure.

How righteous is the sinner's doom!
He who refused the poor a crumb
Desires a drop in vain;
Who sold his God for pleasures base
Is justly driven from His face
To everlasting pain. J. and C. Wesley.

#### 3683. LAZARUS AND MARY.

John xi: 1-44.

Jesus was there but yesterday. The prints Of His departing feet were at the door; His "Peace be with you!" was yet audible In the rapt porch of Mary's charmed ear; And in the low rooms 'twas as if the air, Hushed with his going forth, had been the

Of angels left on watch, so conscious still The place seemed of his presence! Yet, within, The family by Jesus loved were weeping, For Lazarus lay dead.

And Mary sat

By the pale sleeper. He was young to die.
The countenance whereon the Saviour dwelt
With His benignant smile—the soft, fair lines
Breathing of hope, were still all eloquent,
Like life well mocked in marble. That the
voice,

Gone from those pallid lips, was heard in heaven,

Toned with unearthly sweetness; that the light,

Quenched in the closing of those stirless lids, Was veiling before God its timid fire, New-lit, and brightening like a star at eve; That Lazarus, her brother, was in bliss, Not with this cold clay sleeping—Mary knew. Her heaviness of heart was not for him! But close had been the tie by death divided. The intertwining locks of that bright hair That wiped the feet of Jesus, the fair hands Clasped in her breathless wonder while he taught.

Scarce to one pulse thrilled more in unison, Than with one soul this sister and her brother Had locked their lives together. In this love, Hallowed from stain, the woman's heart of Mary

Was, with its rich affections, all bound up. Of an unblemished beauty, as became An office by archangels filled till now, She walked with a celestial halo clad; And while, to the apostles' eyes, it seemed She but fulfilled her errand out of heaven, Sharing her low roof with the Son of God, She was a woman, fond and mortal still; And the deep fervor, lost to passion's fire, Breathed through the sister's tenderness. In vain

Knew Mary, gazing on that face of clay,
That it was not her brother. He was there,
Swathed in that linen vesture for the grave—
The same loved one in all his comeliness,
And with him to the grave her heart must go.
What though he talked of her to angels—nay,
Hovered in spirit near her? 'Twas that arm,
Palsied in death, whose fond caress she knew!
It was that lip of marble with whose kiss,
Morning and eve, love hemmed the sweet
day in;

This was the form by the Judean maids Praised for its palm-like stature, as he walked With her by Kedron in the eventide: The dead was Lazarus!

The burial was over, and the night
Fell upon Bethany, and morn, and noon.
And comforters and mourners went their way,
But death stayed on! They had been oft
alone,

When Lazarus had followed Christ to hear His teachings in Jerusalem; but this Was more than solitude. The silence now Was void of expectation. Something felt Always before, and loved without a name—Joy from the air, hope from the opening door, Welcome and life from off the very walls—Seemed gone, and in the chamber where he

There was a fearful and unbreathing hush, Stiller than night's last hour. So fell on Mary The shadows all have known who, from their hearts

Have released friends to heaven. The parting soul

Spreads wing betwixt the mourner and the sky!

As if its path lay, from the tie last broken, Straight through the cheering gateway of the

And, to the eye strained after, 'tis a cloud That bars the light from all things.

Now as Christ
Drew near to Bethany, the Jews went forth
With Martha, mourning Lazarus. But Mary
Sat in the house. She knew the hour was
nigh

When He would go again, as He had said, Unto His father; and she felt that He, Who loved her brother Lazarus in life, Had chose the hour to bring him home through death

In no unkind forgetfulness. Alone, She could lift up the bitter prayer to heaven, brother

Had filled the cup and broke the bread for Christ;

And ever, at the morn, when she had knelt And washed those holy feet, came Lazarus To bind His sandals on, and follow forth With drooped eyes, like an angel, sad and Intent upon the Master's need alone. |fair-Indissolubly linked were they! And now, To go to meet Him, Lazarus not there, And to His greeting answer, "It is well!" And without tears (since grief would trouble

Whose soul was always sorrowful) to kneel And minister alone—her heart gave way! She covered up her face and turned again To wait within for Jesus. But once more Came Martha, saying, "Lo! the Lord is here, And calleth for thee, Mary!" Then arose The mourner from the ground, whereon she sate

Shrouded in sackcloth, and bound quickly up The golden locks of her dishevelled hair, And o'er her ashy garments drew a veil Hiding the eyes she could not trust. And

As she made ready to go forth, a calm As in a dream fell on her.

At a fount

Hard by the sepulchre, without the wall, Jesus awaited Mary. Seated near Were the wayworn disciples in the shade; But, of Himself forgetful, Jesus leaned Upon His staff, and watched where she should

To whose one sorrow—but a sparrow's fall-

The pity that redeemed a world could bleed! And as she came, with that uncertain step, Eager, yet weak, her hands upon her breast, And they who followed her all fallen back To leave her with her sacred grief alone, The heart of Christ was troubled. She drew

And the disciples rose up from the fount, Moved by her look of woe, and gathered round;

And Mary, for a moment, ere she looked Upon the Saviour, stayed her faltering feet, And straightened her veiled form, and tighter drew

Her clasp upon the folds across her breast: Then, with a vain strife to control her tears, She staggered to their midst, and at His feet Fell prostrate, saying, "Lord! hadst Thou been here,

My brother had not died!" The Saviour groaned

In spirit, and stooped tenderly, and raised The mourner from the ground, and in a voice, Broke in its utterance like her own, He said, "Where have ye laid him?" Then the Jews who came,

Following Mary, answered through their tears.

"Thy will be done, O God!" But that dear | "Lord, come and see!" But lo! the mighty heart

> That in Gethsemane sweat drops of blood, Taking for us the cup that might not pass; The heart whose breaking cord upon the cross Made the earth tremble, and the sun afraid To look upon His agony—the heart Of a lost world's Redeemer—o'erflowed, Touched by a mourner's sorrow! Jesus wept.

> Calmed by those pitying tears, and fondly brooding

> Upon the thought that Christ so loved her brother,

> Stood Mary there; but that last burden now Lay on His heart who pitied her; and Christ, Following slow, and groaning in Himself, Came to the sepulchre. It was a cave, And a stone lay upon it. Jesus said, "Take ye away the stone!" Then lifted He His moistened eyes to heaven, and while the

> And the disciples bent their heads in awe, And trembling Mary sank upon her knees, The Son of God prayed audibly. He ceased, And for a minute's space there was a hush, As if the angelic watchers of the world Had stayed the pulses of all breathing things, To listen to that prayer. The face of Christ Shone as He stood, and over Him there came Command, as 'twere the living face of God, And with a loud voice He cried, "Lazarus! Come forth!" And instantly, bound hand and foot,

> And borne by unseen angels from the cave, He that was dead stood with them. At the

> Of Jesus, the fear-stricken Jews unloosed The bands from off the foldings of his shroud; And Mary, with her dark veil thrown aside, Ran to him swiftly, and cried, "Lazarus! My brother, Lazarus!" and tore away The napkin she had bound about his head, And touched the warm lips with her fearful

> And on his neck fell weeping. And while all Lay on their faces prostrate, Lazarus Took Mary by the band, and they knelt down And worshipped Him who loved them. Nathaniel Parker Willis.

#### 3684. LAZARUS, Silence of.

When Lazarus left his charnel-cave And home to Mary's house returned, Was this demanded: if he yearsed To hear her weeping by his grave?

Where wert thou, brother, those four days? There lives no record of reply, Which telling what it is to die Had surely added praise to praise.

From every house the neighbors met, The streets were filled with joyful sound, A solemn gladness even crowned The purple brows of Olivet.

Behold a man raised up by Christ!

The rest remaineth unrevealed;

He told it not; or something sealed

The lips of the evangelist. A. Tennyson.

## 3685. LAZARUS, The Raising of John xi: 32-14.

"He cometh not, although we sent Him tidings

Soon as around our hearts the darkness grew, He whom, till now, not love, though prone Could deem untrue. [to chidings,

"Ah me! our eyes were weary with their straining,

To see Him traversing the olived slope; Died one by one, out of hearts bruised and Hope after hope. [paining,

"And through the leaden hours we watched him fading,

With whom the sun and stars went from the day;

Till, spite of tears and tenderest upbraiding, He slept away.

"Now this poor swept home does but mock the other,

Where the kind lightnings played from side to side;

'Ah, Lord, if Thou hadst but been here, our Would not have died!'" [brother

But soon, as shoots a star to sight, a rumor Strikes on the ear and heart that Jesus nears; How at the sound each wild resentful humor Dissolves in tears!

He comes too late! the loved one hath departed;

The covetous grave hath opened for its own; Loud is the wailing of the broken-hearted Above the stone.

"Take ye away the stone!" It will encum-The living in his passage from the dead. [ber The sleeper rose, cast off his desert slumber, And left his bed.

Vain is the tomb's embrace, the spoiler's malice,

To him who drank himself the bitter cup; He speaks: the life-wine mantleth in the And brimmeth up. [chalice,

"Not unto death, but for the Father's glory."
Through the hushed world the purpose is complete,

For they who mourned, and we who read Bow at His feet. [the story,

Dear human Friend, who wept before His praying,

Such tears as fall from our own weary eyes! But through those tears there shone the God-"Lazarus, arise!" [head, saying,

Restored again to the deep joy of being, How the fond heart with love is ne'er sufficed! "The eye is" never "satisfied with seeing" The face of Christ.

And all the soul bends forth, entranced to listen,

While grace and truth come sparkling in each word,

As on the spray the morning dewdrops For bee or bird. [glisten

What wonder Love's sweet incense shed around Him

Her wealth of spikenard, in libation poured!
What wonder Faith, with royal reverence,
Her God and Lord! [crowned Him]

He loves the human yet, with love undying, And stills heaven's music while He leaves His throne,

From every charnel where our love is lying To roll the stone.

W. Morley Punshon.

## 3686. LAZARUS, The Raising of.

John xi: 1-44.

The sepulchre was open wide,
Its closing-stone was rolled aside,
And curious crowds pressed round to see
What passing wonder there might be.
There, groaning deep for him who slept,
E'en Christ stood at the grave and wept.
He wept! but His was not the tear
Of human grief on human bier,
That gushes, trustless of to-morrow,
In unassuaged excess of sorrow.
And yet He wept, though there He stood,
In power's unquestioned plenitude,
While every sacred drop that fell
Was life to death, and death to hell!

But closer now, and closer grew The press of the surrounding crew, Who deemed He came to mourn, not save, As He stooped o'er the dead man's grave, And gazed with self-communing air For a short space in silence there. Nearer He stooped, and yet more near; Hark! heard ye not, like trumpet clear, His life-shout in that mouldering ear? Forth sent the tomb its hidden birth, For He who called was God on earth! Then, following that resistless word, The dead sprang forth before his Lord, Bound hand and foot with funeral clothes; In life, in breathing life, he rose, And cast amid the astonished crowd, From his freed limbs, the loosened shroud! Health's crimson light o'erspread his face, His eye was fire, his step was grace; No trace of what it was before The metamorphosed body wore; But, like the first-formed of mankind, [head, saying, | Ere his full heart might utterance find,

Complete in sense, and limb, and motion, Absorbed he stood in rapt devotion, While through each uncollapsing vein The rushing life-streams burst again.

All turned to Christ; but He, with eye Serenely lifted to the sky, Symbol or sign of outward power, Distinguished in that holy hour: His hand yet on the marble rested Where late the revelling worm was rife, And awe-struck multitudes attested "The Resurrection and the Life"!

Lionel T. Berguer.

# 3687. LAZARUS, The Raising of. John xi: 38-44.

'Tis still thine hour, O Death!
Thine, lord of Hades, is the kingdom still;
Yet twice thy sword unstained hath sought
its sheath,

Though twice upraised to kill; And once again the tomb Shall yield its captured prey;

A mightier Arm shall pierce the pathless gloom

And rend the prize away:

Nor comes thy Conqueror armed with spear or sword;

He hath no arms but prayer, no weapon but His Word.

'Tis now the fourth sad morn
Since Lazarus, the pious and the just,
To his last home by sorrowing kinsmen
borne,

Hath parted, dust to dust. The grave-worm revels now Upon his mouldering clay;

And He before whose car the mountains bow, The rivers roll away

In conscious awe—He only can revive Corruption's withering prey and call the dead to life!

Yet still the sisters keep
Their sad and silent vigil at the grave,
Watching for Jesus: "Comes He not to
ween?

He did not come to save!"
But now one straining eye
Th' advancing Form hath traced;
And soon in wild resistless agony
Have Martha's arms embraced

The Saviour's feet: "O Lord! hadst Thou been nigh—

But speak the word e'en now; it shall be heard on high."

They led Him to the cave,
The rocky bed where now in darkness slept
Their brother and His friend; then at the
grave

They paused, for "Jesus wept." O love sublime and deep!

O hand and heart divine!

He comes to rescue, though He deigns to
The captive is not thine, [weep.
O Death! thy bands are burst asunder now:
There stands beside the grave a Mightier far
than thou.

"Come forth," He cries, "thou dead!"
O God! what means that strange and sudden sound,

That murmurs from the tomb—that ghastly head

With funeral fillets bound?

It is a living form,

The loved, the lost, the won—

Won from the grave, corruption, and the worm.

"And is not this the Son

Of God?" they whispered; while the sisters poured

Their gratitude in tears, for they had known the Lord.

Yet know the Son of God— [hour For such He was in truth—approached the For which alone the path of thorns He trod,

In which to thee the power, O Death! should be restored,

And yet restored in vain; [poured, For though the blood of ransom must be

The spotless Victim slain,

He shall but yield to conquer, fall to rise,
And make the cold, dark grave a portal to
the skies!

Thomas Dale.

#### 3688. LAZARUS, The Sister of.

John xi: 28.

A sister in anguish lamented the loved, And tears of affliction streamed fast from her eyes,

As she bowed 'neath the rod of the chastener, and proved

That those blessings fly fast which most fondly we prize.

She mused on his virtues, his kindness, his truth;

On the love that was borne her, so fervent and high,

By the playmate of childhood, companion of youth,

Thus called, in the fresh bloom of vigor, to die!

And her burdened heart sunk in the darkness of woe,

As the fond sister mourned for the cherished laid low.

But listen! a voice by the mourner is heard Whose tones send the music of peace to her soul;

The loud sobs of anguish are calmed at a word,

And the tear-drops no longer in bitterness roll;

Hope breaks throught the gloom that enshrouds her sad heart,

And her bosom expands with a rapturous glow;

Firm faith and full trust their best comforts impart

As she hears from the lips of the messenger flow

Sweet tidings to bid her deep agony flee:
"The Master is come, and He calleth for thee."

So, Christian! though gloomy and sad be thy days,

And the tempests of sorrow encompass thee black;

Though no sunshine of promise or hope sheds its rays

To illumine and cheer thy life's desolate track:

Though thy soul writhes in anguish, and bitter tears flow

O'er the wreck of fond joys from thy bleeding heart riven,

Check thy sorrowing murmurs, thou lorn one, and know

That the chastened on earth are the purest for heaven:

And remember, though gloomy the present may be.

That the Master is coming, and coming to thee. S. D. Patterson.

#### 3689. LEBANON.

Now upon Syria's land of roses Softly the light of eve roposes; And, like a glory, the broad sun Hangs over sainted Lebanon; Whose head in wintry grandeur towers, And whitens with eternal sleet, While summer, in a vale of flowers, Is sleeping rosy at his feet.

Thomas Moore.

## 3690. LEBANON, Sighing for.

There is none like her, none; Nor will be when our summers have deceased. Oh! art thou sighing for Lebanon In the long breeze that streams to thy deli-Sighing for Lebanon, [licious East, Dark cedar, though thy limbs have here in-Upon a pastoral slope as fair, creased, And looking to the south, and fed With honeyed rain and delicate air, And haunted by the starry head Of her whose gentle will has changed my fate, And made my life a perfumed altar-flame; And over whom thy darkness must have spread

With such delight as theirs of old, thy great Forefathers of the thornless garden, there Shadowing the snow-limbed Eve from whom she came.

Alfred Tennyson.

#### 3691. LEBANON, The Cedars of.

But the just like palms shall flourish, Which the plains of Judah nourish: Like tall cedars mounted on Cloud-ascending Lebanon.

Plants set in thy courts, below
Spread their roots, and upwards grow;
Fruit in their old age shall bring;
Ever fat and flourishing.
This God's justice celebrates;
He, my Rock, injustice hates.

G. Sandys.

#### 3692. LEBANON, The Cedars of.

Ye ancients of the earth, beneath whose shade Swept the fierce banners of earth's mightiest kings.

When millions for a battle were arrayed,
And the sky darkened with the vulture's
wings.

Long silence followed on the battle-cries;
First the bones whitened, then were seen no
more;

The summer grasses sprang for summer skies,

And dim tradition told no tales of yore.

The works of peace succeeded those first wars, Men left the desert tents for marble walls; Then rose the towers from whence they watched the stars,

And the vast wonders of their kingly halls.

And they are perished, those imperial towers,

Read not amid the midnight stars their doom; The pomp and art of all their glorious hours Lie hidden in the sands that are their tomb.

And ye, ancestral trees, are somewhat shorn Of the first strength that marked earth's earlier clime;

But still ye stand, stately and tempest-worn, To show how nature triumphs over time.

Much have ye witnessed, but yet more remains;

The mind's great empire is but just begun; The desert beauty of your distant plains Proclaim how much has yet been left undone.

Will not your giant columns yet behold The world's old age, enlightened, calm, and free:

More glorious than the glories known of old, The spirit's placid rule o'er land and sea?

All that the past has taught is not in vain: Wisdom is garnered up from centuries gone; Love, Hope, and Mind prepare a nobler reign Than ye have known, cedars of Lebanon!

Letitia Elizabeth Landon.

## 3693. LEPER CLEANSED.

Luke v: 12, 13.

A leper once to Jesus came, Believing only in His name, And trusting in His love: "Thou seest, Lord, my direst need, Unclean and dying! Yet I plead, Thou canst my curse remove!"

"I will! Be clean!" the Lord replied,
And straightway thrilled the healthful tide
Of life along his veins;
His leprosy was cleansed away,
His heart was filled with joy that day,
Departed all his pains.

Lord, I a suppliant also bow,
For I Thy power have need of now,
To cleanse away my guilt;
The leprosy of sin I feel,
Its woe, its curse; but Thou canst heal—
Thou canst, if but Thou wilt.

Oh, let Thy power again be seen!
Speak Thou the word: "I will! Be clean!"
On me let mercy shine,
My guilt be pardoned, heart be healed,
My soul for Thy salvation sealed;
The glory shall be Thine.

### 3694. LEPER, Healing a.

Luke v: 12-15.

A leprous soul that feels
The loathsomeness of sin
To Christ his case reveals,
And longs to be made clean;
His humble faith to Christ applies,
But little speaks, but much it sighs.

O'erwhelmed beneath the load
Of his impurity,
A long-offended God
Ashamed he is to see;
Low in the dust he hides his face,
And, conscious of his vileness, prays:

My universal sin,
Lord, I to Thee confess;
Corrupt without, within,
Full of a sore disease,
Of bruises, wounds, and putrid sores,
My spirit at Thy feet adores.

Of grace I never will,
But of myself, despair;
Able Thou art to heal,
Thou hear'st a sinner's prayer;
My faith is strong, my hope is sure,
A touch of Thine can make me pure.

Thy Spirit's hand apply
My pardoned sin to seal,
My soul to purify;
Assure me now "I will,"
And all my guilt shall now depart,
And sin shall leave me pure in heart.
J. and C. Wesley.

#### 3695. LEPER, The.

Mark i: 40-42.

Alone on Jordan's plain, His head all bare to sun and rain, A leper roamed with garments rent, And wailing voice, still crying as he went, Unclean! unclean! unclean!

But Jesus passed by,
And as His blessed feet drew nigh
He listened while the suppliant prayed;
And kindly to that dying soul He said,
Be clean! be clean!

By sin thus tainted sore,
I roam earth's barren desert o'er;
My head is bare to storms of woe,
My dreary voice still crying as I go,
Unclean! unclean! unclean!

O Thou who on the tree
Of agony once died for me,
With pitying mercy hear my cry,
And kindly to my guilty soul reply,
Be clean! be clean! be clean!

#### 3696. LEPERS, The Ten.

Luke xvii: 12-18.

Ten cleansed, and only one remain!
Who would have thought our nature's stain
Was dyed so foul, so deep in grain?

Even He who reads the heart
Knows what He gave and what we lost,
Sin's forfeit and redemption's cost,
By a short pang of wonder crossed
Seems at the sight to start.

Yet 'twas not wonder, but His love Our wavering spirits would reprove, That heavenward seem so free to move

When earth can yield no more:
Then from afar on God we cry;
But should the mist of woe roll by,
Not showers across an April sky
Drift, when the storm is o'er,

Faster than those false drops and few Fleet from the heart, a worthless dew. What sadder scene can angels view Than self-deceiving tears,

Poured idly over some dark page
Of earlier life, though pride or rage
The record of to-day engage,
A woe for future years?

Spirits that round the sick man's bed Watched, noting down each prayer he made, Were your unerring roll displayed,

His pride of health t' abase;
Or, when soft showers in season fall,
Answering a famished nation's call,
Should unseen fingers on the wall
Our vows forgotten trace;

How should we gaze in trance of fear! Yet shines the light as thrilling clear From heaven upon that scroll severe,

"Ten cleansed and one remain!"
Nor surer would the blessing prove
Of humbled hearts, that own Thy love,
Should choral welcome from above

Visit our senses plain:

315LEPERS. LIFE.

Than by Thy placid voice and brow, With healing first, with comfort now, Turned upon him, who hastes to bow Before Thee, heart and knee; "Oh! thou, who only wouldst be blest, On thee alone My blessing rest! Rise, go thy way in peace, possessed For evermore of Me." John 1 John Keble.

## 3697. LEPERS, The Ungrateful.

Luke xvii: 12-19.

Wand'ring afar from the dwellings of men, Hear the sad cry of the lepers -the ten; "Jesus, have mercy!" brings healing divine; One came to worship, but where are the nine?

Loudly the stranger sang praise to the Lord, Knowing the cure had been wrought by His word,

Gratefully owning the Healer Divine; Jesus says tenderly, "Where are the nine?"

"Who is this Nazarene?" Pharisees say; "Is He the Christ? tell us plainly, we pray." Multitudes follow Him seeking a sign, Show them His mighty works—Where are the nine?

Jesus on trial to-day we can see; Thousands deridingly ask, "Who is He?" How they're rejecting Him, your Lord and

Bring in the witnesses—Where are the nine? P P. Bliss.

#### 3698. LIFE, Contraction of.

I looked on the dead, and bethought me Of a story strange and wild, That has haunted my wayward fancy Since e'er I was a child.

Six windows a prisoner counted As he entered his spacious cell; On the beams of the sunset in streaming He gazed, and he said, "It is well!"

He sleeps, and his dreams are of freedom, Till the clock of the castle strikes one; 'Tis an earthquake! the prison is moving! He wakes—and a window is gone!

From morning till eve, in his terror He ponders this mystery o'er: 'Tis midnight again. Hark! a jarring! Of the windows there only are four!

Now nearer the floor and the ceiling, And nearer the walls set to be; The door where he entered has vanished: That night he counts windows but three!

The sweat on his brow cold and clammy, Oozes thick as the new-fallen dew; With fear and with trembling he watches: In vain! there are windows but two!

He lays himself down not to slumber: The fatal sound cometh once more; The ponderous walls crush together: A shriek—and his sorrows are o'er!

This story long slept without moral, Yet one raiseth it now from the past: Though the earth seems at first a large prison, To the coffin we come at the last.

Each year, as it closes around us, Unto death more and more gives control: Oh! his grasp to the body is fearful; Then what must it be to the soul?

#### 3699. LIFE, Loom of.

All day, all night, Lean hear the jar Of the loom of life, and near and far It thrills with its deep and muffled sound, As the tireless wheels go always round.

Busily, ceaselessly goes the loom; In the light of day and the midnight's gloom, The wheels are turning early and late, And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove Click, clack! another of wrong and sin; [in; What a checkered thing will this life be When we see it unrolled in eternity!

Time, with a face like mystery, And hands as busy as hands can be, Sits at the loom with its arm outspread, To catch in its meshes each glancing thread.

When shall this wonderful web be done? In a thousand years, perhaps, or one; Or to-morrow. Who knoweth? Not you or I, But the wheels turn on and the shuttles fly.

Are we spinners of wool for this life-web—

Do we furnish the weaver a thread each day? It were better, then, O my friend! to spin A beautiful thread than a thread of sin.

Ah, sad-eyed weaver! the years are slow, But each one is nearer the end, I know; And some day the last thread shall be woven God grant it be love instead of sin.

### 3700. LIFE, Our Years of.

Our years of life, our years of life, ah me, how swift they fly!

Nor toil, nor care, nor grief, nor joy, can stay them, hurrying by;

As clouds before the summer wind, as waves along the sca,

So life's short years of smiles and tears sweep to eternity.

Last year I looked along the past with heartache and with shame,

For all the years of emptiness when life was but the name;

less show,

And 'round my way already heard sad winds of autumn blow;

I saw my strong and high resolves, my hopes that burned like flame,

Dragged down to weakness that I scorned, so paltry, poor, and tame;

That nameless dream that fired my soul and lit me like a star,

Alas! how dim through mists it shone, how rayless and how far.

That lip I vowed, unheard by man, should soar so fair and grand,

That, like the sun, its beams should bless and brighten every land,

O God! I wept, and weep again; I dreamed it might be mine,

And held my dew-drop forth to flash white seas of day divine!

O fool! O child! in pain I cry; all lights but hide the sun.

And streak with shade those prismal tides that through creation run.

Drink! drink the sun! and then, though frail and trembling like the dew,

Thy trembling shall but more reveal the Godlight leaping through!

"It might have been!" What might have been? And is it yet too late

To work for good? to work for God? or ask His will and wait?

Then working most, perchance, when least in my own strength is done;

For what avails the tempest's toil to match the silent sun?

O years of life! O years of life! your flight can ne'er return,

And vain are all the tears that fall above youth's ashy urn;

But love like Thine, O heart divine! thy pureness, meekness, truth,

Thy teeming calm—these breathe the balm of heaven's eternal youth.

For what is youth but guileless truth and glowing hope and love?

These grace and warm each seraph form that floats in light above.

If these be mine, O Thou divine! through all earth's warring life,

My heart, like gold, shall ne'er grow old, nor scarred with sin and strife.

O years of life! O years of life! roll on your squadrons dark.

My heart like rock shall stand your shock; your surge shall lift my ark.

O'er waves beneath or clouds above my soul shall sail or soar,

On eagle's wing exulting sing, and steer for heaven's bright shore.

I saw its vanity in spring, its summer's fruit- | O years of life! I hail your strife, I shout amid your storm,

For o'er life's sea walks forth toward me a bright supernal form!

And lo! where lifts through golden rifts a headland far and white.

That looms alone through calms unknown, and props a sphere of light!

George Lansing Taylor.

#### 3701. LILIES AND BIRDS.

Luke xii: 27.

Flowers! when the Saviour's calm, benignant

Fell on your gentle beauty, when from you That heavenly lesson from all hearts He drew, Eternal, universal as the sky:

Then, in the bosom of your purity, A voice He set, as in a temple shrine,

That life's quick travellers ne'er might pass you by,

Unwarned of that sweet oracle divine.

And though too oft its low, celestial sound, By the harsh notes of work-day care is drowned,

And the loud steps of vain unlistening haste, Yet the great occan hath no tone of power Mightier to reach the soul, in thought's hushed hour,

Than yours, ye lilies! chosen thus and graced!

Ye too, the free and fearless birds of the air, Were charged that hour on missionary wing, The same bright lesson o'er the seas to bear, Heaven-guided wanderers with the winds of spring?

Sing on, before the storm and after, sing! A call to your echoing woods away From worldly cares; and bid our spirits bring Faith to imbibe deep wisdom from your lay. So may those blessed vernal strains renew Childhood; a childhood yet more pure and

E'en than the first, within th' awakened mind:

While sweetly, joyously, they tell of life, That know no doubts, no questionings, no

But hangs upon its God, unconsciously resigned. Felicia D. Hemans.

#### 3702. LILIES, Consider the. Matthew vi: 28,

Consider the lilies so gracefully bending, In beauty and brilliance arrayed,

Unwatched and uncared for, yet cheerfully lending

Their charms to the field and the glade. Consider them well, for instruction may dwell In the form of the lowliest flower,

And a lesson of truth for the season of youth Is the lily's unchangeable dower.

O ye that are proud of your outward adorning, Your charms to the lilies must yield,

And turn to your mirrors with blushing and scorning,

Outdone by the flowers of the field.
Old age will come on, and your beauty be gone.

As the lilies that fade with the light; Then earnestly seek to be lowly and meek— The beauty that nothing can blight.

Consider the lilies, O timid and fearful!

They grow without trouble or care,
And seem in a whisper to bid you be cheerful,
And never give way to despair;
Look up to the sky, to your Father on high;
Let His promises comfort thine heart,
And doubt and dismay shall pass quickly

In the light that His love can impart.

away.

And you whose young bosoms with ardor are glowing

For fame and distinction on earth,
May learn from the flowers that around you
are growing

How little these honors are worth.

Earth's proudest array fades soonest away,

And only leaves sorrow behind;

While these who confide in His name wh

While those who confide in His name who hath died

The highest promotion shall find.

#### 3703. LILIES OF JERUSALEM.

Matthew vi :28.

Fair lilies of Jerusalem!

Ye wear the same array
As when imperial Judah's stem

Maintained its regal sway.

By sacred Jordan's desert tide,
As bright ye blossom on
As when your simple charms outvied
The pomp of Solomon.

The lonely pilgrim's heart is filled With holiest themes divine, When first he sees your colors gild The fields of Palestine.

Fresh springing from the emerald sod, As beautiful to see As when the meek, incarnate God, Took parable from ye.

What rose, amidst her fragrant bowers, That steals the morning's glow, Or tulip, queen of Eastern flowers, Was ever honored so?

But ye are of the lowly train
Which He delights to raise;
Ye bloom unsullied by a stain,
And therefore ye have praise.

Ye never toiled with anxious care, From silken threads to spin That living gold, refined and rare, Which God hath clothed ye in; That ye, His simplest works, should shine, In such adornment dressed, That mightiest kings of Judah's line Could boast of no such vest.

Ye still as mute memorials stand Of Scripture's sacred page, Sweet lilies of the Holy Land! And bloom in every age.

Ye've seen the terrors of the Lord By signs and wonders shown, And kingly rebels to His power Amidst their pride o'erthrown.

Ye flourished when the captive band, By prophets warned in vain, Were led to fair Euphrates' strand From Jordan's pleasant plain;

In hostile lands to weep and dream Of things that still were free, And sigh to see your golden gleam, Sweet flowers of Galilee!

And ye have seen a darker hour On Zion's children fall, Than when Chaldea's vengeful power Assailed her leaguered wall:

Ye saw the eagles from afar
On wing of terror come;
And godless priests maintain a war
'Gainst earth-subduing Rome.

The meteor sword that high in air O'er guilty Salem swept, And all her burden of despair O'er which Messiah wept.

Ye bloomed unscathed, meek, lovely flow-On that terrific night, [ers! When marble fanes and rock-built towers Crashed downward from their height.

Ye have survived Judea's throne,
Her temple's overthrow,
And seen proud Salem sitting lone,
A widow in her woe:

Her children from that pleasant place As outcasts sent to roam; While Ishmael's unbelieving race Lay waste their forfeit home.

But, lilies of Jerusalem!
Through every change ye shine;
Your golden urns unfading gem
The fields of Palestine! Strickland.

3704. LILIES, The Corn and the Luke xii: 27; Canticles ii: 2. Said the corn to the lilies, "Press not near my feet; You are only lilies, Neither corn nor wheat: Does one earn a living Just by being sweet?"

Naught answered the lilies,
Neither yea nor nay,
Only they grew sweeter
All the livelong day;
And at last the Teacher
Chanced to come that way.

While His tired disciples
Rested at His feet,
And the proud corn rustled,
Bidding them to eat;
"Children," said the Teacher,
"The life is more than meat.

"Consider the lilies,

How beautiful they grow!

Never king had such glory,
Yet no toil they know."

Oh happy were the lilies
That He loved them so!

Emily A. Braddock.

#### 3705. LION'S WHELPS.

Ezekiel xix: 1.

Israel was a lioness!

Mother of a lion brood,
Training in her fierce caress
All her whelps to gorge on blood.
Red the surge of Jordan ran,
For their fearful meal was man!

One she sent, a forest king,
Rushing over hill and plain,
Rapid as the eagle's wing,
Scorning lance, defying chain;
Hebron's mountains heard his roar,
Heard it Jordan's sedgy shore.

Sharp the talon, fierce the fang,
When his lair the henter found,
When he on the hunter sprang,
Making all the man a wound.
But her lion-whelp is gone,
Chained to Egypt's tyrant throne!

Then from Israel's lion-den
Rushed another of her brood.
Ambushed in his mountain glen,
Hate his thirst, revenge his food;
Loving night and shunning day,
Keen to scent, and strong to slay.

Laying waste the palace hall,
Laying waste the city gate,
Glutting his revenge on all;
Dark as death and fixed as fate.
Slaughter tainted earth and air
Round that lion's mountain lair!

Tore his fang the serpent's scale?
Chased his foot the flying deer?
No, the monarch in his mail,
No, the biting of the spear,
Only worthy of his spring,
Banqueted the forest king!

But the nations round him rose, And the iron net was flung By the noblest of thy foes
O'er the fiercest of thy young.
Now his fetter is undone;
Death is lord—in Babylon!

George Croly.

3706. LOAVES, Boy with the Five. John vi: 5-12.

What time the Saviour spread His feast For thousands on the mountain's side, One of the last and least The abundant store supplied.

Haply the wonders to behold,
A boy, 'mid other boys he came,
A lamb of Jesus' fold,
Though now unknown by name.

Or for his sweet, obedient ways,
The apostles brought him near, to share
Their Lord's laborious days,
His frugal basket bear.

Or might it be his duteous heart
That led him sacrifice to bring,
For his own simple part,
To the world's hidden King?

Well may I guess how glowed his cheek; How he looked down, half pride, half fear; Far off he saw one speak Of him in Jesus' ear.

"There is a lad, five loaves hath he, And fishes twain; but what are they Where hungry thousands be?" Nay, Christ will find a way.

In order, on the fresh green hill.

The mighty Shepherd ranks His sheep,
By tens and fifties, still

As clouds when breezes sleep.

Or who can tell the trembling joy,
Who paint the grave, endearing look,
When from that favored boy
The wondrous pledge he took?

Keep thou, dear child, thine early word;
Bring Him thy best: who knows but He
For His eternal board
May take some gift of thee?

Thou prayest without the veil as yet; But kneel in faith: an arm benign Such prayers will duly set Within the holiest shrine.

And prayer has might to spread and grow; Thy childish darts, right-aimed on high, May catch Heaven's fire, and glow Far on the eternal sky:

Even as He made that stripling's store
Type of the feast by Him decreed,
When angels might adore
And souls forever feed.

Lyra Innocentium.

3707. LOAVES, Miracle of the.

Matthew xiv: 15-21.

Thousands completely fed
With a few loaves of bread, [fare;
Such as would barely form one household's
And, when the feast was o'er,
The fragments were a store
Enough for needy hundreds still to share.

What was the power that wrought
This wonder passing thought? [yore
What but that word divine, which called of
Systems and suns to grace
The mighty realms of space, [o'er?
And then with life and beauty spread them

God only can create;
None less could arrogate
The power to sway all nature with a rod:
O Christ! be Thou adored;
For that creative word [art God.
Which blessed the bread was God, and Thou
Joseph H. Clinch.

## 3708. LOAVES, The Lad with the Barley. John vi: 5-13.

Sandalled with green luxuriance the hills That sloped to meet the Galilean sea; One voice alone the charmed silence fills, One face alone the earnest thousands see. Hour after hour held by most holy spell, Till the day passed and shades of evening fell.

Then they were faint and weary; so the Lord, Touched with their suff'ring said, "Give them to eat."

And doubting Philip, when he heard that word,

Wondered and questioned, "Where shall we get meat?"

But Andrew's eye o'er the vast concourse roves.

To find a "lad who had five barley loaves."

A stripling of few years; what brought him The wonder of some miracle to see? [there? Or had it been his blessed lot to share The Saviour's love, and climb upon His knee? O happy child! I know thy joyful pride, When Andrew called thee to the Master's side.

'Twas angel's food that mortals ate that day, Although no bright-stoled angel brought it down;

But from the basket of a child at play, And from the little hands all sunburnt brown, Divinity did take, and bless, and share Five barley loaves among five thousand there.

Not the boy priest who served the temple's shrine,

And heard Jehovah's voice call him by name, Had honor half so great, dear child, as thine, Linked with the Christ in such a tender fame; Not angels came the humble meal to spread, But from thy hands He took the barley bread.

Lilly E. Barr.

3709. LOAVES AND FISHES, Miracle of the.

Mark viii: 4.

Go not away, thou weary soul:

Heaven has in store a precious dole

Here on Bethsaida's cold and darksome

Where over rocks and sands arise {height,

Proud Sirion in the northern skies,

And Tabor's lonely peak, 'twixt thee and

noonday light.

And, far below, Gennesaret's main
Spreads many a mile of liquid plain,
Though all seem gathered in one eager bound,
Then narrowing cleaves yon palmy lea,
Towards that deep sulphureous sea,
Where five proud cities lie, by one dire sentence drowned.

Landscape of fear! yet, weary heart,
Thou need'st not in thy gloom depart,
Nor fainting turn to seek thy distant home:
Sweetly thy sickening throbs are eyed
By the kind Saviour at thy side;
For healing and for balm even now thine hour
is come.

No fiery wing is seen to glide,
No cates ambrosial are supplied;
But one poor fisher's rude and scanty store
Is all He asks and more than needs
Who men and angels daily feeds, [shore.
And stills the wailing sea-bird on the hungry

The feast is o'er, the guests are gone,
And over all that upland lone
The breeze of eve sweeps wildly as of old;
But far unlike the former dreams,
The heart's sweet moonlight softly gleams
Upon life's varied view, so joyless erst and
cold.

As mountain travellers in the night,
When heaven by fits is dark and bright,
Pause listening on the silent heath, and hear
Nor trampling hoof nor tinkling bell,
Then bolder scale the rugged fell,
Conscious the more of One, ne'er seen, yet
ever near:

So when the tones of rapture gay
On the lorn ear die quite away,
The lonely world seems lifted nearer heaven;
Seen daily, yet unmarked before,
Earth's common paths are strewn all o'er
With flowers of pensive hope, the wreath of
man forgiven.

The low sweet tones of Nature's lyre
No more on listless ears expire,
Nor vainly smiles along the shady way
The primrose in her vernal nest,
Nor unlamented sink to rest [decay.
Sweet roses one by one, nor autumn leaves

There's not a star the heaven can show, There's not a cottage hearth below, But feeds with solace kind the willing soul;
Men love us, or they need our love;
Freely they own, or heedless prove
The curse of lawless hearts, the joy of selfcontrol.

Then rouse thee from desponding sleep,
Nor by the wayside lingering weep,
Nor fear to seek Him farther in the wild,
Whose love can turn earth's worst and least

Into a conqueror's royal feast:

Thou wilt not be untrue, thou shalt not be beguiled. John Keble.

# 3710. LOAVES AND FISHES, Miracle of the. Matthew xv: 16-21.

A voice amid the desert.

Who, in rough garments clad, and locust-Cried to the sinful multitude, and claimed Fruits of repentance, with the lifted scourge Of terror and reproof. A milder guide, With gentler tones, doth teach the listening throng.

Benignant pity moved Him as He saw
The shepherdless and poor. He knew to
touch

The springs of every nature. The high lore Of heaven He humbled to the simplest child, And in the guise of parable allured

The sluggish mind to follow truth and live. They whom the thunders of the Law had stunned

Woke to the Gospel's melody with tears; And the glad Jewish mother held her babe High in her arms, that its young eye might Jesus of Nazareth. [meet

It was so still,
Though thousands clustered there, that not a
sound

Brake the strong spell of eloquence which held

The wilderness in chains, save now and then, As the gale freshened, came the murmured speech

Of distant billows, chafing with the shores Of the Tiberian sea.

Day wore apace,
Noon hasted, and the lengthening shadows
brought

The unexpected eve. They lingered still, Eyes fixed and lips apart; the very breath Constrained, lest some escaping sigh might break

The tide of knowledge, sweeping o'er their souls

Like a strange, raptured dream. They heeded not

The spent sun, closing at the curtained west His burning journey. What was time to them,

Who heard entranced the eternal Word of Life?

But the weak flesh grew weary. Hunger came,

But feeds with solace kind the willing soul; Sharpening each feature, and to faintness

Men toye us or they need our love; drained

Life's vigorous fount. The holy Saviour felt Compassion for them. His disciples press, Care-stricken, to His side: "Where shall we find

Bread in this desert?"

Then, with lifted eye, He blessed, and brake, the slender store of

And fed the famished thousands. Wondering awe

With renovated strength inspired their souls,
As, gazing on the miracle, they marked
The gathered fragments of their feast, and
heard

Such heavenly words as lip of mortal man Had never uttered.

Thou, whose pitying heart Yearned o'er the countless miseries of those Whom Thou didst die to save, touch Thou our souls

With the same spirit of untiring love. Divine Redeemer! may our fellow-man, Howe'er by rank or circumstance disjoined, Be as a brother in his hour of need.

L. H. Sigourney.

#### 3711. LOCUSTS, Cloud of.

Then Moath pointed where a cloud Of locusts, from the desolated fields Of Syria, winged their way. "Lo! how created things Obey the written doom."

Onward they came, a dark continuous cloud Of congregated myriads numberless, The rushing of whose wings was as the sound Of some broad river, headlong in its course Plunged from a mountain summit; or the roar

Of a wild ocean in the autumnal storm, Shattering its billows on a shore of rocks. Onward they came, the winds impelled them on,

Their work was done, their path of ruin past, Their graves were ready in the wilderness. Robert Southey.

## 3712. LORD'S SUPPER, Institution of the. 1 Corinthians xi: 23.

'Twas on that dark, that doleful night,
When powers of earth and hell arose
Against the Son of God's delight,
And friends betrayed Him to His foes;

Before the mournful scene began,
He took the bread, and blessed and brake:
What love through all His actions ran!
What wondrous words of grace He spake!

"This is My Body, broke for sin;
Receive and eat the living food."
Then took the cup and blessed the wine:
"This the new covenant in My Blood.

For us His flesh with nails was torn, He bore the scourge, He felt the thorn; And justice poured upon His head Its heavy vengeance in our stead.

For us His vital blood was spilt, To buy the pardon of our guilt! When, for black crimes of biggest size, He gave His soul a sacrifice.

"Do this," He cried, "till time shall end, In memory of your dying Friend; Meet at My Table, and record The love of your departed Lord."

Jesus! Thy feast we celebrate;
We show Thy death, we sing Thy name,
Till Thou return, and we shall eat
The marriage supper of the Lamb.

Isaac Watts.

# 3713. LORD'S SUPPER, Intent of the Mark xiv: 22-24.

When the paschal evening fell Deep on Kedron's hallowed dell, When around the festal board Sate the apostles with their Lord, Then His parting word He said, Blessed the cup and broke the bread: "This whenever ye do see, Evermore remember me."

Years have passed; in every clime, Changing with the changing time, Varying through a thousand forms, Torn by factions, rocked by storms, Still the sacred table spread, Flowing cup and broken bread, With that parting word agree, "Drink and eat—remember Me."

When by treason, doubt, unrest, Sinks the soul, dismayed, opprest; When the shadows of the tomb Close us round with deep'ning gloom; Then bethink us at that board Of the sorrowing, suffering Lord, Who, when tried and grieved as we, Dying, said "Remember Me."

When through all the scenes of life, Hearths of peace and fields of strife, Friends or foes together meet, Now to part and now to greet, Let those holy tokens tell Of that sweet and sad farewell, And, in mingled grief or glee, Whisper still "Remember Me."

When diverging creeds shall learn Towards their central Source to turn; When contending churches tire Of the earthquake, wind, and fire; Here let strife and clamor cease At that still, small voice of peace— "May they all united be In the Father and in Me." When as rolls the sacred year,
Each fresh note of love we hear;
When the Babe, the Youth, the Man,
Full of grace divine we scan;
When the mournful way we tread,
Where for us His blood He shed;
When on Easter morn we tell
How He conquered death and hell;
When we watch His Spirit true
Heaven and earth transform anew;
Then with quickened sense we see
Why He said "Remember Me."

When in this thanksgiving feast
We would give to God our best,
From the treasures of His might
Seeking life and love and light;
Then, O Friend of humankind!
Make us true and firm of mind,
Pure of heart, in spirit free—
Thus may we remember Thee.

A. P. Stanley.

3714. LORD'S SUPPER, Suggestions of the. 1 Corinthians xi: 25.

According to Thy gracious word, In meek humility, This will I do, my dying Lord— I will remember Thee.

Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee!

Gethsemane can I forget,
Or there Thy conflict see;
Thine agony and bloody sweat,
And not remember Thee?

When to the cross I turn mine eyes
And rest on Calvary,
O Lamb of God, my sacrifice!
I must remember Thee!

Remember Thee, and all Thy pains,
And all Thy love to me;
Yea, while a breath, a pulse remains,
Will I remember Thee!

And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy kingdom come,
Jesus, remember me.

James Montgomery.

3715. LORD'S SUPPER, Unworthy of the.
1 Corinthians xi: 27-29.

The board is spread with meats divine,
O worn with strife and soiled with sin;
Draw near, love-thirsting soul of mine,
Draw near and take thy Saviour in.

I see the white prepared board,
I hear the words of love and grace;
But canst Thou deign to dwell, O Lord!
Within so foul and soiled a place?

Fair was the shrine the prophet chief Made for Thy dwelling-place of old, With curtain fine, and almond leaf, And Shittim shaft, and ring of gold.

More fair on green Moriah's breast
The house the monarch reared for Thee,
With costly gems and odors drest,
With burning lamp and molten sea.

With cedar flower and carven palm,
In purest gold of Parvaim set,
And pillars hung, like ships a-calm,
Each spell-bound in its gilded net.

Poor heart! ah, where thy hallowed fires, Thy gold of consecrated days, The broidered veil of pure desires, The cedar-scented songs of praise.

Ah me! the world has come between
Thy soul and Christ! the gold is dim,
The floor is soiled He made so clean:
Is this a dwelling fit for Him.

Yet come! I see the wine, the bread!
That blood can wash away thy sin;
Draw near, my soul, and be thou fed,
Nor doubt that Christ will enter in!
Mrs. C. F. Alexander.

# 3716. LOST PIECE OF MONEY, The. Luke xv: 8-10.

'Tis lost! one silvered treasure of the ten, From the lone widow's scanty stock and store;

For this she searched with diligence, and then,

Soon as she found it, she rejoiced the more. Not for the nine, but for the tenth, the lost, She sought, and sighed, and agonized the most.

For this she lit the candle and the light, And sought and searched in every darkened place;

For this she swept till, brought at last to sight,

Joy beamed upon the widow's anxious face. Who have but little have the less to share, And loss of aught is more than they can spare.

Like that lost coin, the soul by nature lies, In dark and dust, all-passive of its state; Unsought, it cannot of itself arise; Unfound, abides unconscious of its fate: Such loss to lose, but oh! such gain to find; How great the love of Jesus, and how kind!

His fold is but a "little flock," indeed; His sheep are numbered, like the widow's gain;

One lost is missed, and must be sought with speed.

Till, found, He brings it to the fold again.

Rejoice with Me; that which was lost is found:

Like angels' joy, so let your joy abound!

Robert Maguire.

#### 3717. LOST SHEEP, Parable of the. Luke xv: 3-7.

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine:
Art they not enough for Thee?" [mine
But the Shepherd made answer: "This of
Has wandered away from Me;
And although the road be rough and steep
I go to the desert to find My sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
passed through

Ere He found His sheep that was lost. Out in the desert He heard its cry, Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way

That mark out the mountain's track?"
"They were shed for one who had gone astray

Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?"

"They are pierced to-night by many a thorn."

But all through the mountains, thunder-riven,
And up from the rocky steep,

There rose a cry to the gate of heaven:
"Rejoice! I have found My sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back His own!"

Elizabeth C. Clephane. 1868.

#### 3718. LOST SHEEP, The.

Matthew xviii : 12-14.

This Man receiveth sinners: these He sought; For them the great salvation He hath wrought.

Oh! blessed thought.

He came to seek the strayed, to save the lost; He bought them with His blood, and such a A countless cost! [cost—

Yet, when the Shepherd's eye surveys the fold,

One lamb is missed when all the flock is told; One sheep untold.

The sheep thus gone astray stands all in doubt,

Knows no way in, when once it strays with-Oh, seek it out! [out; So with the soul, when straying thus abroad, Conscious of wrong, it cannot find the road,
Nor way to God.

Of which does that fond Father think the most-

The child that is safe, or him that's tempest-The tempest-tost! [tost?

It is a tiny plant, exotic, rare; The night is cold, sharp bites the outer air; Don't leave it there!

The child that once was safe enclosed within, Is now without, in atmosphere of sin:

Take that child in!

And so the Saviour seeks the lost, the strayed;
The frighted lamb He in His bosom laid.
Be not afraid!

Robert Maguire.

#### 3719. LOT IN SODOM.

Genesis xiii: 10.

How hurtful was the choice of Lot, Who took up his abode, Because it was a fruitful spot, With them who feared not God!

A pris'ner he was quickly made, Bereaved of all his store; And, but for Abraham's timely aid, He had returned no more.

Yet still he seemed resolved to stay, As if it were his rest; Although their sins from day to day His righteous soul distressed.

A while he stayed with anxious mind, Exposed to scorn and strife; At last he left us all behind, And fled to save his life.

In vain his sons-in-law he warned:
They thought he told his dreams;
His daughters, too, of them had learned,
And perished in the flames.

His wife escaped a little way, But died for looking back; Does not her case to pilgrims say, "Beware of growing slack"?

Yea, Lot himself could ling'ring stand,
Though vengeance was in view;
'Twas mercy plucked him by the hand,
Or he had perished too.

John Newton.

#### 3720. LUCIFER.

Dark spirit! blasting in thy fall,
As lightning-bolt athwart the gloom,
Behold the man's hand on the wall,
And hear thy doom!

Proud reveller, bold God's shrine to flout,
Thy years are told, thy empire riven;
And thou shalt fall, from earth cast out,
As erst from heaven.

Back through the infinite march and roll
Of years on years thy grim thought cast,
In memory's yet uncancelled scroll
Reads the bright past:

But all that glory fades and dies
With dwindled rays, as the round sun
Of twinkling points on midnight skies
Becomes but one,

By distance dimmed; or as a dream Of palaces and gorgeous things, And love and joy, wherein we seem Wafted with wings,

Dissolves by slow degrees, or so Remains as only more to prove, By contrast, all our depth of woe, Our dearth of love.

And what thou couldst not choose but bring
Of lustre from thy native throne—
So bright, that when high poets sing
In loftiest tone,

They cannot paint thee wholly vile,

But somewhat leave that charms our
Some angel-grace amidst thy guile,[thought,

More than they ought—

Now like a flickering marsh-fire frowns Round thy dark brow, with ages dim, Poor parody of light that crowns The seraphim.

And if thy foul and shameful fall
Left, in good sooth, some spark of grace,
Yet lapse of years shall quench out all,
And leave no trace.

For evil waxeth more and more,
Till evil is its only boast;
Hating whate'er it loved before,
And God the most.

Too long beneath thy iron reign

Hath this fair world been stamped and
In far millenniums, ere one Cain [trod,

Purpled the sod.

Too long, since first thy sharp eye scanned
The intruder on thy weird domain;
And all too well thy spite hath planned
God's work to stain.

And ah! too long, e'en since that hour When, in disguise, thy fated Foe In weekness struck thy ripest power Its deadliest blow.

Too long, alas! we catch the falls
Of thy dread footsteps to and fro,
As kings unthroned their ancient halls
Pace, loth to go.

But, as that crowned madman bold,
Who, e'en as his proud eyes he passed
O'er all that Babylon of gold,
Was outward east,

So thou, who falsely nam'st thine own
The kingdoms never meant for thee,
Thrust forth with shame, shalt make thy
Eternally. [moan

Then, when the final angel stands
With the irrevocable key,
The watchers shall proclaim the lands
At rest, and free;

And then from all the earth shall rise
Pure alleluias, loud and long;
While downward from the happy skies
Shall sweep the song:

"How art thou fallen from thy place,
Dread meteor of the night—how far!
How riseth o'er the hills with grace
The Morning Star!"

Charles Lawrence Ford.

# 3721. LUKE AND DEMAS.

Colossians iv: 14; 2 Timothy iv: 10, 11.

Two clouds before the summer gale
In equal race flect o'er the sky;
Two flowers, when wintry blasts assail,
Together pine, together die.

But two capricious human hearts— No sage's rod may track their ways, No eye pursue their lawless starts Along their wild self-chosen maze.

He only, by whose sovereign Hand
Even sinners for the evil day [planned,
Were made; who rules the world He
Turning our worst His own good way—

He only can the cause reveal,
Why, at the same fond bosom fed,
Taught in the self-same lap to kneel
Till the same prayer was duly said,

Brothers in blood and nurture too,
Aliens in heart so oft should prove;
One lose, the other keep heaven's clue;
One dwell in wrath, and one in love.

He only knows, for He can read
The mystery of the wicked heart,
Why vainly oft our arrows speed
When aimed with most unerring art;

While from some rude and powerless arm A random shaft, in season sent, Shall light upon some lurking harm, And work some wonder little meant.

Doubt we how souls to wanton change, Leaving their own experienced rest? Need not around the world to range; One narrow cell may teach us best.

Look in and see Christ's chosen saint
In triumph wear his Christ-like chain;
No fear lest he should swerve or faint;
"His life is Christ, his death is gain."

Two converts, watching by his side,
Alike His love and greetings share:
Luke the beloved, the sick soul's guide;
And Demas, named in faltering prayer.

Pass a few years; look in once more:
The saint is in his bonds again;
Save that his hopes more boldly soar,
He and his lot unchanged remain.

But only Luke is with him now;
Alas! that even the martyr's cell,
Heaven's verge, should scope allow
For the false world's seducing spell.

'Tis sad; but yet 'tis well, be sure, We on the sight should muse awhile, Nor deem our shelter all secure Even in the church's holiest aisle.

Vainly before the shrine he bends
Who knows not the true pilgrim's part:
The martyr's cell no safety lends
To him who wants the martyr's heart.

But if there be who follows Paul,
As Paul his Lord, in life and death,
Where'er an aching heart may call
Ready to speed and take no breath;

Whose joy is, to the wandering sheep,
To tell of the great Shepherd's love;
To learn of mourners while they weep
The music that makes mirth above;

Who makes the Saviour all his theme,
The gospel all his pride and praise—
Approach, for thou canst see the gleam
That round the martyr's death bed plays;

Thou hast an ear for angels' songs,

A breath the gospel trump to fill,

And taught by thee the church prolongs

Her hymns of high thanksgiving still.

Ah, dearest mother, since too oft
The world yet wins some Demas frail
Even from thine arms, so kind and soft,
May thy tried comforts never fail!

When faithless ones forsake thy wing, Be it vouchsafed thee still to see Thy true, fond nurslings closer cling, Cling closer to their Lord and thee. John Keble.

# 3722. LUNATIC CHILD, The.

Mark ix: 14-29.

The word is not, what Christ can do, But, what can we believe? Faith is the moving power, and lo! Believing we receive.

"If Thou canst aught effect, O Lord" Is doubt and unbelief;

"If thou canst but believe my word" Is joy and sweet relief.

The "if" that thus to man applies,
Doth not to God belong;
He is omniscient and all-wise,
Omnipotent and strong.

All boundless, surely, as that will
That made the earth and sky,
Must be the power of Jesus still
To heal this lunacy.

'Tis not His power that we must doubt, But our own doubting faith; He can cast fierce diseases out, And life restore from death.

Not what the flowing stream can give, That from the fountain flows; But what the pitcher can receive, That to the fountain goes.

The empty pitcher need not say, "Fail not, O stream, for me!" That stream can neither fail nor stay; It ever flows for thee?

Whate'er the vessel doth contain, Is all the vessel gives; It may be filled again, again: 'Tis thus the heart receives.

Oh! come again, as oft before,
The stream flows on apace;
And new and fresh fill up thy store,
Receiving grace for grace.

'Tis not the measure of the light
That shines from yonder sky
That gives to man the power of sight,
But 'tis the human eye.

If that be blind, it cannot see,
Howe'er the sun may shine;
So, as our faith and trust may be,
We see the light divine.

The market store is full and free,
For all to come and share;
But no advantage can it be,
If hunger be not there.

As men have appetite for food,
They come to fill their store;
And as they find the food is good,
They come again for more.

The harbor's bosom, deep and wide,
Doubts not the mighty sway
By which the strong incoming tide
Doth fill it day by day.

It saith not, "If thou canst, O tide!"
But, "What can I receive?"
Then, open thou thy flood-gates wide,
And take the gifts I give!

Not as my scanty stock and store, The harvest field doth bloom; The plenty of Thy threshing-floor Shouts for the harvest-home.

And if my basket wants for bread, Let me believe Thy word; Then heap Thy blessings on my head, Because Thou canst, O Lord.

"According to thy faith," saith He; If thou canst but believe, So shall My gifts and graces be, And so shalt thou receive.

Then, "If thou canst" is not the word;
But, "Is there faith in me?"
For Thou canst give me all, O Lord!
If I believe in Thee.

Robert Maguire.

#### 3723. LYDIA.

#### Acts xvi: 14.

Seller of purple! listener to the word Brought to thy heart by Silas and by Paul, Baptized with all thy household; thou wast stirred

By the great debt incurred to grace, by all The blessed love that converts have for them Who teach stray feet the way to Bethlehem, To show true hospitality of heart, To entertain each God-sent gracious guest, Unwilling from such benison to part, Thy humble dome with such how greatly

Thou wast indeed judged faithful in thy love, And holy footsteps honored thy abode; Nobler, thus sheltering heralds from above, Than proudest hall by proudest monarch trod.

William B. Tappan.

# 3724. LYSTRA, Paul and Barnabas at. Acts xiv: 11.

Emerging from the whirlwind and the storm Of persecution, Paul, with Barnabas, To Lystra comes, and earnest there proclaims Redemption, judgment; heraldry divine, Tidings melodious as angelic bliss, And sovereign as the harp of Jesse's son To heal distempered minds: his ardent Rebukes, exhorts; now thundering in their The terror of the Lord, unfolding now "Awake, Mystery of love omnipotent. Arise, benighted sleepers, from the dead, And Christ shall give you wisdom, and instruct To checker life's dark vale with sunny Of truth and virtue, 'till salvation ope Her portals and her mansions, to receive And welcome you to rapture!" Crowds,

For novelty, around th' apostle press, Lightly to hear, and lightly to depart, Relapsing to oblivion; while obdured By vain philosophy, high-reaching power, Patrician eminence, voluptuous ease, The children of prosperity deride Contrition's call. Far other passion moves You loathed beggar, cripple from the womb,

On the cold earth extended, and embossed
With leprosy; yet glorious all within,
Arrayed in righteousness, and eagle-winged
With piety and hope; thence happier far
Than they from whom this supplication
wrings [dreams
A scanty alms. (Ambition's blaze, the
Of fame and riches, vanish and decay;
But virtues vanish not, to paradise
Translated with empyreal youth to bloom.)
In squalor and in dereliction scorned,

By grace and guardian scraphim, and doomed
On earth to suffer, but rejoice in heaven,
The mourner lay; when he of Tarsus saw
His misery, and with thought-exploring eye

Discerned his faith, and issued thus com-

Outcast of human pity, but upheld

mand:

"Arise, forlorn and helpless, from the dust; Forget thy desolation; in the name Of Jesus rise and walk!" While yet he spake,

Through the shrunk sinews and contracted limbs

Ethereal vigor darts like lightning flame, Enkindling health, and purging off in scales Leprous pollution; through each pulse and vein.

Through sense and motion, heart and eye and soul,

The genial spirits dance; and the gaunt frame,

Late the mind's noisome dungeon, spheres her now

In palace of delight. The cripple rose [ran Exulting, walked and leaped and bounding Light as the roebuck; yet in frantic joy Not thankless, or unmindful to extol Supernal mercy. Him the multitude Pursued and held; insatiate to survey In speculation mute his altered form, Athletic beauty: some, half fearful, touched The withered lazar hands, now warm with blood

Salubrious, and with pliant muscles strung; Some lifted up his garments, to behold The well-compacted knees, th' elastic feet, And ankles firm; while round the whisper flew,

"Is this the suppliant stretched so late supine,

Fed by precarious bounty, and with groans Saddening the day?" Confusion of applause, Tempest of acclamation, next ensued From young and old: "The deities descend In mortal shape!" they cried; "to Lystra's

And honored temples, welcome and all hail, Dread-thundering monarch, cloud-compelling Jove!

Bright son of Maia, hail!" The city swarms In wild commotion, roused as by affright Of midnight conflagration or the din

Of battle: streets and avenues disgorge Augmenting thousands; matrons, children, climb

The roofs and walls, and in astonishment
Sit gazing there. So all was ecstasy
And tumult all, 'till veneration hushed
Their thronged idolatry: for now the priest
Of Jupiter advancing, oxen brought
And garlands, and the sanctimonious rites
Solemn prepared, though with disordered
pomp,

As summoned hasty; now the goblet foamed Libation, and the victim's neck was bowed; Spices in odorous piles already blazed, Already the grim sacrificer stood [shame, In act to strike; when, with indignant Th' ambassadors of Majesty divine, Perceiving their intent, among them rushed Precipitate, and boldly overthrew Each instrument of worship, and reproved Their impious folly. "Cease ye, nor present Knee-tribute, nor to us the name ascribe Of Godhead; wanderers we, of earthly mould;

Of peril, woe, disaster, and disease Partakers, and of death. But would ye learn Whom and how best to worship, that our lips, Instructed and commissioned, shall declare.

"Can the dumb idol measure in his hand The floods of ocean, or in the balance weigh The mountains and the valleys, or convulse The steadfast earth, alternate rouse and quell The stormy winds, and bid conflicting clouds Dissolve in deluge? or will thunders roar, And lightnings flash, obsequious to his call? Say, can the molten image look abroad [orb Through depths of ether, and appoint each To come and go, refulgent now t'illume The firmamental concave, now withdraw To dimness and extinction? can such eye, Like sunbeam, search affection and desire? Hath motionless and chiselled marble power And wisdom? can it punish and reward Guilt undivulged and virtues yet unknown, Judge by the heart, and equity dispense To empires and to worlds? He only can, Whom, Lord of immortality and life, Supreme, invisible, Almighty King, Sole Godhead I proclaim. Ye heavens, attend!

Give ear, O carth! all-radiant sun, confess Thine Author! Times and seasons, months and years,

And all that live or live not, record join, His wonders of perfection to display! Him, the one God and true, through youth and age,

Through peril and through safety, joy and woe,

Perpetual will we worship and extol
His wondrous name, in bounty wondrous
found

To all that live; them chiefly who confess His empire, while their holiness and truth (Faith's proper sign)like lamps celestial burn, Dispelling death, and darkness, and the way Illuminating to Jehovah's throne."

The congregation heard,
Awe-struck, yet unrepentant, murmuring
Obedience, and reluctantly dismissed [paid
The sacrifices: then with cloudy front
And troubled rumination, sad and slow
Dispersing, to their several homes returned.

And couldst thou, Lystra, thus ungracious hear

Such exhortation, or the following morn With arms and murderous insurrection chase Heaven's ministers, while the converted few Aloof stood mourning, powerless to resist The popular frenzy? So Jerusalem Carolled hosannas to th' approaching Son Of David; but in little space how changed! That triumph yet re-echoing in mid air, Her fierce impiety with uproar doomed Messiah to the cross! So scorns the world Each admonition that from idol vows Of pleasure, avarice, or ambitious power Adjures them to return, and find repose And pardon from the Mediatorial Grace That ransomed man. O high and lofty Sire, Inhabiting eternity, incline

A wayward world to fear Thee, and devote
To Thee each word and action, heart and
soul.

Charles Hoyle.

# 3725. MACEDONIA, The Man of.

Acts xvi: 6-10.

O for a vision and a voice to lead me,
To show me plainly where my work should
lie!

Look where I may, fresh hindrances impede me:

Vain and unanswered seems my earnest cry.

Hush, unbelieving one! But for thy blindness,

But for thine own impatience and self-will, Thou wouldest see thy Master's loving-kindness.

Who by those "hindrances" is leading still.

He Who of old through Phrygia and Galatia Led the Apostle Paul, and blessed him there, If He forbid to "preach the Word in Asia," Must have prepared for thee a work elsewhere.

Courage and patience! Is the Master sleep-Has He no plan, no purposes, of love? [ing? What though awhile His counsel He is keep-It is maturing in the world above. [ing?

Wait on the Lord! In His right hand be hidden,

And go not forth in haste to strive alone: Shun—like a sin!—the tempting work "forbidden:"

God's love for souls, be sure, exceeds thine own.

The Master cares. Why feel, or seem, so lonely?

Nothing can interrupt real work for God: Work may be changed; it cannot cease, if only

We are resolved to cleave unto the Lord.

None are good works, for thee, but works appointed:

Ask to be filled with knowledge of His will, Cost what it may! Why live a life disjointed?

One work throughout! God's pleasure to fulfil!

But if indeed some special work awaits thee, Canst thou afford this waiting-time to lose? By each successive task God educates thee; What if the iron be too blunt to use?

Can walls be builded with untempered mortar?

Or fish be caught in the unmended snare?

Must not the metal pass through fire and water,

If for the battle-field it would prepare?

O thou unpolished shaft! why leave the quiver?

O thou blunt axe! what forest canst thou hew?

Unsharpened sword! Canst thou the oppressed deliver?

Go back to thine own Maker's forge anew!

Submit thyself to God for preparation: Seek not to teach thy Master and thy Lord! Call it not "zeal!" It is a base temptation: Satan is pleased, when man dictates to God.

Down with thy pride! With holy vengeance trample

On each self-flattering fancy that appears! Did not the Lord Himself, for our example, Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed, Lest by the Tempter's wiles thou be ensnared!

Fresh be the oil wherewith thou art anointed! Let God prepare thee for the work prepared! Cutharine Hankey.

# 3726. MACHPELAH, The Cave of.

Genesis xxiii: 17-20.

Beneath the stately Pyramids of old Cheops might bury his imperial bones, And all his sons, in fragrant cerements rolled, Crowd the dark vaults with royal skeletons; As if a king required an ampler space To sleep in than the rabble of the race.

That wonder of the elder world, the pile By faithful Artemisia sadly raised To her loved Carian, hoping to beguile A life-long grief, might merit to be praised: A dome, the memory of whose antique fame Has given each sumptuous sepulchre a name,

But thou, Judean sepulchre and cave!
By no such hands was hewn, nor wert thou
decked

With fluted column, frieze, and architrave, Elaborate sculpture of the architect! Yet at the thought of thee my bosom swells, And oft beside thee mournful memory dwells.

I see where, in the depth of pastoral hills, An Eastern city lies, and near the gates The solemn grove that shades thee: Fancy fills The interspace with forms which it creates; And all thy dead, before my dreamy eyes, In long and shadowy procession rise.

My mind recalls thee on that doleful day, When from his place, beside his Sarah's bier, The patriarch rose, and calmed his passion's

While all the darked-robed Hittites gathered near—

And courteously entreated for his dead A sepulchre, and bowed his reverent head.

The children of the land with grief were touched,

And Ephron with mild dignity arose; Quick to the generous impulse, he avouched His wish to yield him freely what he chose. Then in thy empty vault he sought the right To bury his beloved from his sight.

Strange that the first inheritance he owned In all the breadth of Canaan was a grave, And a few roods around; that the sole bond Or charter, God, through years of trial, gave To him whose seed was Canaan's later heir, Was that by which he claimed a sepulchre!

It seemed a slender and a mournful tie From which to hang so much; but that old faith

Sought not a stronger pledge; yea, could rely Through life on the bare promise, and in death;

Brought future hopes within the sphere of sense,

And gave the unseen a present evidence.

No patriarch had a home: the grassy dells, In which his sheep and camels browse to-day, To-morrow are deserted, and their wells Forsaken; the long line resumed its way Once more, and in perpetual pilgrimage They passed their lives from infancy to age.

This sepulchre was all their home; no force Could seize it, no disquietude molest; They filled its vacant vaults till in the course Of their succession each contained its guest; And thus in resting from life's fevered toil, Each with his dust took seisin of the soil.

So, too, it seemed each hoary-headed sire, When slow-paced age with its infirmities Sounded death's soft alarum, would retire
To this lone spot; the while from his old eyes
The world was fading, calmly to prepare
For its approach, in thoughtfulness and
prayer.

Under the shadow of these murmuring trees, While vigor fails and outward sight grows dim,

Each gathers up his thoughts, and by degrees Beholds heaven's portals opening for him—Feels his transfiguration near at hand, And treads the borders of the silent land.

O blessed close of lives outworn with toils And wanderings! O sacred time of rest! These holy hours when God Himself assoils The soul about to mingle with the blest: Evening of preparation, calm and clear, For the eternal Sabbath now so near:

A tranquil eve, that shuts a stormy day, When westering clouds are drenched with dews of gold,

And crimson mists steam upwards, and we say,

The morrow will serence skies unfold,
And all the stainless body of heaven is bare,
And quivering stars glance through the azuro
air.

The Eden of their earth lay all around
Machpelah; there God came down in the cool
Of even to walk with them, and all the
ground

Was therefore holy, therefore beautiful; And their free spirits panted for the time When they would soar to an unwithering clime.

To them it ceased to be a place of death; It was the porch within whose solemn glooms They stood till the temple opened; the sweet breath

Of heaven here soothed their hearts; the lovely blooms

Of that fair land refreshed their drooping eyes;

And glimpses came to them from other skies.

As mariners, long driven through unknown seas

By stress of tempest, if, when steering on,
Or ever land appear, the evening breeze
Blow faint with sandal-wood or cinnamon,
Look out for the blue haze of spicy isles,
And trim their sails, and no more grudge
their toils.

These weary voyagers here drew to shores
Bathed in eternal sunshine, and the past
Was all forgotten as the surge that roars
Beyond the reef; in this still bay they cast
Their anchor; watched the waves glide up
the sand,

And wondered at the beauty of the land.

Around that cherished sepulchre they died, Heirs of a vault—lords only of a grave; And after all, is he who looks with pride Upon his ample lands, whose forests wave On hills unseen from his baronial door, The absolute lord and master of much more?

The lands that may descend from sire to son Are not inalienable: time or chance, Proud lord! may challenge what thou call'st thine own,

And wrest from thee the old inheritance; Thou art a tenant at God's will: thy lease Many run out long before thine own decease.

But thou hast a Machpelah: this is thinc, And this alone; thou art the absolute Possessor of a sepulchre or shrine To lay thy bones in: none will dare dispute Thy right to rest there, till the knell of doom Shall startle even the silence of the tomb.

Nor force shall wrest, no time shall alienate This sure possession from thy coming heirs: Contract thy mind into this small estate, And give thy soul to nobler thoughts and cares;

Thus thou shalt plant a garden round the tomb,

Where golden hopes may flower, and fruits immortal bloom.

Burns.

#### 3727. MACHPELAH, The Cave of.

Calm is it in the dim cathedral cloister,
Where lie the dead all couched in marble
rare,

Where the shades thicken, and the breath hangs moister
Than in the sunlit air.

Where the chance ray that makes the carved stone whiter,

Tints with a crimson or a violet light, Some pale old bishop with his staff and mitre.

Some stiff crusading knight!

Sweet is it where the little graves fling shadows

In the green churchyard, on the shaven grass,

And a faint cowslip fragrance from the meadows

O'er the low wall doth pass!

More sweet, more calm in that fair valley's bosom,

The burial-place in Ephron's pasture ground, Where the oil-olive shed her snowy blossom, And the red grape was found;

When the great pastoral prince, with love undying,

Rose up in anguish from the face of death, And weighed the silver shekels for its buying Before the sons of Heth.

Here, when the measure of his days was numbered—

Days few and evil in this vale of tears—
At Sarah's side the faithful patriarch slumbered,

An old man full of years.

Here holy Isaac, meck of heart and gentle, And the fair maid who came to him from far, And the sad sire who knew all throcs parental,

And the meek-eyed Leah, are;

She rests not here, the beautiful of foature, For whom her Jacob wrought his years twice o'er.

And deemed them but as one, for that fair creature,

So dear the love he bore!

Nor Israel's son beloved, who brought him sleeping,

With a long pomp of woe, to Canaan's shade, Till all the people wondered at the weeping By the Egyptians made.

Like roses from the same tree gathered yearly,

And flung together in one vase to keep,
Some, but not all who loved so well and
dearly,

Lie here in quiet sleep.

What though the Moslem mosque be in the valley,

Though faithless hands have sealed the sacred cave,

And the red prophet's children shout "El Allah!"

Over the Hebrew's grave;

Yet a day cometh when those white walls shaking.

Shall give again to light the living dead, And Abraham, Isaac, Jacob, reawaking, Spring from their rocky bed. Mrs. C. F. Alexander.

## 3728. MAGI, The.

### I. THE ARRIVAL.

In summer sunset stood Jerusalem,
Framed round with mountains like a wellset gem,

A mighty cameo carved on Zion's crest;
All bathed in glory from the amber west
That streamed o'er wall and gate, o'er tower
and shrine,

Till earthly temples glowed with light divine.

Amid that splendor of departing day,
A stately caravan ascends the way
From Kedron's vale to Herod's royal gate,
A thoughtful train, that moves in solemn
state,

On some great errand bent; the portal's passed;

Silence and twilight wrap the world at last.

#### II. THE AUDIENCE.

Lo! in yonder palace hall, Waiting stand three strangers tall. Not the Arab, lean and swart; Not the Hebrew, stout and short; Not the Egyptian, brown and mild; Not the Syrian, strong and wild; Not the Greek, with auburn hair; Not the Roman's haughty air, Not the Ethiop's sunburnt face, Not the Scythian's savage race, In the monarch's hall are seen. Men of calm, majestic mien, Clad in robes of mystic white, Greet Judea's king to-night: Greet him as his equals born, All too great for slight or scorn. Seers of Persia's ancient clime, Here they stand, in port sublime; Seers from Zoroaster taught Through two thousand years of thought, Poring deep on earth and sky, And the soul's strange mystery, Born to mount, a spark of fire, Deathless still when suns expire! Sages, skilled in all earth's lore, Gathered through the centuries hoar; Masters of the magian line, Versed in starry fates divine. Such the men whose search for God Now the heights of Salem trod; Such the seers whose wondrous tale Bids the astonished tyrant quail.

# III. THE INQUIRY.

"O king of Judah's favored land, Before thy throne this day we stand, To ask where dwells that Child, whose birth Fulfils the eldest lore of earth; To greet whose reign new stars arise, And strange conjunctions mark the skies. For twice a thousand years are flown Since Iran's awful sage made known, Sitama, far by Oxus' wave, That one should come the world to save, For Zerdusht, sent by Ormuzd, said [dead, That One, whose power would wake the Should rise from out the distant west, And reign through ages long and blest, And fifteen centuries now have rolled Since Aram's seer his star foretold; A sceptred star, with beams benign, From Jacob's seed o'er earth to shine. And Judah's captive prince and sage, Who 'scaped unharmed the lions' rage; Who read th' Assyrian's dreams profound, And swayed great Cyrus, far-renowned; Who saved Chaldea's starmen hoar, And taught our sires profounder lore— He, helped of favoring Heaven, alone Of mortal men the years made known; Gifted from God with glance divine, He fasted, prayed, and read the sign. And now, the years fulfilled, behold The starry sign revealed of old! For, as we passed from Iran's height

To Babel's plain, behold by night, The star of war, the star of peace, The star of Jove that gives increase; Beneath that arch of power and hope The fiery trigon's horoscope, Joined thrice their threefold splendor grand Above Judea's favored land! And central, 'mid their triune blaze, Burst a strange orb, whose dazzling rays Proclaimed—so taught Chaldea's seers— The finished round of fated years That bring th' Anointed, long foretold, And earth's far-cycling age of gold. And when the grand portent we saw Flashed out by heaven's unerring law, Planets and constellations blent In that resplendent firmament— His world-wide sign at last unfurled, Whose world-old promise cheers the world; We bowed beneath that splendor's span, And praised the Lord of heaven and man; We sang old hymns of ancient seers, The hoary songs of nameless years, Till, dumb for joy, we gazed and wept, The mighty, world-old promise kept! No more the wondering East could hold Our rapturous thoughts that westward The desert saw our midnight march [rolled. Still lit by that imperial arch; The toiling camels in long line, Instinctive owned the mystic sign, And turned, without command, each day, Where heaven and nature led the way; Till here we stand on Salem's height, And ask where rests the World's Delight, What path to Him our homage brings, Born King of Jews, and King of kings."

#### IV. THE REVELATION.

A nameless terror on the tyrant fell, Who, base usurper, ruled o'er Judah's state! The false Idumean owned the unknown spell, And shook beneath the shadow of his fate!

Apostate Salem heard the rumor spread,
A tale to thrill with speechless joy profound!
She heard, and shuddering shrank, with
guilty dread,

And strange forebodings brooded dark around.

Then spake the monarch: "Call the priests and scribes,

The skilled expounders of the prophets old; The august senate of these anxious tribes, To read what seers and oracles have told.

"Tell me, ye mitred pontiffs of your race, Who scan the lore of time's primeval morn, Whence comes th' Anointed, heir of David's place?

And say what favored town shall hail Him born?"

Lo! Judah's white-haired sages swift attend; The imperious mandate none can disobey;

O'er many a hallowed presage now they bend, O'er many a vision bright, and rapturous lay.

Then came the answer: "Monarch, we unroll Seven centuries' flight, to Moresheth's rapt

Read thou, for thou canst read, the sacred scroll,

That marks Messiah's birthplace bold and

"Thou, Bethlehem-Ephratah, erst David's town,

Shalt not be least of Judah's princely name; Thy future yet shall dim thy past renown, Decreed to changeless, everlasting fame;

"'For out of thee shall Israel's Shepherd rise, Of mortal born, but hailed by seraph lays; Adored as God through all the earth and

Whose goings forth are from eternal days."

The despot hears; his dreams of empire

Vain all his long career of craft and crime; Esau and earth shall bow at Shiloh's fane, Whose grandeur looms to fill the world and

But that dark mind still gropes amid the blaze

Of oracles from man and nature given; A dazzling focus of concentred rays, From Jew and Gentile, earth and answering heaven.

### V. THE RECOGNITION.

"Call the seers of Iran now," Spake the monarch's tones of wrath; Vengeance brooding on his brow, Plotting deep a direful scath. "Tell me, wise and holy men, When did yon strange star appear?" Grave and calm, they spake again: "Lo! it shineth now a year."

"Speed to Bethlehem; Him ye ask Slumbers there in infant grace. Haste, fulfil your pious task, Search with care through all the place. When ye find him bring me word. I would join your pilgrim band: Heaven's great Heir should be adored, Known, revered, through all the land."

Salem's gates once more unfold, Winds the throng o'er Judah's hills; Sunset slants its darts of gold, All the soundless silence thrills, All the pomps of nature wait— Wait till twilight zephyrs sigh. Sudden there, o'er Bethlehem's gate, Streams a splendor down the sky.

Lo! that star in Iran hailed, Star by Babel's sages read; All its beams once more unveiled. Swims in seas of light o'crhead! Pours its soft and silvery tide. Bathing wall and tower and fane; Refluent waves that tremble wide Over mountain, field, and plain.

Guided by the lamp from heaven, On the raptured Magi speed; Grateful for such witness given, They have found the Child indeed. Now it hangs above the place Where His humble roof is spread; Heir of Glory, King of Grace, Rocked in infant's cradle-bed.

#### VI. THE ADORATION.

Lo! the sages prostrate falling, On the infant Saviour calling; Wisest seers of far-off nations Round Him blend their supplications. Praise and prayer like incense pouring, Rapt, illumed, inspired, adoring Hymns of joy with rapture swelling, O'er and o'er with transport telling All the weird and wondrous story, All its faith, its toil, its glory! Not vain babblers they, with mystic Signs, and secrets cabalistic; Not false wizards, foul. infernal, Conjuring with the name supernal; Not black magic's league with devils, Theirs, nor witchcraft's midnight revels; Not the stark fakeer's pain braving, Not the howling dervish's raving, Not idolatry's brute vision, Not the Greek's fond dream elysian. Men were they whose sires through ages Kept the world's primeval pages, Kept and conned the faith once cherished, When a world apostate perished, And whose kings God's shrine and nation Reared, with world-wide proclamation. Men were they whose search had wandered Wide through nature, prayed and pondered, Seeking one great truth supernal-God th' all-perfect, God th' eternal. Men were they austere and awful, Men who' abhorred th' impure, unlawful; Men with souls on fire for union With their source—sublime communion! Such were they. Not souls more fitting In proud Salem's shrine are sitting; Souls of nobler, purer merit Not the globe's wide realms inherit: Meet to bring earth's best oblations, Great first-fruits of all the nations. Homage glad for Him whose greeting Jew and Gentile join, completing, Let them bring, and bow, and offer. Lo! from many a jewelled coffer, Many a casket rare and shining, Pour forth treasures past divining! 1. Gold.

And first imperial gold they bring-Grand service, meet for sceptred king; For Him whose right to reign alone, Wide subject realms with tributes own. Bright coins of many a mint are there, And many a blazoned crown they bear, Broad arms and seals of towns and states, From Egypt's Nile to Indus' gates; From shores that drink Atlantic's spray To sands that slope to far Cathay: Earth's empires round that infant rolled, Their royal duty paid in gold, The pledge of earth's uncounted hoards, Whose wealth and power are all her Lord's, Whose mines and gems and treasures won, Shall serve the kingdom of God's Son.

#### 2. Frankincense.

Divine frankincense next exhales Its odor on the ravished gales: That balsam owned o'er all the earth A gift too rare for mortal worth; Fragrance too fine for crumbling clod, And only breathed in flame to God. That sacred incense Heaven denied To mortal joy or mortal pride, Beneath the conscious infant's eye Now rolls its volumes toward the sky, And sense of Heaven's accepting grace With joyous sweetness fills the place. Not spicy gales from Yemen bring Such balm, while birds of evening sing; Not Hermon's cedar, Ural's pine, Expire so sweet in flames divine; Nor sandal, fetched from far Malay, So steals the sense and soul away. So prayer from contrite souls ascends. So faith with pure forgiveness blends. So orisons of souls sincere Accepted greet Jehovah's ear; And guilt and pain find glad release. When heaven's blest Spirit whispers peace.

# 3. Myrrh.

And now, at last, the myrrh's sad breath Reluctant sighs of woe and death; Of grief and bitterness it tells, And sorrow in its sweetness dwells. No flame its pungent soul sublimes, No temple's arch its vapor climbs; No pestle grinds it with sweet spice To burn—a costly sacrifice. Its heavy perfumes stifling roll, Its power benumbs both sense and soul. The wretch condemned to pangs untold It soothes with stupors dull and cold; E'en rank corruption s hosts obey, And quit the corpse that owns its sway. Then why, ah! why, this gift of fear, This omened serrow, blending here With royal gold and incense sweet, For King and God a gift complete? Ah Calvary! thy tale was known Ere eldest angels hymned the throne. That lamb of virgin-mother born, Was slain ere chaos blushed with morn. Before the founded world God's plan Forestalled the sin, the shame of man, And mercy gave God's only Son Ere mortal joy or woe begun.

The myrrh before all clse is His;
For this He quit the bowers of bliss,
For this the stable heard IIIs cries;
For this He lives, for this He dies.
And royal gold and incense breath
Are His by right of myrrh and death,
For, conquering death, He yet shall rise
To crowns and anthems in the skies!
O King! O Christ! what sorrows stir,
What raptures, at thy gift of myrrh!

#### VII. POSTLUDE.

'Tis done. They give their gifts, they give themselves—

Themselves Philosophy's first-fruits to faith; First-fruits of Science; howsoe'er she delves, Or soars through all that is, above, beneath. The universe explored is but the breath Of that Intelligence incarnate now, And minds that scan His power, His love,

And minds that scan His power, His love,
His death,

His life o'er death, through worlds and æons bow,

And crown with many crowns the great Creator's brow.

'Tis done. Th' adoring Magi, warned by Heaven,

To their own climes return another way.
'Tis done. This mystic sign to mertals given,
Shall teach the nations to times farthest day.
For unknown tribes their homage yet shall

And mightiest empires on His nod attend;
To Him shall endless generations pray,
And praise like incense evermore ascend,
Till earth and heaven at last their alleluiahs
blend.

'Tis done. My soul, what offering canst thou bring,

Meet gift for Him who chose the myrrh for thee?

What fit oblation for such hero-King, Who mounts the awful throne of Deity? O Child, O Conqueror, hear my spirit's plea! Teach me Thy sovereign, self-renouncing

Help me, by mount or cross, Thy path to sec, And, upward drawn, like homeward-circling dove,

A child-like soul, to find sire, brother, home, above. Geo. Lansing Taylor.

#### 3729. MAGI, Visit of the,

Matthew ii: 1-12.

Three kings came riding from far away,
Melchior and Gaspar and Baltasar;
Three wise men out of the East were they,
And they travelled by night and they slept
by day,

For their guide was a beautiful, wonderful star.

The star was so beautiful, large, and clear, That all the other stars of the sky Became a white mist in the atmosphere, And by this they knew that the coming was near

Of the Prince foretold in the prophecy.

Three caskets they bore on their saddle-bows, Three caskets of gold with golden keys; Their robes were of crimson silk with rows Of bells and pomegranates and furbelows, Their turbans like blossoming almond-trees.

And so the three kings rode into the west,
Through the dusk of night, over hill and dell,
And sometimes they nodded with beard on
breast,

And sometimes talked, as they paused to rest, With the people they met at some wayside well.

"Of the child that is born," said Baltasar, "Good people, I pray you, tell us the news; For we in the east have seen His star, And have ridden fast, and have ridden far, To find and worship the King of the Jews."

And the people answered, "You ask in vain; We know of no king but Herod the Great!" They thought the wise men were men insane, As they spurred their horses across the plain, Like riders in haste, and who cannot wait.

And when they came to Jerusalem, Herod the Great, who had heard this thing, Sent for the wise men and questioned them; And said, "Go down unto Bethlehem, And bring me tidings of this new King."

So they rode away; and the star stood still, The only one in the gray of morn; Yes, it stopped, it stood still of its own free will,

Right over Bethlehem on the hill, The city of David where Christ was born.

And the three kings rode through the gate and the guard,

Through the silent street, till their horses turned

And neighed as they entered the great innyard;

But the windows were closed, and the doors were barred,

And only a light in the stable burned.

And cradled there in the scented hay, In the air made sweet by the breath of kine, The little Child in the manger lay, The Child, that would be King one day Of a kingdom not human, but divine.

His mother, Mary of Nazareth, Sat watching beside His place of rest— Watching the even flow of His breath, For the joy of life and the terror of death Were mingled together in her breast.

They laid their offerings at His feet: The gold was a tribute to the King; The frankincense, with its odor sweet, Was for the Priest, the Paraclete; The myrrh for the body's burying.

And the mother wondered and bowed her head,

And sat as still as a statue of stone; Her heart was troubled yet comforted, Remembering what the angel had said Of an endless reign and of David's throne.

Then the kings rode out of the city gate, With a clatter of hoofs in proud array; But they went not back to Herod the Great, For they knew his malice and feared his hate, And returned to their homes by another way.

Henry Wadsworth Longfellow.

# 3730. MALACHI.

Malachi iii: 3, and iv: 7.

A sound on the rampart,
A sound at the gate!
I hear the roused lioness
Howl to her mate:
In the thicket, at midnight,
They crouch for the prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower;
It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps
In a sulphurous shower.

For, behold! the day cometh,
When all shall be flame,
Thy robe shall be sackcloth,
Thy glory be shame
When thy tree by the lightnings
From earth shall be riven,
When thy bark o'er the billows
Of death shall be driven;
When the oven, unkindled
By mortal, shall burn,
And, like chaff, thou shalt glow
In that furnace of woe,
And, dust as thou art,
Thou to dust shalt return.

Thou shalt die, and yet know not
The rest of the grave;
Thou shalt live, and yet live
To be only a slave!
Thou shalt die, and yet shrink
At thy conqueror's tread;
Thou shalt live, yet the sword
With thy carnage be fed!
The pilgrim of nations!
Still destined to roam,
On thy neck, on thy brain,
Still feeling the chain,
And, though wandering through earth,
Never finding a home!

As the surges of war O'er earth's diadems roll, Still, Judah, the iron Shall enter thy soul; The eagle, the cross,
And the crescent shall shine,
But earth shall awake
To no banner of thine!
Thy morning in sorrow,
Thy evening in fear.
They shall rise, they shall fall,
Thou the serf of them all!
Thy haunt be the dungeon,
Thy bed be the bier.

'Tis the darkness of darkness,
The midnight of soul!
No moon on the depths
Of that midnight shall roll;
No starlight shall pierce
Through that life-chilling haze,
No torch from the roof
Of the temple shall blaze.
But, when Israel is buried
To final despair,
From a height o'er all height,
God of God, Light of Light,
Her Sun shall arise,
Her Redeemer be there!

Who rushes from heaven?
The angel of wrath!
The whirlwind his wing,
And the lightning his path;
His hand is uplifted,
It carries a sword;
'Tis Elijah! he heralds
The march of his Lord!
Sun! sink in eclipse,
Earth, earth, shalt thou stand,
When the cherubim wings
Bear the King of all kings.
Woe, woe to the ocean!
Woe, woe to the land!

Then the sparkles of flame,
From His chariot-wheels huried,
Shall smite the crowned brow
Of the god of this world;
Then, captive of ages!
The trumpet shall thrill
From the lips of the scraph,
On Zion's proud hill!
For, vestured in glory,
Thy Monarch shall come,
And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise,
Like the soul from the tomb!

'Tis the day long foretold,
'Tis the judgment begun;
Gird Thy sword, Thou most Mighty,
Thy triumph is won;
The idol shall burn
In his own gory shrine,
Then, daughter of anguish,
Thy dayspring shall shine!
Loved Zion, thy vale
With the vineyard shall bloom,

And the musk-rose distil
Its sweet dews on thy hill;
For earth is restored,
The great kingdom is come!
George Croly.

3731. MANNA, Coming of the. Exodus xvi: 14, 15.

Silently it fell,
Whence, no man might tell,
Like good dreams from heaven
Unto mortals given,
Like a snowy flock [ro

Of strange sea-birds alighting on a shore of Silent thus and bright
Fell the manna in the night.

Silently thus and bright,
In our starless night,
God's sweet mercy comes
All about our homes;
Whence, no man can see,
soft shower drifting, drifting ceas

In a soft shower drifting, drifting ceaselessly,
Till the morning light
Falls the manna in the night.

Thus His mercy's crown,
Bread of life, came down;
At our doors it fell,
Whence, no man might tell,
Silent to the ground; [around,
Softly shining thus through the darkness all
Snowy, pure, and white,
Fell the manna in the night.

# 3732. MANSIONS, The Many. John xiv: 2.

The stars are out in their eternal youth,
That such a wealth of fancies nightly yield,
The golden corn-drop call them of a field
Where the moon glideth like the gleaner
Ruth;

And some look on their company in sooth
For poesy, some for love of loving eyes,
Who see the same things in the same blue
skies; [truth.
And some in search of hope and some of
I have my starry thought: the twelve are up,
The door is overed, and they linear yet.

The door is opened, and they linger yet: Christ's wine is in the eucharistic cup; Christ's chalice waiteth Him in Olivet; While he, His eye on the star-sown expansions,

Saith, "In my Father's house are many mansions." Wm. Alexander.

3733. MARAH, Healing the Waters of, Exodus xv: 23-25.

Where is the tree the prophet threw Into the bitter wave?

Left it no scion where it grew

The thirsting soul to save?

Hath nature lost the hidden power
Its precious foliage shed?
Is there no distant eastern bower
With such sweet leaves o'erspread?

Nay, wherefore ask? since gifts are ours Which yet may well imbue Earth's many troubled founts with showers Of heaven's own balmy dew.

Oh! mingled with the cup of grief
Let faith's deep spirit be,
And every prayer shall win a leaf
From that blest healing tree!
Mrs. F. D. Hemans.

# 3734. MARAH, Waters of.

Exodus xv : 23-25.

By Marah's stream of bitterness,
When Moses stood and cried,
Jehovah heard his fervent prayer,
And instant help supplied;
The prophet sought the precious tree,
With prompt obedient feet;
'Twas cast into the fount, and made
The bitter waters sweet.

Whene'er affliction o'er thee sheds
Its influence malign,
Then, sufferer, be the prophet's prayer
And prompt obedience thine;
'Tis but a Marah's fount, ordained
Thy faith in God to prove,
And prayer and resignation shall
Its bitterness remove.

George W. Doane.

# 3735. MARK, The Apostle.

Acts xv: 39; 2 Timothy iv: 11.

Oh! who shall dare in this frail scene
On holiest, happiest thoughts to lean,
On friendship, kindred, or on love?

Since not apostles' hands can clasp
Each other in so firm a grasp,
But they shall change and variance prove.

Yet deem not on such parting sad
Shall dawn no welcome dear and glad:
Divided in their earthly race,
Together at the glorious goal,
Each leading many a rescued soul,
The faithful champions shall embrace.

For even as those mysterious four
Who the bright whirling wheels up bore
By Chebar in the fiery blast,
So on their tasks of love and praise
The saints of God their several ways
Right onward speed, yet join at last.

And sometimes even beneath the moon The Saviour gives a gracious boon, When reconciled Christians meet, And face to face, and heart to heart, High thoughts of holy love impart In silence meek, or converse sweet.

Companion of the saints! 'twas thine To taste that drop of peace divine, When the great soldier of the Lord Called thee to take his last farewell, Teaching the church with joy to tell The story of your love restored.

Oh then the glory and the bliss,
When all that pained or seemed amiss
Shall melt with earth and sin away!
When saints beneath their Saviour's eye,
Filled with each other's company,
Shall spend in love the eternal day!

John Keble,

# 3736. MARRIAGE OF THE KING'S SON.

Matthew xxii: 1-14.

The kingdom of our Lord,
The kingdom He hath won,
Is like as when a king hath made
A marriage for his son.

The bride, in bridal dress,
The bridegroom comes to greet,
And take her to His Father's house,
His favored friends to meet.

He bids the wedding-guests,
Come at your master's call;
Come, for your father's board is spread;
Come to the festival.

"All things are ready"—come;
An open door and free;
The bride is taken to her home
The bridegroom calleth thee.

But nearer calls than this,
And dearer claims arise;
Their farm and merchandise they seek,
The Master's call despise.

Out to the highways go;
Bid strangers to the feast
And say, Your King invites you all,
Each one, to be His guest.

How welcome was the word!
With joy the strangers came,
And furnished full the festive hall—
The halt, the blind, the lame.

But one unlike the rest
Did tread that festal floor,
Unclothed upon with courtly dress,
Nor wedding garment wore.

What meaneth this, my God,
From glow of festive light,
Thus called within, yet cast without,
To everlasting night?

To give that robe was Mine;
"Twas his to put it on;
And thus arrayed, to celebrate
The marriage of My Son.

Nor money and nor price,
Free as the air of heaven,
This royal robe of righteousness
Of God is freely given.

Come, sinner, as thou art;
Come to the marriage-feast;
Put on this robe, and thou shalt be
A "called" and "chosen" guest.

Just as I am, I come;
And Thou dost give me dress;
I but receive what Thou dost give—
The robe of righteousness.

#### INVITATION.

"All things are ready" for the marriage-feast, All, save the heart of each invited guest;
The farm and merchandise
Have made them all unwise. [blind;
Then bid the poor, the maimed, the halt, the All that will come are sure a place to find.
But see that they put on the courtly dress,
The royal robe, the robe of righteousness.

Robert Maguire.

#### 3737. MARRIAGE OF THE LAMB.

The marriage-feast is ready,
The marriage of the Lamb,
He calls the faithful children
Of faithful Abraham;
He calls them from their sojourn
To come to their abode—
The children of the Promise,
The Israel of God.

He calls them from their prison
Fast bound in iron chains,
Whose cup is mixed with weeping,
Where sin with Satan reigns;
And from the golden portals
The sounds of triumph ring—
The triumph of the Incarnate
The marriage of the King.

They come! the saints of Zion
With dance and timbrel come,
Where gleam the emerald meadows,
The meadows of our home.
Nor eye hath seen the glory,
Nor heart of man may tell
How bright the plains of Zion,
The meads of Asphodel.

Nor sigh nor sorrow enter
Where Jesus leads them in,
Nor death may cross the threshold,
Nor pain, nor fear, nor sin;
And shades of night and darkness
Are past and fled away,
Before the irradiant brightness
Of everlasting day.

No tear-drops stain that threshold,
No weeping eyes are there;
For God hath wiped all tear-drops,
And God hath stilled all care;
The sunlight of the Presence,
The bright Shechinah flame
Lights up the bridal banquet
Of God and of the Lamb.

The Rainbow of the Promise
Around the throne hath gleamed,
To welcome them forever
To joys of the Redeemed;

They enter to their glory,
The feast for them is spread,
The bridal feast of Jesus,
The first-fruits of the dead.
Gerard Moultrie.

#### 3738. MARTHA.

Luke x: 38-42.
With joyful pride her heart is high:
Her humble chambers hold
The man prophetic destiny
Long centuries hath foretold.

Poor is He? Yes, and lowly born:
Her woman-soul is proud
To know and hail the coming morn
Before the eyeless crowd.

At her poor table will He eat?
He shall be served there
With honor and devotion meet
For any king that were.

'Tis all she can: she does her part,
Profuse in sacrifice;
Nor knows that in her unknown heart
A better offering lies.

But many crosses she must bear;
Her plans are turned and bent;
Do all she can, things will not wear
The form of her intent.

With idle hands, and drooping lid, See Mary sit at rest! Shameful it was her sister did No service for their Guest.

But Martha one day Mary's lot
Must share with hands and eyes;
Must, all her household cares forgot,
Sit down as idly wise.

Ere-long they both in Jesus' ear
Shall make the self-same moan:
"Lord, if Thou only hadst been here,
My brother had not gone."

Then once will Martha set her word, Yet once to bar His ways, Crying: "By this he stinketh, Lord; He hath been dead four days."

When Lazarus drags his trammelled clay
Forth with half-opened eyes,
Her buried best will hear, obey,
And with the dead man rise.

George Macdonald.

## 3739. MARTHA AND MARY.

Luke x: 38-42.

Martha's faith in active life
Was laudably employed;

Tending Christ with zealous strife,
She served the eternal God.

MARY.

Mary waiting at His feet

The life contemplative expressed;
Let the happy sisters meet,

For joined they both are blessed.

Oh, that I might humbly sit
With His beloved ones,
Happier at my Saviour's feet
Than monarchs on their thrones!
Who before His footstool bow
Are sure His quickening voice to hear;
Jesus, speak: I listen now,
And all my soul is ear!

Martha's chosen work is good,
But Mary's better still;
Mary rests on earth employed
Like those on Zion's hill,
Antedates th' immortal joys,
Partaker with the heavenly powers,
Hears her dear Redeemer's voice,
And lost in love adores.

Rest, thou favored spirit, rest,
Who in His presence art,
Of the needful thing possessed,
And Mary's better part;
Choose who will that happy place,
He shall there unmolested sit;
Never can the Saviour chase
A sinner from His feet.

J. and C. Wesley.

### 3740. MARTHA OR MARY?

Icannot choose; I should have liked so much To sit at Jesus' feet—to feel the touch Of His kind, gentle hand upon my head While drinking in the gracious words He said

And yet to serve Him! oh, divine employ, To minister and give the Master joy, To bathe in coolest springs His weary feet, And wait upon Him while He sat at meat!

Worship or service—which? Ah! that is best To which He calls me, be it toil or rest, To labor for Him in life's busy stir, Or seek His feet a silent worshipper.

So let Him choose for us: we are not strong To make the choice; perhaps we should go wrong,

Mistaking zeal for service, sinful sloth For loving worship, and so fail of both.

Caroline A. Mason.

# 3741. MARTYR, The First Christian.

Acts vii: 59, 60.

Offering up his soul in prayer,
Stephen on his God relies,
Called the Saviour's death to share,
Joined to Jesu's sacrifice;
"Trusting in Thy only merit,
Thee my Lord and God I own;
Oh receive my ransomed spirit,
Take a sinner to Thy throne."

Rival meek of Jesu's passion,
Lo! the lamblike victim bleeds;
Breathes the final supplication,
For his murderers intercedes;
Loudly in his spirit crying,
Through whose only death we live,
Echoes the Redeemer dying,
Bows his head, and gasps "Forgive!"

See the first-expiring witness
Qualified for glorious rest,
Meet with love's celestial meetness,
Sinks on his Redeemer's breast.
Safe his soul in Jesu's keeping,
Dust to dust his body borne
Lies reposed, and sweetly sleeping,
Till his heavenly Lord return.

Oh how infinite the price is
Of a slaughtered Christian's prayer!
Oh how vast a harvest rises
From the seed that's buried there!
Sinful souls by grace forgiven
Rise, a countless multitude,
Spread, and fill both earth and heaven
From a single martyr's blood!

Saul, the furious Saul, confesses
First the power of Stephen's cries;
Jesu's witnesses increases,
For his Saviour lives and dies!
Myriads since have vied with Stephen,
Raised the martyrs' noble host,
Died, and in the highest heaven
Found the life on earth they lost.
J. and C. Wesley.

3742. MARTYRS, Triumph of the.
They seemed to die on battle-field.
To die with justice, truth, and law;
The bloody corpse, the broken shield,
Were all that senseless folly saw.
But, like Antæus, from the turf,
They sprung refreshed, to strive again,
Where'er the savage and the serf
Rise to the rank of men.

They seemed to die by sword and fire,
Their voices hushed in endless sleep;
Well might the noblest cause expire
Beneath that mangled, smouldering heap!
Yet that wan band, unarmed, defied
The legions of their pagan foes;
And in the truths they testified,
From out the ashes rose.

## 3743. MARY.

Luke x: 38-42.

Ţ.

She sitteth at the Master's feet In motionless employ; Her ears, her heart, her soul complete Drinks in the tide of joy.

In her still ear His thoughts of grace
Incarnate are in voice;
Her thoughts, the people of the place,
Receive them, and rejoice.

Her eyes, with heavenly reason bright, Are on the ground cast low; It is His words of truth and light That sets them shining so.

But see! a face is at the door Whose eyes are not at rest; A voice breaks in on wisest lore With petulant request.

"Lord," Martha says, "dost Thou not care She lets me serve alone? Tell her to come and take her share." Still Mary's eyes shine on.

Calmly she lifts a questioning glance To Him who calmly heard; The merest sign, she'll rise at once, Nor wait the uttered word.

The other, standing by the door,
Waits too what He will say.
His "Martha, Martha" with it bore
A sense of coming nay.

Gently her troubled heart He chid; Rebuked its needless care; Methinks her face she turned and hid With shame that bordered prayer.

What needful thing is Mary's choice, Nor shall be taken away? There is but one—'tis Jesus' voice; And listening she shall stay.

II.

Not now the living words are poured Into her single heart; For many guests are at the board, And many tongues take part.

With sacred foot, refrained and slow, With daring, trembling tread She comes, with worship bending low Behind the godlike head.

The costly chrism, in snowy stone,
A gracious odor sends.
Her little hoard, so slowly grown,
In one full act she spends.

She breaks the box, the honored thing!
And down its riches pour;
Her priestly hands anoint her King,
To reign for evermore.

With murmur and nod they called it waste:
Their love they could endure;
Hers ached a prisoner in her breast,
And she forgot the poor.

She meant it for His coming state;
He took it for His doom.
The other women were too late,
For He had left the tomb.

George Macdonald.

3744. MARY.

Luke x: 39.

Happy Mary! oh how sweet

Thus to sit at Jesu's feet;

With a true, unwavering heart

Thus to choose the better part!

Happy Mary! thus to hear Holy words of heavenly cheer: 'Tis no marvel that to thee All things else should trifling be!

Happy Mary! on that Face Beaming with celestial grace, Fixed is thine adoring gaze, While thy heart is filled with praise!

Happy art thou! Earthly care Falls on thee as down on air, While thy longing soul is fed Freely with the Living Bread.

Happy all who daily sit,
Mary-like, at Jesu's feet;
By His Spirit and His word
Taught to own Him as their Lord.
Children's Hour.

## 3745. MARY AND HER CHILD.

Luke ii: 15, 16.

When from Thy beaming throne,
O High and Holy One! [birth;
Thou cam'st to dwell with those of mortal
No ray of living light
Flashed on th' astonished sight, [earth:
To show the Godhead walked His subject.

Thine was no awful form,
Shrouded in mist and storm,
Of seraph, walking on the viewless wind;
Nor didst Thou deign to wear,
The port, sublimely fair,
Of angel-heralds sent to bless mankind.

Made like the sons of clay,
Thy matchless glories lay
In form of feeble infancy concealed;
No pomp of outward sign
Proclaimed the Power Divine;
No earthly state the heavenly guest revealed.

Thou didst not choose Thy home
Beneath a lordly dome;
No regal diadem wreathed Thy baby brow,
Nor on a soft couch laid,
Nor in rich vest arrayed,
But with the poorest of the poor wert Thou!

Yet she whose gentle breast
Was Thy glad place of rest;
In her the blood of royal David flowed:
Men passed her dwelling by
With proud and scornful eye;
But angels knew and loved her mean abode.

There softer strains she heard Than song of evening bird, Or tuneful minstrels in a queenly bower;
And o'er her dwelling lone
A brighter radiance shone
Than ever glittered from a monarch's tower.

For there the mystic star
That sages led from far,
To pour their treasures at her Infant's feet,
Still shed its golden light;
There, through the calm clear night,
We heard angelic voices, strangely sweet.

O happiest thou of all
Who bear the deadly thrall
Which for one mother's crime to all was given:
Her first of mortal birth
Brought death to reign on earth,
But thine brings Light and Life again from heaven!

Happiest of virgins thou,
On whose unruffled brow [love!
Blends maiden meekness with a mother's
Blest is thy heavenly Son,
Blest is the Holy One,
Whom man knows not below though angels

Whom man knows not below, though angels hymn above! Thomas Dale.

# 3746. "MARY!" "MASTER!" St. John xx: 16.

"Mary!"—that voice is ever in mine ears, When Carmel's oak-wood glistens through the morn,

Floats back again an echo of lost years, I see myself once more a mark of scorn. "Master," I sail across life's stormy tide, Yet o'er its waves I clasp the Crucified.

"Mary!"—I hear His mother's virgin name, Oft on His lips its music wont to play; I see myself the same, and not the same, As when I met Him on that glorious day. "Master!"—my soul sped forth on one wild cry:

"A devil chains me! Free me, or I die!"

"Mary!"—I recollect His wondrous grace, Wreathed in a rainbow arch of holy tears, That fled like sunlit rain along His face, I recollect a flight of lonely fears; "Master," no fairer dream henceforth I know Than Thy love; dawn above my midnight woe.

"Mary!"—in olden days, when I was young, And found some beauty in the dreariest scene, When fancy left for me no tale unsung Of all things brave and gay there once had been,

"Master?"—I listened for my lover's feet, And felt that any death for him were sweet.

"Mary!"—I was not beautiful, yet life In burning Eastern fire ran through my veins; He left me to a woman's anguished strife— On the dry rock the torrent's scar remains. "Master," 'twas Thine to love—to love in vain;

Mine, too, the eloquence of master pain.

"Mary!"—God made all beautiful but me; I lacked Time's fleeting trick of lip and eye: Yet tracked I genius through His mystery; Who could do more than live, and droop, and die?

"Master!"—I fled along Despair's salt creek; My thirsty sorrow rose in one wild shriek.

"Mary!"—the sere sedge lapped the briny yeast;

Crept o'er the steamy flats the sluggish tide; Flapped the gorged sea-bird from her carrion-feast:

I twined a sea-weed chaplet for a bride. "Master!"—amid dead pools I lost my way; One like a shepherd led me from Death's bay.

"Mary!"—a little lamb lay on His breast:
I heard His whisper musically kind.
O'er all my fevered brain there stole a rest—
The shout of baffled spirits smite the wind.
"Master," Thy shepherd staff still decks
Thy hand;

Lead me on, even to my Fatherland.

"Mary!"—how often, 'mid each haunted night,

I heard Thee whisper round my wakeful bed; When spectral horrors rose in ghastly might I heard Thy guardian angel near me tread; "Master," I give my woman's heart to Thee, Take it, and veil it, Lord, in purity.

"Mary!"—His own He calleth still by name; His voice they know, and ever follow Him. Jesus, sweet Shepherd, 'mid all time the same, Awake through all my soul love's lofty hymn. "Master," whom have I on this earth but thee?

Oh, for Thy summer roses o'er earth's wintry lea!

Alan Brodrick.

### 3747. MARY AT THE SEPULCHRE.

St. John xx: 16.

When vengeance on her victim's head Her sevenfold vials sternly shed; When foes the hand of menace shook, And friends betrayed, denied, forsook; Then woman, meekly constant still, Followed to Calvary's fatal hill: Yes, followed where the boldest failed, Unmoved by threat or sneer; For faithful woman's love prevailed O'er helpless woman's fear.

In sorrow and in peril tried, She was the last to quit His side; And when the bloody scene was closed, And low in dust her Friend reposed, The first was she to seek His tomb, With balm of Araby's perfume: She fondly thought that honored form To rescue from the loathsome worm; And little dreamed, how Death in vain Had cast his adamantine chain O'er one who came his might to quell, Even in his gloomiest citadel; And high reward her zeal hath won: "Woman!" she started at the tone; "Mary!" she turned, beheld, adored: 'Twas He to life and her restored.

Thus on the pure and patient mind, Quiet its joy, in grief resigned, Fraught with rich blessings from above, Beams the benignant smile of love; E'en as the lake's unruffled breast Makes pillow for the sunbeam's rest, While waves, in wild disorder driven, Roll dark beneath the clearest heaven. O woman! though thy fragile form Bows like the willow to the storm, Ill suited in the unequal strife, To brave the ruder scenes of life; Yet, if the power of grace divine, Find in thy lowly heart a shrine, Then, in thy very weakness, strong, Thou winn'st thy noiseless course along; Weaving thy influence with the ties Of sweet domestic charities, And softening haughtier spirits down By happy contact with thine own. I. Hankinson.

#### 3748. MARY AT THE SEPULCHRE.

John xx: 1, 11-16,

Mary of Magdala, when the moon had set, Forth to the garden that was with night dews

Fared in the dark—woe-worn and bent was she.

'Neath many pounds' weight of fragrant spicery.

Mary of Magdala, in her misery,

"Who shall roll the stone up from you door?" quoth she;

And trembling down the steep she went, and wept sore,

Because her dearest Lord was, alas! no more.

Her burden she let fall, lo! the stone was gone;

Light was there within, out to the dark it shone; [bright,

With an angel's face the dread tomb was The which she beholding fell sore affright.

Mary Magdala, in her misery,

Heard the white vision speak, and did straightway flee;

And an idle tale seemed the wild words she said,

And naught her heart received—naught was comforted.

"Nay," quoth the men He loved, when they came to see,

"Our eyes beheld His death, the Saint of Galilee;

Who have borne Him hence truly we cannot say;"

Secretly, in fear, they turned and went their way.

Mary of Magdala, in her misery,

Followed to the tomb, and wept full bitterly, Lingered in the dark, where first the Lord was laid;

The white one spake again: she was no more afraid.

In a moment—dawn! solemn and sweet and clear.

Kneeling, yet she weeps, and some one stands anear;

Asketh of her grief—she, all her thoughts are dim,

"If thou hast borne Him hence, tell me," doth answer him.

"Mary," He saith, no more, shades of night have fled

Under dewy leaves, behold Him!—death is dead;

"Mary," and "O my Master," sorrow speeds away,

Sunbeams touch His feet this earliest Easter day.

After the pains of death, in a place unknown, Trembling, of visions haunted, and all alone, I too shall want Thee, Jesus, my hope, my trust,

Fallen low, and all unclothed, even of my poor dust.

I, too, shall hear Thee speak, Jesus, my life divine;

And call me by my name, Lord, for I am Thine;

Thou wilt stand and wait, I shall so look and see,

In the garden of God, I shall look up—on
Thee.

Holy Songs.

# 3749. MARY, Weeping.

John xx: 11-16.

Mary to her Saviour's tomb
Hasted at the early dawn;
Spice she brought, and sweet perfume;
But the Lord she loved was gone.
For a while she weeping stood,
Struck with sorrow and surprise,
Shedding tears, a plenteous flood,
For her heart supplied her eyes.

Jesus, who is always near,
Though too often unperceived,
Came, His drooping child to cheer,
Kindly asking, why she grieved?
Though at first she knew Him not,
When He called her by her name,
Then her griefs were all forgot,
For she found He was the same.

Grief and sighing quickly fled,
When she heard His welcome voice;
Just before she thought Him dead,
Now He bids her heart rejoice.
What a change His word can make,
Turning darkness into day!
You who weep for Jesus' sake,
He will wipe your tears away.

He who came to comfort her,
When she thought her all was lost,
Will for your relief appear,
Though you now are tempest-tost;
On His word your burden cast,
On His love your thoughts employ;
Weeping for a while may last,
But the morning brings the joy.
John Newton.

3750. MARY, Offering of. Luke vii: 37, 38.

She brought her box of alabaster;
The precious spikenard filled the room
With honor worthy of the Master,
A costly, rare, and rich perfume.

Her tears for sin fell hot and thickly
On His dear feet, outstretched and bare;
Unconscious how, she wiped them quickly
With the long ringlets of her hair.

And richly fall those raven tresses
Adown her cheek, like willow-leaves,
As stooping still, with fond caresses,
She plies her task of love, and grieves.

Oh may we thus, like loving Mary, Ever our choicest offerings bring, Nor grudging of our toil, nor chary Of costly service to our King!

Methinks I hear from Christian lowly Some hallowed voice at evening rise, Or quiet morn, or in the holy, Unclouded calm of Sabbath skies;

I bring my box of alabaster,
Of earthly loves I break the shrine,
And pour affections, purer, vaster,
On that dear head, those feet of Thine.

The joys I prized, the hopes I cherished,
The fairest flowers my fancy wove,
Behold my fondest idols perished;
Receive the incense of my love!

What though the scornful world, deriding Such waste of love, of service, fears? Still let me pour, through taunt and chiding, The rich libation of my tears.

I bring my box of alabaster;
Accepted let the offering rise!
So grateful tears shall flow the faster,
In founts of gladness from mine eyes!
Charles Lawrence Ford.

3751. MARY, Offering of. Luke vii: 47.

Were not the sinful Mary's tears
An offering worthy heaven,
When o'er the faults of former years
She wept, and was forgiven?

When, bringing every balmy sweet, Her day of luxury stored, She o'er her Saviour's hallowed feet The precious odors poured;

And wiped them with her golden hair,
Where once the diamond shone;
Though now those gems of grief were there
Which shines for God alone!

Were not those sweets, so humbly shed, That hair, those weeping eyes, And the sunk heart, that inly bled, Heaven's noblest sacrifice?

Thou that hast slept in error's sleep,
Oh, wouldst thou wake in heaven,
Like Mary kneel, like Mary weep,
"Love much," and be forgiven!
Thomas Moore.

# 3752. "MARY!—RABBONI!" John xx: 16.

She turned her from the empty cell,
Where late the Prince of Glory lay;
A shadow on her spirit fell,
Her Lord was borne away.
"If thou hast spoiled the tomb,
And for its new-born light
Hast left the pall of ancient gloom,
O wanderer of the night—
Tell me!"

He looked into her earnest eyes,
Where lately shone Hope's dazzling dew;
Her lips, of the carnation dyes,
Now of the lily's hue,
He saw were quivering with dismay.
One word could light those eyes again,
And banish every grief away;
One word bring back the lips' sweet red,
One word restore the dead,
And pleasure substitute for pain;
'Twas music when he spake it:

"Mary!"

She turned herself, and from that face
Of beauty every care was fled,
And in its stead
Was much of grace,
And something meekly proud.
As look our skies, when midnight's cloud
Is chased, and they are overspread
With morning's early blush, so she,
The spirit of young Piety,
Divinely looked, when answering
"Rabboni!"
William B. Tappan.

3753. MARY, The Mother of Christ. Luke i: 28.

Mary, to thee the heart was given For infant hand to hold, Thus clasping, an eternal heaven, The great earth in its fold.

He seized the world with tender might, By making thee His own: Thee, lowly queen, whose heavenly height Was to thyself unknown.

He came, all helpless, to thy power, For warmth, and love, and birth; In thy embraces, every hour, He grew into the earth.

And thine the grief, O mother high! Which all thy sisters share, Who keep the gate betwixt the sky And this our lower air;

And unshared sorrows, gathering slow; New thoughts within thy heart, Which through thee like a sword will go, And make thee mourn apart.

For if a woman bore a son That was of angel brood, Who lifted wings ere day was done, And soared from where He stood;

Strange grief would fill each mother-moan, Wild longing, dim, and sore: "My child! my child! He is my own, And yet is mine no more!"

So thou, O Mary! years on years, From child-birth to the cross, Wast filled with yearnings, filled with fears, Keen sense of love and loss.

His childish thoughts outsoared thy reach; Even His tenderness Had deeper springs than act or speech Could unto thee express.

Strange pangs await thee, mother mild! A sorer travail pain, Before the spirit of thy child Is born in thee again.

And thou wilt still forebode and dread, And loss be still thy fear, Till form be gone, and, in its stead, The very self appear.

For, when thy son hath reached His goal, And vanished from the earth, Soon shalt thou find Him in thy soul, A second, holier birth.

George Macdonald.

# 3754. MARY MAGDALENE.

Luke vii: 48.

To the hall of the feast came the sinful and Thy great decays restored might be.

Unheeding the splendor that blazed on the

She silently knelt at the feet of the Lord.

The frown and the murmur went round through them all,

That one so unhallowed should tread in that hall;

And some said the poor would be objects more meet.

As the wealth of her perfume she showered on His feet.

She heard but the Saviour, she spoke but with sighs;

She dare not look up to the heaven of His eyes;

And the hot tears gushed forth at each heave of her breast,

As her lips to His sandals were throbbingly pressed.

In the sky, after tempest, as shineth the bow, In the glance of the sunbeam, as melteth the snow.

He looked on that lost one: "her sins were forgiven,"

And the sinner went forth in the beauty of heaven. Francis S. Key.

#### 3755. MARY MAGDALENE.

Luke vii: 37-47.

Dear, beauteous saint! more white than day, When in his naked, pure array; Fresher than morning flowers, which show, As thou in tears dost, best in dew. How art thou changed; how lively fair, Pleasing and innocent an air, Not tutored by thy glass, but free. Native, and pure, shines now in thee! But since thy beauty doth still keep Bloomy and fresh, why dost thou weep? This dusky state of sighs and tears Durst not look on those smiling years, When Magdal-castle was thy seat, Where all was sumptuous, rare, and neat. Why lies this hair despised now. Which once thy care and art did show? Who then did dress the much-loved toy, In spires, globes, angry curls and coy, Which with skilled negligence seemed shed About thy curious, wild, young head? Why is this rich, this pistic nard Spilt, and the box quite broke and marred? What pretty sullenness did haste Thy easy hands to do this waste? Why art thou humbled thus, and low As earth thy lovely head dost bow? [earth Dear soul! thou knew'st flowers here on At their Lord's footstool have their birth; Therefore thy withered self in haste Beneath His blest feet thou didst cast, That, at the root of this green tree, Thy curious vanities and rare, She heard in the city that Jesus was there; | Odorous ointments kept with care,

And dearly brought, when thou didst see They could not cure nor comfort thee; Like a wise early penitent, Thou sadly didst to him present, Whose interceding, meek, and calm Blood is the world's all-healing balm. This, this divine restorative Called forth thy tears, which ran in live And hasty drops, as if they had (Their Lord so near) sense to be glad. Learn, ladies, here the faithful cure— Make beauty lasting, fresh, and pure; Learn Mary's art of tears, and then Say, You have got the day from men. Cheap, mighty art! her art of love, Who loved much, and much more could Her art! whose memory must last Till truth through all the world be past; Till his abused, despised flame Return to heaven from whence it came, And send a fire down, that shall bring Destruction on His ruddy wing. Her art! whose pensive, weeping eyes Were once sin's loose and tempting spies; But now are fixed stars, whose light Helps such dark stragglers to their sight.

Self-boasting Pharisee! how blind A judge wert thou, and how unkind! It was impossible that thou, Who wert all false, shouldst true grief know. Is't just to judge her faithful tears By that foul rheum thy false eye wears?

"This woman," say'st thou, "is a sinner!" And sate there none such at thy dinner? Go, leper, go! wash till thy flesh Comes like a child's, spotless and fresh; He is still leprous that still paints: Who saint themselves, they are no saints.

Henry Vaughan.

# 3756. MARY MAGDALENE.

With eyes aglow, and aimless zeal,
She hither, thither goes;
Her speech, her motions, all reveal
A mind without repose.

She climbs the hills, she haunts the sea, By madness tortured, driven; One hour's forgetfulness would be A gift from very Heaven.

The night brings sleep, sleep new distress;
The anguish of the day
Returns as free, in darker dress,
In more secure dismay.

The demons blast her to and fro;
She has no quiet place;
Enough a woman still to know
A haunting, dim disgrace.

Hers in no other eyes confide
For even a moment brief;
With restless glance they turn aside,
Lest they betray her grief.

A human touch! a pang of death, And in a low delight Thou liest, waiting for new breath, For morning out of night.

Thou risest up: the earth is fair,
The wind is cool and free;
Is it a dream of hell's despair
Dissolves in ecstasy?

Did this man touch thee? Eyes divine Make sunrise in thy soul;
Thou seest love and order shine:
His health hath made thee whole.

What matter that the coming time Will stain thy virgin name! Will call thine agony thy crime, And count thy madness blame!

Let the reproach of men abide! 'He shall be well content
To see not seldom by his side
Thy head serenely bent.

Thou, sharing in the awful doom,
Shalt help thy Lord to die;
And, mourning o'er His empty tomb,
First share His victory.

George Macdonald

# 3757. MARY MAGDALENE, Legend of. Luke vii: 37-47.

'Twas within a Hebrew palace,
At a Hebrew ruler's board,
From her alabaster chalice
Magdalene the ointment poured.
Flowed the precious perfume, filling
All the air with odors sweet;
But, from Mary's eyes distilling,
Poured an offering far more meet,
Even than the costly ointment,
For the worn and weary feet
Of the Blessed Lord.

Humbly weeping, humbly loving,
Meek she kneeled beside Him there;
Tears and perfume both removing
With her soft and clustering hair.
But there wakened thoughts of evil
In the minds of the eleven;
And the first to scorn or cavil
Spake the traitor—cursed of Heaven:
"How much better were this ointment
Vended, and the money given
For the poor to share!"

Thus Iscariot reproved her,
Thinking, "Twould my store increase;"
But when Jesu looked, He loved her,
And He bade their murmurs cease;
Saying, "Not for her preferment
Doth she here before Me bow,
But it is for mine interment
That she thus anoints Me now."
Then He uttered, turning toward her
That divine and gentle brow,
"Mary, go in peace!"

Who doth love shall be forgiven;
He hath mercy still in store,
He hath boundless power in heaven
Whom the cross on Calvary bore.
Earthly love may fail to ease you
When you bend in your despair,
But the gentle heart of Jesu
Turneth never from a prayer.
To the asker all is granted;
He who seeketh findeth there
Rest for evermore. C. D. McLeod.

#### 3758. MATTHEW.

Luke v : 27-29.

Nor Pharisaic school, nor harnessed train Of Roman state, nor pow'r, nor thoughtful gain.

Nor breezy lake, where circling mountains rise.

Nor Lebanon's snowy top in summer skies, Could to thy longing eyes afford repose, Good Levi, till they found the Man of woes!

Beneath thy lowly roof I see Him come, An honored guest; the Pharisee's stern gloom Sitting aloof, in calm and humble gaze The Galilean twelve, th' half-pleased amaze Of publicans, and mourning Eremite Shrinking apart: yet seen, or out of sight, Manifold words of wisdom find them out, And in each heart an eye that looks through-

But, lo! again his hospitable store [out. Levi prepares, unfolding wide the door Of His blest gospel, 'neath whose sacred roof All may behold the Christ, and learn by proof. E'en now, as then, within each secret soul An eye is found; seek we or shun control, All see the Son of man; each doth invest His form with hues deep drawn from His own breast.

Isaac Williams.

# 3759. MATTHEW, The Apostle.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souis a holy strain repeat.

How sweet to them, in such brief rest
As thronging cares afford,
In thought to wander, fancy-blest,
To where their gracious Lord,
In vain to win proud Pharisees,
Spake, and was heard by fell disease,
But not in vain, beside yon breezy lake,
Bade the meek publican his gainful seat
forsake.

At once he rose, and left his gold;
His treasure and his heart
Transferred, where he shall safe behold
Earth and her idols part;
While he beside his endless store
Shall sit, and floods unceasing pour

Of Christ's true riches o'er all time and space, First angel of His church, first steward of His grace.

Nor can ye not delight to think
Where He vouchsafed to eat,
How the Most Holy did not shrink
From touch of sinners' meat;
What worldly hearts and hearts impure
Went with Him through the rich man's

That we might learn of Him lost souls to love, And view His least and worst with hope to meet above.

These gracious lines shed gospel light
On Mammon's gloomiest cells,
As on some city's cheerless night
The tide of sunrise swells,
Till tower and dome and bridge-way proud
Are mantled with a golden cloud,
And to wise hearts this certain hope is given;
"No mist that man may raise shall hide the
eye of Heaven."

And oh! if even on Babel shine
Such gleams of paradise,
Should not their peace be peace divine
Who day by day arise
To look on clearer heavens, and scan
The work of God untouched by man!
Shame on us, who about us Babel bear,
And live in paradise, as if God was not there.

John Keble.

# 3760. MATTHIAS.

Acts i: 23-26.

From Abraham's breast, 'mid heavenly towers on high,

Death's lake is seen, and heard the dismal ery;

From Salem's heights, dread Sodom's sea of doom

Is o'er the hills descried in fiery gloom;
'Mid that small band, for Heaven's high
mandate sealed,

Hell opens, and a Judas is revealed.

Dread thought of terror! Heaven the rescued crown

Holds, and on just Matthias lets it down; Sent forth of Him who was sent forth of God, And armed with naught but His supporting rod.

Oh, by that cross on which Thou deign'st to die.

Let that staff bear me death's dark valley by! Thine was the patriarch's staff when Jordan's strand

He passed, and thence returned a twofold band;

Thine was the staff Elisha sent before, The staff of health which false Gehazi bore.

From this new morn until th' eternal day
That pastoral staff must be the pilgrim's stay;

From this new morn, when, from its wintry blight,

Springs the new year, and day is mast'ring night.

Still, wheresoe'er the grounded staff shall pass,

The sea divides, wide opes the watery mass.

Isaac Williams.

#### 3761. MELCHIZEDEK.

#### Hebrews vii: 3.

Thrice blest are they who feel their loneliness;

To whom nor voice of friend nor pleasant scene

Brings that on which the saddened heart can lean;

Yea, the rich earth, garbed in its daintiest dress

Of light and joy, doth but the more oppress, Claiming responsive smiles and rapture high; Till, sick at heart, beyond the veil they fly, Seeking His presence who alone can bless. Such, in strange days, the weapons of Heaven's grace;

When passing o'er the high-born Hebrew line,

He forms the vessel of His vast design;
Fatherless, homeless, reft of age and place,
Severed from earth, and careless of its wreck,
Borne through long woe His rare Melchizedek.

John H. Newman.

# 3762. MEMPHIS.

#### Hosea ix: 6.

But now famed Memphis' ancient bounds are gained,

Where the long line of iron Pharaohs reigned. Hallowed by sacred lore, these scenes impart A speechless awe, yet interest to the heart. Here exiled Joseph rose to wealth and fame, And, bent with years, the trembling Israel

Yonder in Goshen toiled, with many a sigh, His countless sons, and mourned for days gone by;

And far away, where sweeps the Red Sca shore.

Lies the long track their myriads hurried o'er,

When blazed the fiery cloud o'er mount and plain,

And midnight winds rolled back the subject main,

While Moses led them on with wand of might,

Saw Pharaoh's host, nor trembled at the sight.

But Memphis' kings are less than ashes now, The crowns e'en dust that decked each royal brow.

Goshen, where Israel toiled, no trace retains Of all the towers they built, when scourged in chains.

Memphis herself, as cursed for injuries piled On Judah's head, long, long hath strewn the wild.

Where is the shrine to soft-eyed Apis reared, That sacred bull, kings, blood-stained chiefs revered?

Where Vulcan's fane? and, gorgeous as a dream,

The gold-roofed palace raised by Nilus' stream?

No vestige meets the pilgrim's curious gaze; O'er Memphis' site the turbaned robber strays;

Each wall is razed, each pillared shrine o'erthrown;

The sands drift on, the desert breezes moan; Shades of the Pharaohs! rise from marble sleep!

And o'er your lost loved city bend and weep!
Nicholas Michell.

# 3763. MESSIAH, Reign of the. Isaiah ii: 2, 3.

Behold! the mountain of the Lord In latter days shall rise On mountain-tops above the hills, And draw the wond'ring eyes. To this the joyful nations round, All tribes and tongues shall flow; Up to the hill of God, they'll say, And to His house we'll go.

The beams that shines from Zion's hill Shall lighten ev'ry land;
The King who reigns in Salem's tow'rs Shall all the world command.
Among the nations He shall judge;
His judgments truth shall guide;
His sceptre shall protect the just,
And quell the sinner's pride.

No strife shall rage, nor hostile feuds
Disturb those peaceful years;
To ploughshares men shall beat their swords,
To pruning-hooks their spears.
No longer hosts encount'ring hosts
Shall crowds of slain deplore:
They hang the trumpet in the hall,
And study war no more.

Come then, O house of Jacob! come
To worship at His shrine;
And, walking in the light of God,
With holy beauties shine.

John Logan.

# 3764. METHUSELAH.

Genesis v: 21-27.

And all the days of Methuselah were nine hundred

And sixty and nine years, and he died. And was this all? He died! he who did wait The slow unfolding of centurial years, And shake that burden from his heart which

Our temples white; and in his freshness stand

Till cedars mouldered and firm rocks grew Fallen, while cheering with his voice

Left he no trace upon the page inspired Save this one line—He died!

Perchance he stood
Till all who in his early shadow rose,
Faded away, and he was left alone;
A sad, long-living, weary-hearted man,
To fear that death, remembering all beside,
Had sure forgotten him.

Perchance he roved
Exulting o'er the ever-verdant vales,
While Asia's sun burned fervid on his brow;
Or 'neath some waving palm-tree sate him
down,

And in his mantling bosom nursed the pride That mocks the pale destroyer, and doth To live forever. [think

Yet whatsoe'er his lot, in that dim age Of mystery, when the unwrinkled world had drunk

To deluge cup of bitterness, whate'er
Were earth's illusions to his dazzled eye,
Death found him out at last, and coldly
wrote,

With icy pen on life's protracted scroll, Naught but this brief, unflattering line—He died!

Ye gay flower-gatherers on Time's crumbling brink.

This shall be said of you, howe'er ye vaunt Your long to-morrows in an endless line; Howe'er amid the gardens of your joy [pass, Ye hide yourselves, and bid the pale king This shall be said of you at last—He died! Oh, add one sentence more: He lived to God.

Mrs. Lydia H. Sigourney.

# 3765. METHUSELAH, Lesson from.

And didst thou, patriarch, tread this vale of tears,

And bear life's load for near a thousand years? And is the record of thy days so brief, Without one song of joy, or tale of grief?

Brief though it be, a lesson it imparts (Bind it, ye high and mighty, round your hearts);

For thus it says to each, "Thy pomp, thy pride,

At last shall come to this: He lived, and died!"

# 3766. MIGHTY FALLEN, The.

2 Samuel i: 25.

Fallen on Zion's battle hill
A soldier of renown,
Armed in the panoply of God,
In conflict cloven down;
His helmet on, his armor bright,
His cheek unblanched with fear,
While round his head there gleamed a light
His dying hour to cheer.

Fallen, while cheering with his voice
The sacramental host;
With banner floating on the air,
Death found him at his post;
In life's high prime his warfare closed,
But not ingloriously;
He fell beyond the outer wall,
And shouted victory.

Fallen—a holy man of God,
An Israelite indeed,
A standard-bearer of the cross,
Mighty in word and deed;
A master-spirit of the age,
A bright and burning light,
Whose beams across the firmament
Scattered the clouds of night.

Fallen—as sets the sun at eve
To rise in splendor where
His kindred luminaries shine,
Their heaven of bliss to share;
Beyond the stormy battle-field
He reigns and triumphs now,
Sweeping a harp of wondrous song,
With glory on His brow.

John Newland Maffitt.

## 3767. MILCH-KINE DRAWING THE ARK.

1 Samuel vi: 12.

The kine unguided went
By the directest road,
When the Philistines homeward sent
The ark of Israel's God.

Lowing they passed along
And left their calves shut up;
They felt an instinct for their young,
But would not turn or stop.

Shall brutes, devoid of thought,
Their Maker's will obey;
And we, who by His grace are taught,
More stubborn prove than they?

John Newton.

# 3768. MIRACLE, Christ's First. John ii: 7-11.

When wine they want, th' Almighty Lord Water instead of wine demands:
He both created by His word,
Nothing His sovereign will withstands:
And every year in every vine
He changes water into wine.

Annexed to means improbable,
Thy blessing, Lord, we oft perceive,
Who, when Thou dost Thy mind reveal
Thy word implicitly believe,
And do what Thou art pleased t' ordain,
And thus a greater blessing gain.

Not the desires of men to please
Thou dost Thy first of wonders show,
But sent from heaven on earth to bless,
Jehovah manifest below,
Thou dost Thy peerless power display,
And faith's eternal basis lay.

This demonstration of Thy grace, This proof of Thy Divinity, Saviour in every age and place, Convinced Thy true disciples see, Built on the rock that cannot move, The truth of Thine almighty love.

Who changes water into wine, Can sinners into saints convert: Thy grace omnipotent, divine, I trust to make me as Thou art, To form my heart averse from sin, And bid mine inmost soul be clean. J. and C. Wesley.

#### 3769. MIRACLES.

#### Mark xvi: 17.

Let not the sceptic's ignorance presume To mark the limits of celestial power, Nor weigh its greatness in the partial scale Of little man's confined philosophy. What! shall that God whose energies divine Waked slumb'ring matter from the dark abyss Of chaos, and with all-creative hand Bade each minuter particle assume Its form and character; shall He, whose arm Upon the boundless ocean of the air Launched you stupendous continent of fire, Round which, by laws immutable constrained, The subject planets roll their pendent orbs; Shall that great God, who, with all seeing eye And wisdom infinite, assigned its place To each created atom; who arranged And methodized by comprehensive rule, In order beautiful, the harmonious whole; Who, calling forth its active properties, And blending all their excellence, produced That miracle of miracles, this world: Shall He be bounded by the narrow line Of mortal action? Cease, presumptuous man; Doubt not because thou canst not understand. Thy circumscribed reason ne'er shall reach The secret depths, or trace the hidden maze Of heavenly councils: call thy truant thoughts Back to their God, nor with fallacious art Seek to mislead th' uncultivated mind That asks of thee instruction; rather let The passing wonders of thy Maker's works Excite thine adoration and arouse Thy sleeping faculties in hymns of praise: "Great Lord of life! to Thee I kneel, to

Pour forth the warm effusions of a heart Grateful for all Thy mercies: Lord, look down Upon Thy servant, and, as once Thou deign'dst

To send Thy Spirit to conduct the steps Of Israel's children through the pathless waste

To happier regions, so may'st Thou, O God! Guide through this world, this wilderness of

A hopeless wand'rer, and at last from death Raise up his raptured soul to that high heaven,

Where throned with Thee, the just shall ever live,

In endless peace and everlasting love." William Rolland.

### 3770. MIRACLES, Demand for. Mark xv : 32.

See and believe! it cannot be: We first believe and then we see, While Israel's King His power exerts, And comes from heaven into our hearts.

Had Christ descended from the cross His life had been His creatures' loss, Nor could we on that scale ascend To live in joys that never end.

Did they not see to life restored The man beloved of his Lord, Yet went with hardened hearts away, And sought even Lazarus to slay?

Who miracles demand in vain Would stubborn infidels remain, By countless wonders unsubdued; For faith is still the gift of God.

J. and C. Wesley.

### 3771. MIRIAM, Song of.

Exodus xv: 20, 21.

Sound the loud timbrel o'er Egypt's dark sea! Jehovah has triumphed, His people are free. Sing, for the pride of the tyrant is broken: His chariots, his horsemen, all splendid and brave,

How vain was their boasting! The Lord hath but spoken,

And chariots and horsemen are sunk in the wave.

Sound the loud timbrel o'er Egypt's dark sea! Jehovah has triumphed, His people are free.

Praise to the Conqueror, praise to the Lord! His word was our arrow, His breath was our sword!

Who shall return to tell Egypt the story Of those she sent forth in the hour of her pride?

For the Lord hath looked out from His pillar of glory,

And all her brave thousands are dashed in the tide.

Sound the loud timbrel o'er Egypt's dark sea! Jehovah has triumphed, His people are free. Thomas Moore.

#### 3772. MIRIAM, The Song of.

Oh, for that day, that day of bliss entrancing, When Israel stood, her night of bondage o'er, And leaped in heart to see no more advancing Egypt's dark host along the desert shore! For scarce a ripple now proclaimed where lay The boasting Pharaoh and his fierce array.

Miriam! she silent stood, that sight beholding,

And bowed with sacred awe her wondering head;

Till, lo! no more their hideous spoils with-holding,

The depths, indignant, spurned their buried dead;

And all along that sad and vengeful coast Pale corpses lay—a monumental host.

Mirium! she saw; then all to life awaking, "Sing to the Lord," with a great voice she cried;

"Sing to the Lord," their many timbrels shaking,

Ten thousand ransomed hearts and tongues replied;

While, leading on the dance in triumph long, Thus the great prophetess broke forth in song:

"Oh sing to the Lord,
Sing His triumph right glorious;
O'er horse and o'er rider,
Sing His right arm victorious;
Pharaoh's horsemen and chariots
And captains so brave,
The Lord hath thrown down
In the bottomless wave.

"Man of war is the Lord,
And Jehovah His name;
We trusted His pillar
Of cloud and of flame.
Proud boasters, ye followed,
But where are ye gone?
Down, down in the waters,
Ye sank like a stone.

"O Lord! Thou didst blow
With Thy nostrils a blast,
And upheaved the huge billows
Like mountains stood fast.
Egypt shuddered with wonder
That pathway to see,
Those depths all congealed
In the heart of the sea.

"'I, too, will march onward
(The enemy cried),
I shall overtake;
I the spoil will divide;
I will kill'—O my God!
The depths fell at Thy breath,
And like lead they went down
In those waters of death,

"But o'er us the soft wings
Of Thy mercy outspread,
To Thy own chosen dwelling
Our feet Thou hast led.
Palestrina, affrighted,
The tidings shall hear,
And your hearts, O ye nations!
Shall wither with fear.

"Thus brought in with triumph, Safe-planted and blest, On Thy own holy mountain Thy people shall rest. Shout! Pharaoh is fallen
To rise again never.
Sing! the Lord, He shall reign
Forever and ever."

E. Dudley Jackson.

3773. MITE, The Widow's. Mark xii: 42.

"The widow's mite!" Who ever saw, Since Jesus saw, that wondrous sight, Fulfilling all the royal law To God and man, "the widow's mite"?

And who for fame, or who for love
To body, intellect, or soul,
To man below, or God above,
Has yielded, since that hour, the whole?

Not one! not one!—the Jewish age
Has only such example shown;
It stands, a marvel, on the page
Of eighteen hundred years, alone.

"She, of her penury, gave her all,"
And shrank, in silence, from the crowd;
Thou canst thy gifts by hundreds call,
And set thy name among the proud.

Yet give! but on thy deed do not, So often done, a falsehood write; Nor to foul avarice add the blot Of naming it "the widow's mite."

Nor deem the blazoned gift of gold,
Or paltry alms that fears the light,
For "blest memorial" will be told,
Or thought of, as "the widow's mite."
William B. Tappan.

3774. MITES, Widow and Her. Luke xxi: 2.

Here much and little shift and change With scale of need and time; There more and less have meanings strange, Nor with our reason rhyme.

Sickness may be more hale than health,
And service kingdom high;
Yea, poverty be bounty's wealth,
To give like God thereby.

Bring forth your riches; let them go, Nor mourn the lost control; For if ye hoard them, surely so Their rust will reach your soul.

Cast in your coins, for God delights
When from wide hands they fall;
But here is one that brings two mites,
And yet gives more than all.

She heard not, she, the mighty praise;
Went home to care and need;
Perhaps the knowledge still delays,
And yet she has the meed.

George Macdonald.

# 3775. MOAB, Mountains of.

Dark hills of Moab! flinging down
Your shadows on this gloomy vale;
Wild chasms through which the desert wind
Rushes in everlasting wail.

Mountains of silence! keeping watch Above this stagnant, sullen wave, Where sunshine seems to smile in vain O'er Sodom's melancholy grave.

Day's youngest beauty and its last [bare; Bathes your broad foreheads, stern and Yet all unsoftened is their frown; No cheer, no love, no beauty there.

I may not climb your awful slopes; Yet, standing on this hungry shore, By this poor reed-brake of the sand, I count your shadows o'er and o'er.

In this lone lake, your ancient roots
Lie steeped in bitterness and death;
Your summits rise all verdureless,
Scorched by its hot and hellish breath.

Yon sea! its molten silver spreads,
And steams into the burning air;
Yon sunlight that across it plays,
How sad, and yet how strangely fair.

Haunt of old riot and lewd song,
When Sodom spread its splendor here;
O sea of wrath, how silent now!
The shroud of cities and their bier.

O valley of the shade of death! O sea, of ancient sin the tomb! O hills, sin's hoary monument, And type of the eternal doom!

Well might the prophet's curse have come From peaks where horrors only dwell; And idol-altars smoke on cliffs That seem the very gates of hell!

And yet ye gaze on Judah's vales,
Ye hear the rush of Jordan's flood!
Ye looked on Zion's palace-hill,
And saw the temple of our God!

Horatius Bonar.

#### 3776. MORDECAL

Esther vii: 1-10; viii: 15.

"Now say, my queen," the monarch cries,
"What boon dost thou demand?
Be it the half my kingdom's worth,
"Tis given to thy hand."

"O king, had all my race been sold To bondage and to shame, No murmur from my lip had passed My sovereign's deed to blame;

"But sold to slaughter, doomed to death,
I pour my humble prayer;
Oh let thy royal clemency
My guiltless kindred spare!"

"And who, my queen, hath dared the deed?"
"Behold, our ruthless foe!
"Tis Haman whets the murd'rous steel
And aims the fatal blow."

The king is wroth: the traitor shrinks;
The stern command is given:
Bound and condemned they bear him forth
To feed the fowls of heaven.

A gallows, by his impious hand For Mordecai designed, Receives the tyrant's struggling form, And gives him to the wind.

Haman, thy wife hath well foretold The dark intent will fail; Against Jehovah's chosen fold Thou never couldst prevail.

Who comes? His costly garments wave In many a purple fold,
Blent with the purest white; he wears
A crown of burnished gold.

It is the Jew—'tis Mordecai,
Type of his ransomed race;
For shame is double honor given,
And glory for disgrace.

Such, Israel, is thy future lot,
Purged in refining fires;
Queens shall thy nursing mothers be,
And kings thy nursing sires.

And thou, in means and mercies rich, Loved Albion, happy land, For Judah bend the suppliant knee, And work with willing hand.

Oh help thine elder brother's need,
Bid him thy blessings share,
Nor let him perish at thy gate
While thou hast bread to spare!

Jewish Expositor.

#### 3777. MORDECAL

Make friends with him! He is of royal line, Although he sits in rags. Not all of thine Array of splendor, pomp of high estate, Can buy him from his place within the gate, The king's gate of thy happiness, where he, Yes, even he, the Jew, remaineth free, Never obeisance making, never scorn Betraying of thy silver and new-born Delight. Make friends with him, for unawares

The charmed secret of thy joys he bears;
Be glad, so long as his black sackcloth, late
And early, thwarts thy sun; for if in hate
And haste thou plottest for his blood, thy
own death-cry,

Not his, comes from the gallows fifty cubits high.

Helen Hunt.

#### 3778. MOSES AND AMALEK.

While Joshua led the armed bands Of Israel forth to war, Moses, apart, with lifted hands, Engaged in humble pray'r.

The armed bands had quickly failed, And perished in the fight, If Moses' prayer had not prevailed To put the foes to flight.

When Moses' hands through weakness
The warriors fainted too; [dropped,
Israel's success at once was stopped,
And Am'lek bolder grew.

A people, always prone to boast, Were taught by this suspense That not a num'rous armed host, But God, was their defence.

John Newton.

# 3779. MOSES AND CHRIST.

Acts iii : 22.

Moses, the meek man of God,
A type of Christ was seen,
Head of faithful Israel stood,
And guide of sinful men;
Showed as prophet of the Lord
The land to all believers given,
Herald of Jehovah's word,
Interpreter of Heaven.

Israel he from Egypt led,
But must to Jesus yield;
Jesus like His brethren made,
His brethren far excelled:
Moses formed the church of old,
And one peculiar nation joined;
Christ received into His fold
The souls of all mankind.

Soon as Moses prophesied,
Israel's deliverance came;
Soon as Jesus spake and died,
The sacrificial Lamb,
Life, the grand effect, ensued;
That blood for every soul was spilt,
Purged that all-redeeming blood
The universal guilt.

Those who quaked and could not bear Jehovah's thundering word,
Asked that Moses might declare
The dictates of his Lord:
Wearied by the law of fire,
Much more the slaves of guilty fear
Fly from Sinai, and desire
The voice of Christ to hear.

Moses truly ministered,
A servant, not a son;
Christ, who in our flesh appeared,
Came from His Father down;
Equal to the Lord Most High,
By all the heavenly hosts confessed,

Re-enthroned beyond the sky,
Our God forever blessed.

J. and C. Wesley.

### 3780. MOSES AND JETHRO'S DAUGHTERS. Exodus ii : 16-21.

To Midian now his pilgrimage he took—Midian, earth's only paradise for pleasures, Where many a soft rill, many a sliding brook, Through the sweet valleys trip in wanton measures;

Where as the curled groves and flowery fields
To his free soul so peaceable and quiet,
More true delight and choice contentment
yields

Than Egypt's braveries and luxurious diet:

And wandering long he happened on a well, Which he by paths frequented might espy, Bordered with trees where pleasure seemed to dwell,

Where, to repose him easily, down doth lie:

Where the soft winds did mutually embrace In the cool arbors nature there had made, Fanning their sweet breath gently in his face.

Through the calm cincture of the amorous shade:

Till now it nighed the noon-stead of the day.

When scorching heat the gadding herds do grieve,

When shepherds now, and herdsmen every way,

Their thirsting cattle to the fountain drive:

Amongst the rest seven shepherdesses went Along the way for watering of their sheep, Whose eyes him seemed such reflections sent As made the flocks more white that they did keep:

Girls that so goodly and delightful were, The fields were fresh and fragrant in their view,

Winter was as the spring-time of the year, The grass so proud that in their footsteps grew:

Daughters they were unto a holy man (And worthy, too, of such a sire to be), Jethro, the priest of fertile Midian, Few found so just, so righteous man as he.

But see the rude swain, the untutored slave, Without respect or reverence to their kind, Away their fair flocks from the water drave; Such is the nature of the barbarous hind.

The maids, perceiving where a stranger sat, Of whom those clowns so basely did esteem, Were in his presence discontent thereat. Whom he perhaps improvident might deem:

MOSES. 351

Which he perceiving, kindly doth entreat, Reproves the rustics for that offered wrong, Averring it an injury too great; To such, of right, all kindness did belong.

But finding well his oratory fail, His fists about him frankly he bestows; That where persuasion could not late prevail, He yet compelleth quickly by his blows.

Entreats the damsels their abodes to make, With courtly semblance and a manly grace, At their fair pleasures quietly to take What might be had by freedom of the place.

Whose beauty, shape, and courage they admire,

Exceeding these the honor of his mind; For what in mortal could their hearts desire That in this man they did not richly find?

Returning sooner than their usual hour, All that had happened to their father told: That such a man relieved them by his power, As one all civil courtesy that could:

Who full of bounty, hospitably meek,
Of his behavior greatly pleased to hear;
Forthwith commands his servants him to
seek,

To honor him by whom his honored were:

Gently receives him to his goodly seat, Feasts him, his friends and families among, And with him all those offices entreat, That to his place and virtues might belong:

Whilst in the beauty of those goodly dames, Wherein wise Nature her own skill admires, He feeds those secret and unpiercing flames, Nursed in fresh youth and gotten in desires:

Won with this man, this princely priest to dwell,

For greater hire than bounty could devise; For her whose praise makes praise itself excel,

Fairer than fairness, and as wisdom wise:

In her, her sisters severally were seen, Of every one she was the rarest part, Who in her presence any time had been, Her angel eye transpierced, not her heart.

For Zipporah, a shepherd's life he leads, And in her sight deceives the subtil hours; And for her sake oft roves the flowery meads With those sweet spoils to enrich her rural bowers.

Up to Mount Horeb with his flock he took, The flock wise Jethro willed him to keep; Which well he guarded with his shepherd's crook,

Goodly the shepherd, goodly were the sheep:

To feed and fold full warily he knew, From fox and wolf his wandering flocks to free.

The goodliest flowers that in the meadows grew

Were not more fresh and beautiful than he.

Gently his fair flocks lessowed he along, Through the trim pastures freely at his leisure,

Now on the hills, the valleys then among, Which seem themselves to offer to his pleasure;

Whilst feathered sylvans from each blooming spray,

With murmuring waters whistling as they creep,

Make him such music to abridge the way, As fits a shepherd company to keep.

When, lo! that great and fearful God of might

To that fair Hebrew strangely doth appear, In a bush, burning visible and bright, Yet unconsuming, as no fire there were:

With hair erected, and upturned eyes,
Whilst he, with great astonishment, admires,
Lo! that Eternal Rector of the skies
Thus breathes to Moses from those quickening fires:

"Shake off thy sandals," saith the thundering God,

"With humbled feet My wondrous power to see;

For that the soil where thou hast boldly trod,

Is most select and hallowed unto Me:

"The righteous Abraham for his God Me knew,

Isaac and Jacob trusted in My name,
And did believe My covenant was true,
Which to their seed shall propagate the
same.

"My folk that long in Egypt had been barred,

Whose cries have entered heaven's eternal gate,

Our zealous mercy openly hath heard, Kneeling in tears at our Eternal State;

"And am come down, then, in the land to see.

Where streams of milk through fruitful valleys flow,

And luscious honey dropping from the tree, Load the full flowers that in their shadows grow:

"By thee My power am purposed to try, That from rough bondage shalt the Hebrews bring,

Bearing that great and fearful embassy To that monarchaic and imperious king.

sight, When thou returnest from that conquered land,

Thou hallowed altars unto Me shalt light:

This for a token certainly shall stand. Michael Drayton.

## 3781. MOSES, Antitype of. Acts vii: 20.

The type in Moses we confess, Born in a time of great distress, And born divinely fair. But who of all the sons of men, When once the Antitype is seen, With Jesus can compare?

Born to fulfil the promises, His captive people to release, In a strange land He lives; And persecuted from His birth, The lot of all His saints on earth, With meekest love receives. J. and C. Wesley.

# 3782. MOSES, Birth of.

Exodus ii: 1-4. Trembling with tenderest alarms, A mournful mother bore A babe, close cradled in her arms, To Nile's green sloping shore. Long bending o'er her sleeping child. With prayers and tears she stood;

Then, with a look of sorrow wild,

She launched him on the flood.

Forlorn, in ark of bulrush left, Misfortune's meekest child, Of every human hope bereft, Moaned to the waters wild. A guide unseen along the strand The Egyptian princess led; The babe held out each little hand, And tears resistless shed.

Soft pity touched her royal heart. She drew him from the wave: Christians, perform the nobler part, The soul from ruin save. Exposed to sin, and Satan's art, We hasten to the grave; O Christians! act the Christian part, And souls from ruin save. John Cawood.

# 3783. MOSES, Burial of.

Deuteronomy xxxiv: 6. By Nebo's lonely mountain. On this side Jordan's wave. In a vale of the land of Moab, There lies a lonely grave. But no man dug that sepuichre, And no man saw it e'er; For the angels of God upturned the sod, And laid the dead man there.

"And on this mountain, standing in thy | That was the grandest funeral That ever passed on earth: But no man heard the trampling, Or saw the train go forth. Noiselessly as the daylight Comes, when the night is done, Or the crimson streak on ocean's cheek Fades in the setting sun;

> Noiselessly as the spring-time Her crest of verdure waves, And all the trees on all the hills Open their thousand leaves; So without sound of music, Or voice of them that wept, Silently down from the mountain's crown That grand procession swept.

Perchance some bald old eagle On gray Beth-peor's height, Out of his rocky eyrie, Looked on the wondrous sight; Perchance some lion, stalking, Still shuns the hallowed spot; For beast and bird have seen and heard That which man knoweth not.

But when the warrior dieth, His comrades in the war, With arms reversed and muffled drums Follow the funeral  ${f car}$  ; They show the banners taken, They tell his battles won, And after him lead his matchless steed, While peals the minute gun.

Amid the noblest of the land They lay the sage to rest; And give the bard an honored place, With costly marble drest, In the great minster's transept height, Where lights like glory fall, [rings While the sweet choir sings, and the organ Along the emblazoned wall.

This was the bravest warrior That ever buckled sword; This the most gifted poet That ever breathed a word; And never earth's philosopher Traced with his golden pen, On the deathless page, words half so sage, As he wrote down for men.

And had he not high honor? The hill-side for his pall, To lie in state while angels wait, With stars for tapers tall: The dark rock-pines like tossing plumes Over his bier to wave, And God's own hand in that lonely land To lay him in the grave:

In that deep grave without a name. Whence his uncoffined clay Shall break again-most wondrous thought! Before the judgment day;

353 MOSES.

And stand, with glory wrapt around, On the hills he never trod, And speak of the strife that won our life Through Christ the Incarnate God.

O lonely tomb in Moab's land! O dark Beth-peor's hill! Speak to these curious hearts of ours, And teach them to be still: God hath His mysteries of grace, Ways that we cannot tell, He hides them deep, like the secret sleep Of him he loved so well. Cecil Frances Alexander.

#### 3784. MOSES, Burial of.

Of all the burials Time has witnessed, None in simplicity may vie, None in their state with that of Moses, Who went up Nebo's top to die.

What lofty obsequies were rendered That hour when darkness held the pall! What pomp, where stood, in clouds pavilioned,

The silent, present, Lord of all!

How blest the man whose dust Jehovah Hid in a grave that's yet untrod! Thrice blessed He, that soul most happy, Whose life is hid with Christ in God! William B. Tappan.

## 3785. MOSES, Calling of. Exodus iii: 1-14,

Where Midian's hoary mountains in rugged grandeur climb,

And rule her desert solitudes in majesty sublime,

Through lonely wilds and gorges, by springs among the rocks,

The exiled seer, a shepherd, led his roving, browsing flocks.

At last on giant Horeb amid his charge he trod.

And roamed alone, with reverent feet, the awful mount of God;

Below lay green oases, above rose granite towers.

And all the soundless silence thrilled instinct with heavenly powers.

Here through long days of summer, among his lambs he strayed,

And pondered God's strange mysteries, wrestled, and dreamed, and prayed.

"Why all these years of exile, with Israel crushed the while?

Why sleeps the wrath of Abraham's God above the trembling Nile?

"If once God's Spirit moved me in years so long ago

swift, delivering blow,

Why triumphs still the oppressor? Why yet doth Israel's cry

Rise, wild with anguish, yet bring down no voice from all the sky?"

He ceased. A sudden wonder before his vision came!

Along the mountain thicket rose a strange and scathless flame!

Above the wild acacias it leaped, as from a pyre,

And wrapped the unscorched copse and towered a tent of lambent fire!

The seer drew near, astonished, to view the wondrous scene,

When lo! Jehovah's solemn voice from out the blazing screen

Spake: "Moses! Moses!" Trembling, he answered: "Here am I."

"Put off thy shoes, on holy ground, and hither draw not nigh!

"I am Elohim, mighty; the God of Abraham, Of Isaac, Jacob, and thy sire; Jehovah, the IAM!

The cry of Israel's children has reached My throne on high;

I know their heavy sorrows, all their woe and agony.

"I am come down to save them from Egypt's bloody hand,

To smite the dire oppressor's power and scourge his guilty land;

My arm, outstretched in wonders, shall make his realm a grave,

For earth and sea shall fight for me till I have freed the slave!

"I know thy own brave spirit, I love the heart that yearns

To rend the bondage of its kind, the fiery soul that burns

At others' wrong and outrage; and, scorning power and pelf,

Dare rise for right 'gainst all earth's might, nor plan nor care for self.

"But he who with Jehovah would fight the fight for man

Must wait till God reveal His rod and show the battle's plan;

And forty years I've taught thee to meekly bide His time

Whose footsteps down earth's centuries beat one eternal rhyme.

"Rise, therefore, now, a hero in meekness as in might,

And I will send thee, thunder-clad, to shake the world for right.

But see thou aye remember the battle is not thine;

To save my downtrod race and strike the Face thou the blame, the jeers, the shame, but count the victory Mine.

"Lean on My arm, almighty, when sorrows bear thee down;

Fall back on Me when flesh is weak and earth and demons frown.

God rules to-day, to-morrow; God rules on earth, on high;

And on His side all heaven shall ride, all hell before Him fly!

"Go now, meet haughty Egypt; meet Pharaoh on his throne;

Meet Israel's coward doubts and fears; meet all, and shrink from none.

Take thou nor sword nor sceptre, thy might is all in Me;

Take only this, thy shepherd's staff, power in humility."

Then rose the seer and hero, no more to fear or flee,

Instinct and conscious of his God, himself half deity!

Nations and Nature owned him, and earth and time obey,

For he who does and dares in God, with God shall reign for aye.

Geo. Lansing Taylor.

**3786.** MOSES, Choice of. Hebrews xi : 24-26.

Palace and temple I descry,
Columns and arches rising high,
And statues reared to kings of old,
Famed only for their pride and gold;
And wrought by skill of cunning hands
From revenues of many lands.
Or let me roam through sombre piles
With labyrinthine windings hid;
Or merging from their dark defiles,
Gaze out on sphinx and pyramid.

O royal city of the past,
Too boastful and too proud to last;
What is thy name, and thy estate;
What read I on thy palace gate?
'Tis Memphis, long in story known;
The court of Pharaoh and his throne;
The "Noph" of Scripture, proud and old,
Whose doom the prophet once foretold.
Now gazing down the thronged street,

What if three thousand years have flown?

It is the hurried tread of feet,

The same old rhythm we have known. The dash and pomp of lordlings proud, And solemn march of vassal crowd, Of palace splendor looking down On homes that feel oppression's frown. Here fountains murmur cool and sweet, Where paths of beauty winding meet; And song and fragrance fill the air, A scene Elysian, bright and fair.

These are the scenes that greet the child, Whose beauty Pharaoh's house beguiled. And thus Jehovah sought of old, Through Egypt's arrogance and gold,

To bring this foster-child of power
To that sublime historic hour,
When He should publish His own name,
'Midst mighty thunderings and flame;
And call a nation of His own,
To know the sceptre of His throne.

A pageant moves before me now
Of Egypt's pride and glory;
Amid the splendor of her court
But faintly told in story.
I hear the city's busy hum,
I hear its thousand voices,
"Long live the prince of Egypt, long!"
The city all rejoices.

The son of Pharaoh's daughter rides,
With royal guards attending;
And throngs admiring follow him,
While shouts the air are rending.
And yet he wears no haughty air:
I see a shade of sadness
O'erhang his fair and manly brow,
'Mid Egypt's pomp and gladness.

In court and street his praise is heard,
From market-place to palace;
And vulgar eyes his beauty quaff
As from a charmed chalice.
And music floats upon the air,
Soft as the breath of roses;
And garlands strew his royal path
Till night the pageant closes,

O Hebrew prince! O favored one
In thy proud chariot sitting,
Sweet dreams of other years, I know,
Before thine eyes are flitting;
And in the silence of thy heart
Are thoughts of future duty;
'Tis life's grand struggle moving there
That shades thy brow of beauty.

Thou canst not bow with reverent heart
Before the shrine of waters,
Nor shout the great Osiris' name
With Egypt's sons and daughters.
Thy father's faith, thy mother's prayers,
In their low Hebrew dwelling,
Enchant thee with their hallowed power,
Of future glory telling.

And thus I hear thy secret soul
Within thy chamber lonely,
Pour out its low and sad regrets
Where God can listen only.
"Alas! why should I dream away
My years in wealth and pleasure;
My brethren groan in bondage sore,
And sorrows without measure.

"I hear the voice of God in dreams; And shall I fear the trial? What though a crown awaits my brow, God hear my heart's denial. This is the price of Israel's peace,
And if their chains be broken,
My hand must surely lead them out;
God waits; the word is spoken.

"I go; ye gilded halls, farewell!
Farewell, O palace bowers;
Ye princes, brothers whom I love
In Egypt's stately towers;
O Pharaoh's daughter, fare you well,
Your son no more forever;
The loving ties of years I break,
These royal bonds I sever.

"Farewell, ye dreams of fame and power, Ye festal scenes alluring;
I turn through sorrow's rugged road
To riches more enduring:
Through desert wastes my paths may lie,
But they shall lead to glory;
My crown is there a fadeless one,
Unknown in Egypt's story."

Dwight Williams.

#### 3787. MOSES, Death of.

Deuteronomy xxxiv: 1-5.

He climbed the mountain, and behold!
The land before him lay:
Here Jordan's boundary waters rolled,
There Carmel stretched away.

Where strangers' lives the patriarchs led, Their promised Canaan smiled; From northern Lebanon outspread, To Araby the wild.

A land of fountains and of rills,
With milk and honey fraught,
Whose stones were iron, from whose hills
Marble and brass were wrought.

A land of corn and wine and oil,
Whose trees with fruitage hung;
While birds, to soothe the laborer's toil,
Among the branches sung.

Valleys stood thick with golden grain;
Goats bounded on the rocks;
And, white and dark on slope and plain,
Roamed pasturing herds and flocks.

But all the soil with blood was stained;
Revenge and rapine strove;
Pagan abominations reigned
In every tainted grove.

From cities, populous and proud,
The shrieks of infants came;
To drums and trumpets danced the crowd
Round Moloch's altar-flame.

The vision changed; and Moses saw The idols overthrown; God out of Zion giving law, God worshipped there alone. And still the vision grew more bright; O'er humble Bethlehem shined The Star of Jacob, and a Light To lighten all mankind.

In silent trance the prophet gazed;
"It is enough!" he cried;
His hands with holy transport raised,
Saw the Lord's Christ, and died.

His soul returned to God, who gave;
His body, nowhere found,
Shall keep the secret of its grave
Till the last trumpet sound.

James Montgomery.

# 3788. MOSES, Death of.

Sweet was the journey to the sky
The holy prophet tried;
"Climb up the mount," said God, "and die;"
The prophet climbed, and died.

Softly, with fainting head, he lay Upon his Maker's breast; His Maker soothed his soul away, And laid his flesh to rest.

In God's own arms he left the breath
That God's own Spirit gave;
His was the noblest road to death,
And his the sweetest grave.

Isaac Watts.

3789. MOSES, Death of.

Deuteronomy xxxiv: 1-5.

Led by his God, on Pisgah's height
This pilgrim prophet stood,
When first fair Canaan blessed his sight,
And Jordan's crystal flood.

Behind him lay the desert ground His weary feet had trod; While Israel's host encamped around, Still guarded by their God.

With joy the aged Moses smiled On all his wanderings past, While thus he poured his accents mild Upon the mountain-blast:

"I see them all before me now,
The city and the plain,
From where bright Jordan's waters flow,
To yonder boundless main.

"Oh! there the lovely promised land, With milk and honey flows; Now, now my weary, murmuring band Shall find their sweet repose.

"There groves of palm and myrtle spread O'er valleys fair and wide; The lofty cedar rears its head On every mountain-side.

"For them the rose of Sharon flings
Her fragrance on the gale;
And there the golden lily springs,
The lily of the vale.

MOSES.

"Amid the olive's fruitful boughs
Is heard a song of love,
For there doth build and breathe her vows
The gentle turtle-dove.

"For them shall bloom the clustering vine, The fig-tree shed her flowers, The citron's golden treasures shine From out her greenest bowers.

"For them, for them, but not for me; Their fruits I may not eat; Not Jordan's stream, nor yon bright sea, Shall lave my pilgrim feet.

"'Tis well, 'tis well, my task is done, Since Israel's sons are blest: Father, receive Thy dying one To Thine eternal rest!"

Alone he bade the world farewell,
To God his spirit fled;
Now to your tents, O Israel,
And mourn your prophet dead!

Jessie G. McCartee.

## 3790. MOSES, Death of.

Deuteronomy xxxii: 49-53.

So Moses, servant of the Lord, died there, Out in the land of Moab, as the Lord Had spoken. He buried him, also, Over against Beth-peor, in a vale Of Moab; but, unto this day, no man Knoweth his sepulchre, nor yet can tell Where Moses, servant of the Lord, is laid.

Now ere he died, we read that Moses clomb (The Holy Spirit moving him thereto)
Up from the plain of Moab to the mount
Called Nebo, from a lofty peak whereof—
The towering peak of Pisgah—God the Lord
Showed him (yea! even from Pisgah that
o'erlooks

o'erlooks The walled and towered pride of Jericho) The land of Gilead stretching out to Dan, And all of Naphtali and Ephraim, Manasseh and all Judah's wide expanse Unto the utmost sea: The balmy-breathing south—the fertile plain Of Jericho, the palm-tree city height, In one glad dream of beauty unto Zoar! And when the servant of the Lord had looked One eagle-look on that fair map below (As he was bid), thus spake to him the Lord: "This is the land I sware to Abraham, To Isaac, and to Jacob, when I said, 'Lo! I will give it for an heritage For thee and thine, and for thy seed for aye.' Now have I caused thee to look on it, And see it with thine eyes; yet know, O man! That never from this awful peak shalt thou, Descending, cross unto those pleasant plains Thus fully to possess them. Thou shalt die

Here—where thou standest, and be gathered

Unto thy people—as upon Mount Hor

Thy brother Aaron, who with thee once So grievously at Meribah." [sinned George Gordon McCrae.

# 3791. MOSES, Discipline of.

Ere Moses could the prison-doors unlock Where Israel long in iron bondage lay, On the green slopes beneath old Horeb gray, A lonely shepherd he must feed his flock;

There sitting in the shade of some great rock Mark the swift eagle darting on its prey, Or watch the forked lightnings fiercely play, And listen to the awful thunder-shock.

Thus 'mid the peaceful scenes of pastoral life, Or sterner sights of mountain solitude, He spent long years in holy contemplation; To brace his spirits for that arduous strife With Israel's foes, and provocations rude Of God's own ransomed but rebellious nation.

R. Wilton.

## 3792. MOSES, Grave of.

Deuteronomy xxxiv: 6.

When he who from the scourge of wrong,
Aroused the Hebrew tribes to fly,
Saw the fair region, promised long,
And bowed him on the hills to die;

God made his grave to man unknown,
Where Moab's rocks a vale enfold,
And laid the aged seer alone
To slumber while the world grows old.

Thus still, whene'er the good and just Close the dim eye on life and pain, Heaven watches o'er their sleeping dust Till the pure spirit comes again.

Though nameless, trampled, and forgot,
His servant's humble ashes lie,
Yet God has marked and scaled the spot,
To call its inmate to the sky.
W. C. Bryant.

#### 3793. MOSES, Infant.

Exodus i: 22.

The cruel king of Egypt
A wicked order gave
To kill the Hebrews' children:
No male child could they save.
"Go cast into the river
Each son that shall be born;"
And many, many children
From loving arms were torn.

God gave to one fond mother
A bright-eyed darling boy;
No fairer in all Egypt,
And great the mother's joy;
To save her precious baby,
She hid him from her sight,
And prayed unto Jehovah
To keep him day and night.

Three months of anxious waiting,
Three months of earnest prayer,
And then she knew that longer
She could not hide him there;
A little ark of rushes
Then carefully she made,
And into it her darling
Most tenderly she laid.

Then mid the growing rushes,
Close by the river's side,
She laid the little basket
For God's own hand to guide.
His little sister watched him,
Far off, with ceaseless care,
But unseen friends were nearer:
Jehovah watched him there!

One day King Pharaoh's daughter,
Attended by her maid,
Was walking by the river
Near where the ark was laid;
She very soon discovered
The tiny floating bark,
And sent her maid to fetch it,
And soon she held the ark.

And when the ark was opened
She saw the weeping one,
And said unto her maidens,
"This is a Hebrew's son."
Then ran his little sister
To call a nurse, with joy,
And soon the child's own mother
Once more beheld her boy.

Then spake King Pharaoh's daughter,
"Go, nurse this child for me,
And I will give thee wages;
Thou shalt rewarded be."
Once more the Hebrew mother
Is strangely filled with joy,
For God her prayer has answered,
And saved her lovely boy.

Burch.

# 3794. MOSES IN THE ARK.

Exodus ii: 3-10.

Night reigned o'er Egypt's plains. The moon's bright beams
Playfully danced upon the rippling breast
Of the broad Nile. The stars like diamonds

The snow-white lilies slept upon the tide.
The flags along the river's bank scarce waved,
So gentle was the breeze. No sound was

Save the soft murmur of the restless waves.

With cautious step a Hebrew mother stole
Adown the sloping bank; an infant boy
She bore, laid in an ark of rushes green,
Then poured a prayer that gracious Heaven
would save

The child so dear. In a calm sleep he lay;

The breath of eve scarce stirred the golden curls

On his fair brow, while a soft dreamy smile Played on his countenance. The moonbeams shone

Mildly and sweetly through the rushes tall,
And lent new beauty to the cherub boy,
And as the mother bent her o'er her son
To catch the last embrace, and the deep
spring

Of pure affection swelled from her full heart, And thought how soon, perchance, he too must die,

She wept her farewell agonizing prayer.

The morn came stealing on, and Miriam still
Her faithful vigil kept. No sleep her eye
With its soft influence closed; unwearied she
Alone the loved one watched the long, long
night.

And now the sun rode up the summer sky, And poured his torrid beams upon the earth. The wearied slave looked up to heaven and prayed

That death might end his toil. Egypt's proud king,

Reclining on a lordly couch, was lulled
To soft repose with music's rapturous strains.

Meanwhile Thermatis to the Nile repaired,
Where she was wont, attended by a train
Of damsels fair, beneath a shady palm,
Whose goodly branches overhung the stream,
To lave her limbs in the translucent tide;
And as they walked along the verdant bank
She spied, half-hid, the ark among the flags.
Here slept till morning broke the unconscious babe,

By angels guarded, and behold, he wept.

Ah! tears like those have power to move the heart,

The tears by childhood shed. The secret spring

Of sympathy was touched: Thermatis felt Its magic influence. Pity's tender cord Trembled within her breast, and her dark eye Shone with a starting tear. And should he die,

Plucked as some tender bud by ruthless hands?

Ah, no! The wrongs of Israel's injured race Were written on her heart. The tie that binds

The mother to her child seemed woven there: That love which many waters cannot quench. The mother's prayer was heard. The future guide

Of the afflicted race, the minister
Of God's avenging wrath upon their foes,
Was saved from death by woman's pitying
heart. Legh Richmond Dickinson.

# 3795. MOSES IN THE DESERT.

Go where a foot hath never trod,
Through unfrequented forests flee;
The wilderness is full of God,
His presence dwells in every tree.

To Israel and to Egypt dead, Moses the fugitive appears; Unknown he lived, till o'er his head Had fall'n the snow of fourscore years.

358

But God the wandering exile found In His appointed time and place; The desert sand grew holy ground, And Horeb's rock a throne of grace.

The lowly bush a tree became, A tree of beauty and of light, Involved with unconsuming flame That made the noon around it night.

Thence came the Eternal Voice that spake Salvation to the chosen seed; Thence went the Almighty Arm that brake Proud Pharaoh's yoke, and Israel freed.

By Moses, old and slow of speech, These mighty miracles were shown— Jehovah's messenger!—to teach That power belongs to God alone. James Montgomery.

#### 3796. MOSES, Meekness of.

Moses, the patriot fierce, became The meekest man on earth, To show us how love's quick'ning flame Can give our souls new birth.

Moses, the man of meekest heart, Lost Canaan by self-will, To show, where grace has done its part, How sin defiles us still.

Thou who hast taught me in Thy fear, Yet seest me frail at best, Oh, grant me loss with Moses here, To gain his future rest!

J. H. Newman.

# 3797. MOSES ON PISGAH.

Deut. iii: 27.

When Moses stood on Pisgah's awful height Alone with his Creator, and beheld In glorious prominence the wished-for land Toward which he'd journeyed for so many

Of weary travel, danger, and distress, (Years dread with unimaginable weight Of sin and wrong, of darkness and despair, Yet guarded by the ministering spell Of God's own presence, or in fire or cloud), Did not his heart within him droop and sink When God declared he must not enter in, But must remain upon this mountain-top And only silent view the happy land From far? For who could gaze on paradise, Long sought with earnest toil of weary days And sleepless nights, and not be stung in soul To be debarred from entering therein? But was this land the heaven that Moses sought,

While burned life's feeble taper, soon gone out?

Ah, no! methinks in vision rapt he saw A land more beautiful than Caanan's best; A land transcending all his utmost hope Could frame or picture as the promised land! What though no parting words of hope or cheer

Were granted ere he swiftly passed from earth, To be forever with his friend and God? So God had willed, and so it was to be. And yet, methinks, about the mystery Of his strange burial was left a Book More full of potent light than if each word Of tender parting and of counsel sage Were writ in living letters on our hearts.

Alexander Macauley.

# 3798. Moses on mount sinal.

Up a rough peak, that toward the stormy sky From Sinai's sandy ridges rose aloft, Osarsiph, priest of Hierapolis, Now Moses named, ascended reverently To meet and hear the bidding of the Lord. But, though he knew that all his ancient lore Traditionary from the birth of Time, And all that power which waited on his hand, Even from the day his just instinctive wrath Had smote the Egyptian ravisher, and all The wisdom of his calm and ordered mind Were nothing in the presence of his God, Yet was there left a certain seed of pride, Vague consciousness of some self-centred strength,

That made him cry, "Why, Lord, com'st Thou to me,

Only a voice, a motion of the air, A thing invisible, impalpable, Leaving a void, an unreality, Within my heart? I would, with every sense, Know Thou wert there; I would be all in Thee!

Let me at least behold Thee as Thou art; Disperse this corporal darkness by Thy light; Hallow my vision by Thy glorious form, So that my sense be blest for evermore!"

Thus spoke the prophet; and the Voice replied,

As in low thunders over distant seas: "Beneath the height to which thy feet have striven,

A hollow trench divides the cliffs of sand, Widened by rains and deepened every year. Gaze straight across it, for there opposite To where thou standest I will place Myself, And then, if such remain thy fixed desire, I will descend to side by side with thee."

So Moses gazed across the rocky vale; And the air darkened, and a lordly bird Poised in the midst of its long-journeying flight,

And touched his feet with limp and fluttering wings,

And all the air around, above, below, Was metamorphosed into sound: such sound Which, once possessed, could only be retained | That separate tones were undistinguishable:

359

And Moses fell upon his face, as dead.
Yet life and consciousness of life returned;
And, when he raised his head, he saw no more
The deep ravine and mountain opposite,
But one large level of distracted rocks,
With the wide desert quaking all around.

Then Moses fell upon his face again,
And prayed, "Oh! pardon the presumptuous
thought

That I could look upon Thy face and live; Wonder of wonders! that mine car has heard Thy voice unpalsied, and let such great grace Excuse the audacious blindness that o'erleaps Nature's just bounds and Thy discerning will!"

Lord Houghton.

# **3799.** MOSES, Rescue of. Exodus ii : 5-10.

In Judah's halls the harp is hushed,
Her voice is but the voice of pain;
The heathen heel her helms has crushed,
Her spirit wears the heathen chain.
From the dark prison-house she cried,
"How long, O Lord, Thy sword has slept!
Oh, quell the oppressor in his pride!"
Still Pharoah ruled, and Israel wept.

The morning breezes freshly blow,
The waves in golden sunlight quiver;
The Hebrew's daughter wanders slow
Beside the mighty idol river.
A babe within her bosom lay:
And must she plunge him in the deep?
She raised her eyes to heaven to pray;
She turned them down to earth to weep.

She knelt beside the rushing tide,
Mid rushes dark and flow'rets wild;
Beneath the plane-tree's shadow wide,
The weeping mother placed her child.
"Peace be around thee, though thy bed
A mother's breast no more may be;
Yet He that shields the lily's head,
Deserted babe, will watch o'er thee!"

She's gone! that mourning mother! gone.
List to the sound of dancing feet,
And lightly bounding, one by one,
A lovely train the timbrel beat.
'Tis she of Egypt: Pharoah's daughter,
That with her maidens comes to lave
Her form of beauty in the water,
And light with beauty's glance the wave.

The monarch's daughter saw and wept:
(How lovely falls compassion's tear!)
The babe that there in quiet slept,
Blest in unconsciousness of fear.
"Twas hers to pity and to aid
The infant chief, the infant sage;
Undying fame the deed repaid,
Recorded apon heaven's own page.

Years pass away, the land is free!
Daughter of Zion! mourn no more!
The oppressor's hand is weak on thee,
Captivity's dark reign is o'er.

Thy chains are burst; thy bonds are riven;
On! like a river strong and wide:
A captain is to Judah given—
The babe that slept by Nile's broad tide.

London Keepsake.

# 3800. MOSES. The Song of Exodus xv 1-9

Dark was the night, the wind was high, The way by mortals never trod; For God had made the channel dry When faithful Moses stretched the rod.

The raging waves on either hand Stood like a massy tott'ring wall, And on the heaven-defended band Refused to let the waters fall.

With anxious footsteps, Israel trod The depths of that mysterious way; Cheered by the pillar of their God, That shone for them with fav'ring ray.

But when they reached the opposing shore, As morning streaked the eastern sky, They saw the billows hurry o'er The flower of Pharaoh's chivalry.

Then awful gladness filled the mind Of Israel's mighty ransomed throng; And while they gazed on all behind, Their wonder burst into a song.

Thus Thy redeced ones, Lord, on earth, While passing through this vale of weeping, Mix holy trembling with their mirth, And anxious watching with their sleeping.

The night is dark, the storm is loud, The path no human strength can tread; Jesus, be Thou the pillar-cloud, Heaven's light upon our path to shed.

And oh! when, life's dark journey o'er And death's enshrouding valley past, We plant our foot on yonder shore And tread you golden strand at last,

Shall we not see with deep amaze How grace hath led us safe along; And whilst behind, before, we gaze, Triumphant burst into a song?

And even on earth, though sore bestead, Fightings without and fears within; Sprinkled to-day from slavish dread, To-morrow captive led by sin:

Yet would I lift my downcast eyes On Thee, Thou brilliant tower of fire— Thou dark cloud to mine enemies— That hope may all my breast inspire.

And thus the Lord, my strength, I'll prais Though Satan and his legions rage; And the sweet song of faith I'll raise, To cheer me on my pilgrimage. Robert Murray McCheyne.

## 3801. MOSES. The Finding of.

Slow glides the Nile; amid the margin-flags Closed in a bulrush-ark the babe is left— Left by a mother's hand. His sister waits Far off; and pale, 'tween hope and fear, beholds

The royal maid, surrounded by her train,
Approach the river-bank; approach the spot
Where sleeps the innocent. She sees them
stoop

With meeting plumes: the rushy lid is oped, And wakes the infant, smiling in his tears, As when along a little mountain lake [sigh, The summer south-wind breathes a gentle And parts the reeds, unveiling, as they bend, A water-lily floating on the wave.

James Grahame.

### 3802. MOSES, Weep for.

Weep, weep for him, the man of God; In yonder vale he sunk to rest, But none of earth can point the sod That flowers above his sacred head. Weep, children of Israel, weep!

His doctrines fell like heaven's rain,
His words refreshed like heaven's dew;
Oh, ne'er shall Israel see again
A chief to God and her so true!
Weep, children of Israel, weep!

Remember ye his parting gaze,
His farewell song by Jordan's tide,
When, full of glory and of days,
He saw the promised land—and died!
Weep, children of Israel, weep!

Yet died he not as men who sink,
Before our eyes, to soulless clay;
But, changed to spirit, like a wink
Of summer lightning passed away!
Weep, children of Israel, weep!
Thomas Moore.

## 3803. MOSES' WOOING.

Exodus ii : 16-21.

At noon sat Midian's priest within his door; Faint was the summer air with heat, and calm

The golden glory hung o'er hill and vale; Broad fields of grain were ripening in his sight,

And quiet hills of pasture stretched beyond: A rural kingdom his; and he was priest And sovereign both. As there he restful sat In meditative air, his daughters came

From distant fields, where they were wont to draw

The clear cool waters for his flocks and herds. A flush of strange excitement tinged their cheeks

With glow unusual. He marked their mood So restless, and with kind and anxious air The reason asked, and why they came so

The tale was told of prowling shepherds vile, |

Who came and, mocking, roughly treated them.

Their task preventing, while they fled with fright,

And how a stranger came, of princely form, Who single-handed drove the cowards hence, And turned to aid them till their task was done.

"Go bring him in," he said, "and spread the board;

Such valor wins my praise; and ye shall serve Him with the choicest dainties of my house." The feast was long, and rich the mutual cheer:

The priest with wonder heard his guest; the guest.

Delighted, listened to discourse more rich Than he had heard mid all the teachers In Egypt's schools profound. [known

The sun went down,
And still the stranger charmed the passing
hours.

He talked of Egypt's proud philosophers, Her statesmen, and her men of high renown; He talked of art, of temples and of courts; And when the topic turned to deeper things—

Of faith, and heaven's mysteries of love—
The glow was warmer still, and thought
took wings

And mounted to ecstatic realms. At length They sought repose, when they had bowed the knee

Before the throne invisible; and all Were happy in the faith of Him who keeps Celestial watch o'er all His earthly fold.

"Abide with us," the priest and father said, "Abide with us," the admiring daughters plead;

And Moses was content to tarry there,
And Ruel's friendship and his bounty share.
His heart found rest in golden harvest-fields,
And all the joy that Nature smiling yields;
Ah, never in the halls of Memphis proud,
Where royal fêtes drew in the courtly crowd,
Did beauty touch him with a charm more
sweet

Than in this guileless home, this loved retreat.

And blest was he to ask and win the hand,
The fairest, gentlest of the sister-band;
And happy was the rural nuptial feast,
With benedictions rich by Midian's priest.
From royal halls, to simple shepherd life,
Mid scenes sequestered far from noise and
strife,

By rock and stream, through lonely desert ways,

O'er pastures green, through forest tangled maze,

He led his tender flocks with gentle hand, An exiled prince, far in a stranger-land. From "Moses," by Dwight Williams.

## **3804.** MOSES, Youth of. Acts vii: 21, 22.

It was a day of darkness and despair, When Israel crouched beneath Egyptia's rule. Nature recoiled from bondage, whose severe And galling fetters entered every soul. Prolific life, invaded at its source, Yet flowed, unchecked, with renovated force.

Pharaoh, in wrath that Israel multiplied
The more they were afflicted and oppressed,
Doomed to destruction, with demoniac pride,
Each Hebrew son that hung upon the breast;
But He who guides the whirlwind and the
storm

Bade e'en the wrath of man his will perform.

Her beauteous infant long a mother's care Conceals; and when she can no longer hide, An ark of bulrushes her hands prepare, Where in her heart's sole treasure to confide. Cast on the sedgy bosom of the Nile, Affection watched Death hovering o'er his spoil.

Was ever aught like this forsaken one, So destitute in this wide world of woe? Yet was Jehovah's guardian arm o'erthrown, Through earth and sky coercing every foe. Nature, in sympathy with its distress, Yields an asylum in her loneliness.

There floating where the river monsters play,
The ark is piloted by hand unseen.
And Pity's angel-form directs her way
To the scared vulture's startled haunts, to
screen

You exiled babe, whose accents of distress Echo the story of his injured race.

Rocked by the whirlwind, cradled in the storm.

Thus was the saviour of his country found By Pharaoh's daughter in an infant's form: That Heaven might thus, though Egypt's tyrant frowned

With withering aspect on the Hebrew race, Around him throw the throne's all-shielding grace.

Schooled by the princess in Egyptian lore, Yet nursed that bosom the adopted one Which o'er him yearned in childhood's adverse hour.

Nature and truth thus triumphed o'er a throne,

And Israel's woes his patriot-heart preferred To all the guilty honors courts afford.

That Heaven designed him for a holier sphere, His infant fortunes deepest impress bore. Nor thwarted his magnanimous career A Pharaoh's court, or its profaner lore; Till passed emancipated Israel through The gulf, which sealed thy tyrant's overthrow.

## 3805. MOUNTAINS, Sacred.

Enthroned upon the mountain-height, Harmonious peace unbroken reigns, While discord like a stormy night In wild confusion wraps the plains.

When in Sinai's secret place
God with His servant talked alone,
With beams too bright for earth, his face
From the dread mount returning shone.

While from the camp below, the din
Of hideous mirth to heaven conveyed
Wild orgies of the monstrous sin,
The molten calf which Aaron made.

The wind is hushed, the ground is still,
The burning flames no longer glow;
On Horeb's top Jehovah's will
Is heard in accents soft and low.

While earth, of pity clean bereft, God's latest servant thought to slay— I, even I, alone am left, Whose life they seek to take away.

How white their glitering robes appear, How fair their heads with glory crowned! Sinai's prophet, Horeb's seer, On Tabor's top with Jesus found.

But while with Christ in God their life
Is hidden on the mountain brow,
More fierce the feud, more loud the strife,
Of Satan's sons must rage below.

Why? but that weary souls may yearn
The narrow path in patience trod,
Their homeward steps from earth to turn,
And rest on Zion's hill with God.

Lyra Messianica.

#### 3806. MOUNTAINS, Sacred.

Pause here, and with reverential awe
Jehovah's more immediate presence find
In the mild grandeur of that mountain wall,
And hear His mandate in that mountain wind.
For in such solitude the Lord of all
Full oft by type, by miracle or sign,
Hath given the revelation and the call
That to the chosen of God prefigured truth
divine.

On Ararat, the failing deluge left
The sacred ark, whose slow subsiding frame,
Heaving and grounding in the rocky cleft,
At length stood motherless. Then went and
came

The raven; then released, flew back no more; While, safety and deliverance to proclaim, Her olive-branch the dove returning bore; The winds were hushed, the welkin smiled serene,

The spice grove bloomed, the sea again had shore,

And high in air the bow, sweet mercy's pledge, was seen.

H. S.

On Horeb the descending Godhead cast
Darkness and cloud of thunder round His
throne:

Long, loud, and longer,—louder yet the blast Of trumpet pealed before the Holy One,— The desert quaked, and Sinai, wrapped in fire.

Trembled while Amram's son went up alone; And Israel, blasted by the vision dire, Fell on their faces: "Prophet, hear our cry! Make intercession with th' Eternal Sire; For if that awful voice be heard again, we die."

Milder, but not less glorious, was the light When the transfigured Son of God assumed His majesty, and stood on Tabor's height, While all the mount with balm of Eden fumed,

And clouds came shadowing o'er the apostles three,

With visions of the sanctuary illumed.
Then held th' Incarnate Word His colloquy
With Moses and Elias; while the king
Of darkness stood aloof, and groaned to see
Captivity led captive, death disarmed of
sting.

In mountain cave the Tishbite talked with God:

In mountain desert the Redeemer prayed,
Or underneath His feet indignant trod
The world with all its kingdoms, the parade
Of arts and arms—the pageantry, the din,
Fleets, cities, nations—by the fiend displayed
To catch the wandering heart and move
within

The workings of ambition. Turn and fly, False tempter! offer not the lure of sin Before the withering glance of that Allseeing Eye.

From Pisgah, Nebo, Abarim, let us view The region whereon king or prophet fell, The Spirit of the Lord; where Abraham knew

Messias' day; and Balaam's parable Of Shiloh told. On each recorded theme, In never-wearied contemplation dwell; And visit oft in emblematic dream The hills delectable, where shepherds fold Their flocks in pasture fair, by living stream, And from afar the new Jerusalem behold.

Or in the land of Beulah let us rove,
Amid the nard, the citron, and the vine,
List to the voice of turtle in the grove,
Grow half immortal in that air benign,
And in the field, the forest, or the bower,
See glimpse of angel visitation shine.
We sicken with delight: Oh for the hour
Of summons and departure! Why delay
The steeds of Israel? Come, releasing Power!
Roll on, thou never setting-Orb of heavenly
day!

C. Hoyle.

## 3807. MOUNT HOR.

Where famed Mount Hor lifts high his barren peak,

And, king of air, the eagle whets his beak, I climb in awe, pass many a nameless cave, And reach at length the Hebrew's holy grave. And here he sleeps, above the world serene; As thus against the mouldering slabs I lean, And gaze on yonder heaven, whose dewy tears Have wet these blocks for dark, uncounted years.

My bosoms thrills, and heated Fancy's eye Sees Aaron's ancient spirit hovering nigh, Calm waiting till Heaven's final thunders roll, And call the dust to join the undying soul. Nicholas Michell.

## 3808. MUMMY, Address to an Egyptian.

And thou hast walked about—how strange a story!—

In Thebes's streets, three thousand years ago! When the Memnonium was in all its glory, And time had not begun to overthrow Those temples, palaces, and piles stupendous Of which the very ruins are tremendous!

Speak! for thou long enough hast acted dummy;

Thou hast a tongue: come, let us hear its tune! Thou'rt standing on thy legs, above ground, mummy,

Revisiting the glimpses of the moon;
Not like thin ghosts or disembodied creatures,
But with thy bones, and flesh, and limbs,
and features!

Tell us, for doubtless thou canst recollect, To whom should we assign the Sphinx's fame?

Was Cheops or Cephrenes architect
Of either pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates, as sung by
Homer?

Perhaps thou wert a mason, and forbidden, By oath, to tell the mysteries of thy trade; Then say, what secret melody was hidden In Memnon's statue, which at sunrise played? Perhaps thou wert a priest; if so, my struggles Are vain, for priestcraft never owns its juggles!

Perchance that very hand, now pinioned flat, Hath hob-a-nobbed with Pharaoh, glass to glass;

Or dropped a halfpenny in Homer's hat; Or doffed thine own, to let Queen Dido pass; Or held, by Solomon's own invitation, A torch at the great temple's dedication!

I need not ask thee if that hand, when armed, Has any Roman soldier mauled and knuckled; For thou wert dead and buried, and embalmed,

Ere Romulus and Remus had been suckled:

Antiquity appears to have begun Long after thy primeval race was run.

Thou couldst develop, if that withered tongue Might tells us what those sightless orbs have seen,

How the world looked when it was fresh and young,

And the great deluge still had left it green; Or was it then so old that history's pages Contained no record of its early ages?

Still silent! Incommunicative elf!
Art sworn to secrecy? Then keep thy vows!
But, prithee, tell us something of thyself:
Reveal the secrets of thy prison-house;
Since in the world of spirits thou hast slumbered,

What hast thou seen, what strange adventures numbered?

Since first thy form was in this box extended, We have, above ground, seen some strange mutations:

The Roman Empire has begun and ended, New worlds have risen, we have lost old nations.

And countless kings have into dust been humbled,

While not a fragment of thy flesh has crumbled.

Didst thou not hear the pother o'er thy head When the great Persian conqueror, Cambyses, Marched armies o'er thy tomb with thundering tread,

O'erthrew Osiris, Orus, Apis, Isis,—
And shook the pyramids with fear and
wonder,

When the gigantic Memnon fell asunder?

If the tomb's secrets may not be confessed, The nature of thy private life unfold!

A heart hath throbbed beneath that leathern breast,

And tears adown that dusty check have rolled; Have children climbed those knees, and kissed that face?

What was thy name and station, age and race?

Statue of flesh! Immortal of the dead! Imperishable type of evanescence!

Posthumous man, who quitt'st thy narrow bed.

And standest undecayed within our presence!

Thou wilt hear nothing till the judgment morning,

When the great trumpet shall thrill thee with its warning!

Why should this worthless tegument endure, If its undying guest be lost forever? Oh, let us keep the soul embalmed and pure In living virtue, that when both must sever, Although corruption may our frame consume, The immortal spirit in the skies may bloom!

Horace Smith.

3809. MUMMY, Answer of the.

Child of the later days! thy words have broken

A spell that long has bound these lungs of clay,

For since this smoke-dried tongue of mine hath spoken

Three thousand tedious years have rolled away.

Unswathed at length, I "stand at ease" before ye.

List, then, Oh! list while I unfold my story.

Thebes was my birth-place, an unrivalled city With many gates; but here I might declare Some strange, plain truths, except that it were pity

To blow a poet's fabric into air; Oh! I could read you quite a Theban lecture, And give a deadly finish to conjecture.

But then you would not have me throw discredit

On grave historians, or on him who sung The Iliad—true it is I never read it, But heard it read, when I was very young. An old blind minstrel for a trifling profit Recited parts: I think the author of it.

All that I know about the town of Homer Is that they scarce would own him in his day, Were glad, too, when he proudly turned a roamer.

Because by this they saved their parish pay. His townsmen would have been ashamed to flout him,

Had they foreseen the fuss since made about him.

One blunder I can fairly set at rest: [bony He says that men were once more big and Than now, which is a bouncer at the best; I'll just refer you to our friend Belzoni, Near seven feet high; in truth a lofty figure. Now look at me, and tell me, am-I bigger?

Not half the size, but then I'm sadly dwindled,

Three thousand years with that embalming glue

Have made a serious difference, and have swindled

My face of all its beauty; there were few Egyptian youths more gay—behold the sequel.

Nay, smile not; you and I may soon be equal.

For this lean hand did one day hurl the lance With mortal aim; this light, fantastic toe Threaded the mystic mazes of the dance; This heart has throbbed at tales of love and woe

These shreds of raven hair once set the fashion;

This withered form inspired the tender passion.

In vain; the skilful hand and feelings warm,
The foot that figured in the bright quadrille,
The palm of genius and the manly form,
All bowed at once to Death's mysterious will,
Who sealed me up where mummies sound are
sleeping,

In cerecloth and in tolerable keeping;

Where cows and monkeys squat in rich brocade.

And well-dressed crocodiles in painted cases, Rats, bats, and owls, and cats in masquerade, With scarlet flounces, and with varnished faces:

Then birds, brutes, reptiles, fish, all crammed together,

With ladies that might pass for well-tanned leather;

Where Rameses and Sabacon lie down,
And splendid Psammis in his hide of crust,
Princes and heroes, men of high renown,
Who in their day kicked up a mighty dust.
Their swarthy mummies kicked up dust in
number

When huge Belzoni came to scare their slumber.

Who'd think these rusty hams of mine were seated

At Dido's table, when the wondrous tale
Of "Juno's hatred" was so well repeated?
And ever and anon the queen turned pale.
Meanwhile the brilliant gaslights hung above
her

Threw a wild glare upon her shipwrecked lover.

Ay, gaslights! Mock me not, we men of yore Were versed in all the knowledge you can mention;

Who hath not heard of Egypt's peerless lore, Her patient toil, acuteness of invention? Survey the proofs: the pyramids are thriving, Old Memnon still looks young, and I'm surviving.

A land in arts and sciences prolific,
O block gigantic, building up her fame,
Crowded with signs and letters hieroglyphic,
Temples and obelisks her skill proclaim!
Yet though her art and toil unearthly seem,
Those blocks were brought on railroads and
by steam!

How, when, and why our people came to rear The pyramid of Cheops—mighty pile!— This, and the other secrets, thou shalt hear; I will unfold, if thou wilt stay awhile, The history of the Sphinx, and who began it, Our mystic works, and monsters made of granite.

Well, then, in grievous times, when King Cephrenes,

But ah!—what's this! the shades of bards and kings

Press on my lips their fingers! What they mean is,

I am not to reveal these hidden things.

Mortal, farewell! Till Science' self unbind
them,

Men must e'en take these secrets as they find them.

## 3810. MUSTARD-SEED, The.

Luke xiii: 18, 19.

Deep thought, that from a seed so small A tree should rise, so great, so tall,

To reach from earth to heaven!

That from so light a living thing

Such weighty issues yet should spring,

As from that grain of leaven!

Yet so it is: the inner life
Takes vigor from the outer strife,
With strong and earnest will;
Released it strikes its roots below,
Its fruitful branches upward grow,
Wider and wider still.

And in those branches birds of air Construct their home, and nestle there, Safe in the Gospel-tree. Planted on earth by God's own hand, It spreads its boughs, and fills the land With fruits of liberty.

Robert Maguire.

#### 3811. MYRRH-BEARERS.

Luke xxiii: 55, 56; xxiv:i.

Three women crept at break of day,
Agrope along the shadowy way
Where Joseph's tomb and garden lay;
Each in her throbbing bosom bore
A burden of such fragrant store
As never there had lain before.
Spices, the purest, richest, best,
That c'er the musky East possessed,
From Ind to Araby the Blest.

Had they, with sorrow-riven hearts, Searched all Jerusalem's costliest marts In quest of nards, whose pungent arts Should the dead sepulchre imbue With vital odors through and through, 'Twas all their love had leave to do: Christ did not need their gifts; and yet

Did either Mary once regret
Her offering? Did Salone fret
Over those unused aloes? Nay!
They did not count as waste that day
What they had brought their Lord. The way
Home seemed the path to heaven. They bear
Thenceforth about the robes they wear
The clinging perfume everywhere.

So ministering, as erst did these, Go women forth by twos and threes (Unmindful of their morning ease) Through tragic darkness, murk and dim, Where'er they see the faintest rim Of promise—all for sake of Him Who rose from Joseph's tomb. They hold It just such joy as these of old To tell the tale the Marys told.

Myrrh-bearers still, at home, abroad, What paths have holy women trod, Burdened with votive gifts for God! Rare gifts, whose chiefest worth was priced By this one thought, that all sufficed: Their spices have been bruised for Christ. Margaret J. Preston.

## 3812. NAAMAN, Folly of.

2 Kings v: 1-15.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?"—2 Kings v: 12.

Thus arrogant, and thus absurd, Was he who then the prophet heard: We blame his language; are not we As foolish and as proud as he?

A fountain is unsealed to save Of virtue passing Jordan's wave, Beyond Bethesda's healing spring, Though ruffled by an angel's wing.

There might we, in this gospel day, Wash all our leprosy away, Cleanse from our spirit every stain, And more than childlike whiteness gain.

But faith is low, and pride is high; We view that fount with doubting eye, And choose, with proud and angry tone, Abanas and Pharpars of our own.

O Thou whose love that fount unsealed By which alone we can be healed, Strengthen our faith, subdue our pride, Nor let our leprosy abide!

As then by Jordan's hallowed brim The leper's followers strove with him, Beside Thy holier fountain now Our spirits in subjection bow.

Teach us in simple faith to prove The power of Thy redeeming love; That, like the Syrian, we may see, And own there is no God like Thee. Bernard Barton.

## 3813. NAAMAN, Healing of.

"Go wash in Jordan's limpid stream," Of old the holy prophet said; "Its waves with healing virtue teem, And health and purity they spread."

The Syrian captain vainly thought The streams his native land supplied Might yield the benefit he sought, And rival Israel's fairest tide.

Too little for his courtly gait The simple rule Elisha gave, Nothing to suit his sumptuous state He saw in Jordan's flowing wave.

Incensed, he turned his steps aside: "And is this all?" disdainful said; "Some greater things he might have tried, And on the place his hand have laid.

"Abana's, Pharpar's rivers flow, With health and healing influence filled: In them I'll bathe my limbs, and show The powerful virtue which they yield."

His humble menials wiselier deem, Urge him to prove the small command; And now emerging from the stream, In fairest health they see him stand.

The Syrian captain's case is ours: We scorn to wash in Jordan's wave, And fancy our own boasted powers From woe and from disease will save.

#### 3814. NADAB AND ABIHU.

Leviticus x: 1, 2.

"Away, or ere the Lord break forth! The pure ethereal air Cannot abide the spark of earth; 'Twill lighten and not spare."

"Nay, but we know our call divine, We feel our hearts sincere; What boots it where we light our shrine, If bright it blaze and clear?"

God of the unconsuming fire, On Horeb seen of old, Stay, Jealous One. Thy burning ire It may not be controlled!

The Lord breaks out, the unworthy die; Lo! on the cedar floor The robed and mitred corses lie-Be silent and adore.

Yet sure a holy seed were they, Pure hands had o'er them passed; Cuirass and crown, their bright array, In Heaven's high mould were cast.

Th' atoning blood had drenched them o'er, The mystic balm had sealed; And may the blood atone no more, No charm the anointing yield?

Silence, ye brethren of the dead! Ye father's tears, be still! But choose them out a lonely bed Beside the mountain rill.

Then bear them as they lie, their brows Scathed with the avenging fire, And wearing—signs of broken vows— The blest, the dread attire.

Nor leave unwept their desert grave, But mourn their pride and thine, Oft as rebellious thought shall crave To question words divine. John Kelle. 3815. NAIN, Grief of the Widow of. Luke vii: 11-17.

Weep, weep for the widow! all lorn and forsaken,

She mourns in you chamber of suffering and gloom;

Ah! what can she do if her loved one be taken—

If the child of her bosom descend to the tomb!

Through wearsome days hath she watched o'er his anguish,

Through long dreary nights sleep hath wooed her in vain;

And now the last hopes of her worn spirit languish

While in death's chilly grasp lies the victim of pain.

Weep, weep for the widow! her dream hath departed,

The vision that once came to solace her woe; The bright star of promise hath left brokenhearted,

One whose tears must hereafter in bitterness flow.

Oh! dark is her soul, as she gazes with sadness

On all that reminds her of life in the dead— On features that speak of past moments of gladness,

And awaken remembrance of happiness fled!

Weep, weep for the widow! Now voices are wailing,

And mourners are bearing her son to the grave:

And many are thronging, whose sighs, unavailing,

Only tell the kind wish had they power to save:

But pause! there is One from that number advancing,

With grace in His step, and strong love in His eye;

Whose look seems to say, as with tenderness glancing,

"The believer in Me shall yet live, though he die!"

Joy, joy to the widow! her Saviour hath spoken;

The word hath been uttered in accents divine—

"Arise!" Lo! the slumber of death is now broken,

And, disconsolate mother, once more he is thine!

Thus, Lord, when the sons of Thy faithful resemble,

In deadness of spirit, this object of love, Give peace to fond hearts, that as anxiously tremble—

Oh, revive these lost souls by Thy word from above!

Hutton.

3816. NAIN, The Miracle at.

Forth through the solemn street
The sad procession swept,
Pacing its mournful way with measured feet:
While inly wept

One mourner, in a grief
Stern as the silent years, [relief
Which seemed to mock the common, weak
Of outward tears.

Keen was her sense of loss,
An agony untold;
For death had seized, amid a world of dross,
Her piece of gold.

They bore her only son,
Star of her evening, fled;
Whose lesser light recalled that vanished one
Now long since dead.

For her best loved had died;
And, stunned from former bruise,
The widow's joyous oil of life had dried
Within her cruse.

Desert her heart, and bare;
Like lone house on a wild;
No voice to make blithe music on the stair—
No laughing child.

No solace from the past,
No hope in days to come,
She cowered, as if sorrow's second blast
Had struck her dumb.

But, near the city's verge,
A sudden silence came;
The hired mourners swift forebore their dirge,
As if in shame

To mourn a lifeless clod,
With such despairing cry, [God"—
While the Redeemer—"the strong Son of
Was passing by.

"He came and touched the bier."
They wait, in curious pause:
Has He the power and will to interfere
With Nature's laws?

He walked upon the waves!

His word the thousands fed!—
Is He imperial in the place of graves

Over the dead?

Then spake the royal word;
And, quick with rushing throes,
The red life in the clay obedient heard:
The dead arose!

And spoke—just as before— Unconscious of eclipse: Like babe, who only knows that night is o'er From mother's lips. Or one who, free from harm,
From the perfidious sea
Comes home, and finds all in his father's farm
Which used to be.

No desert dream of tombs,
Naught outlife's love and joy; [blooms
As Nature has no thought 'mid summer
That storms destroy.

The same through endless time,
Thus Jesus healeth now,
With "many crowns," for victories sublime,
Upon His brow.

Conqueror in each stern fight
O'er mortal sin and dread;
And mighty, from corruption's foulest night,
To raise the dead.
W. Morley Punshon.

9817 NATH W/1......

**3817.** NAIN, Widow of. Luke vii: 11-17.

Forth from the city, with the load
That makes the trampling low,
They walk along the dreary road
That dust and ashes go.

The other way, towards the gate,
Their footsteps light and loud,
A living man, in humble state,
Brings on another crowd.

Nearer and nearer come the twain; He hears the wailing cry: How can the life let such a train Of death and tears go by?

"Weep not," He said, and touched the bier; They stand, the dead who bear; The mother knows nor hope nor fear, He waits not for her prayer.

"Young man, I say to thee, arise."
Who hears, he must obey;
Up starts the form; wide flash the eyes
With wonder and dismay.

The lips would speak, as if they caught
Some converse sudden broke,
When the great word the dead man sought,
And Hades' silence woke.

The lips would speak: the eyes' wild stare Gives place to ordered sight;
The murmur dies upon the air,
The soul is dumb with light.

He brings no news; he has forgot, Or saw with vision weak: Thou seest all our unseen lot, And yet thou dost not speak.

Keep'st thou the news, as parent might A too good gift, away, Lest we should neither sleep at night, Nor do our work by day? His mother has not left a trace
Of triumph over grief;
Her tears alone have found a place
Upon the holy leaf.

If gratitude our speech benumb, And joy our laughter quell, May not Eternity be dumb For things too good to tell?

While her glad arms the lost one hold, Question she asketh none; She trusts for all he leaves untold; Enough, to clasp her son.

The ebbing tide is caught and won,
Borne flowing to the gate;
Death turns him backward to the sun,
And life is yet our fate.

George Macdonald.

### 3818. NAIN, Widow of.

Wake not, O mother! sounds of lamentation; Weep not, O widow! weep not hopelessly! Strong is His arm, the Bringer of Salvation; Strong is the Word of God to succor thee!

Bear forth the cold corpse, slowly, slowly bear him:

Hide his pale features with the sable pall: Chide not the sad one wildly weeping near him:

Widowed and childless, she has lost her all!

Why pause the mourners? Who forbids our weeping?

Who the dark pomp of sorrow has delayed? "Set down the bier: he is not dead, but sleeping!

Young man, arise!" He spake, and was obeyed!

Change then, O sad one! grief to exultation; Worship and fall before Messiah's knee. Strong was His arm, the Bringer of Salvation!

Strong was the Word of God to succor thee!

Reginald Heber.

#### 3819. NAOMI.

Ruth i: 19-21.

Two sad-faced women, haggard, worn, and wan,

Passed wearily through Bethlehem's sunscorched street;

The city, moved to pity, round them ran, And some with wondering cry the strangers greet,

"What! Is this Naomi?" She quickly broke Upon them trembling, as they thus began: "Call me not Naomi," she weeping spoke, "For Naomi is numbered with the dead; My name is Mara, for, O friends! with me The Lord hath dealt exceeding bitterly!

"The hand of God has touched me, and I | Yet shall to him the still small voice, mourn;

That first into his bosom found

Has robbed me both of husband and of son;
Woe worth the bitter day that I was born!
My prop, my stay, my life of life, is gone;
I went out full, empty come back to you,
A widow, childless, desolate, and forlorn;
The graves in Moab hold my dead heart too,
I left it with them where they sleep in peace.
So from my years has gone the sun, the
light;

I grope as one through some dark dreary night." Charles D. Bell.

### 3820. NATHANAEL.

John i: 50.

"What word is this? Whence know'st thou me?"

All wondering cries the humbled heart, To hear thee that deep mystery, The knowledge of itself, impart.

The veil is raised; who runs may read, By its own light the truth is seen, And soon the Israelite indeed Bows down to adore the Nazarene.

So did Nathanael, guileless man, At once, not shamefaced or afraid, Owning Him God who so could scan His musings in the lonely shade.

In his own pleasant fig-tree's shade,
Which by his household fountain grew,
Where at noonday his prayer he made
To know God better than he knew.

O happy hours of heavenward thought! How richly crowned! how well improved! In musing o'er the Law he taught, In waiting for the Lord he loved.

We must not mar with earthly praise
What God's approving word hath sealed;
Enough, if right our feeble lays
Take up the promise He revealed.

"Thy childlike faith, that asks not sight, Waits not for wonder or for sign, Believes, because it loves, aright; Shall see things greater, things divine.

"Heaven to that gaze shall open wide, And brightest angels to and fro On messages of love shall glide, "Twixt God above and Christ below."

So still the guileless man is blest,

To him all crooked paths are straight,
Him on his way to endless rest

Fresh, ever-growing strength await.

God's witnesses, a glorious host, Compass him daily like a cloud! Martyrs and seers, the saved and lost, Mercies and judgments cry aloud. Yet shall to him the still small voice,
That first into his bosom found
A way, and fixed his wavering choice,
Nearest and dearest ever sound,

John Keble.

Deuteronomy xxxii: 49, 50.

On Jordan's verdant borders
The tribes of Jacob lay;
The pilgrims there from Mizraim
Kept joyous holiday.

In camp at length reposing
The multitude found rest,
Through years of weary wandering,
The sandy desert's guest.

Then dropped the toil-worn travellers
Their staves from out their hands,
And from their loins ungirded
Each one his linen bands.
Then in the cool white vestments
In varied groups were seen
Dusk forms, with dark beards curling,
And pale and wasted mien.

There, too, their pilgrim dwellings
O'er all the plain appeared,
And high within each centre
The tent-pole stood upreared;
Their verdant boughs excluded
The sun's too fervid beam,
And filled was every pitcher
By some cool gushing stream.

Their limbs, fatigued and dusty,
Were freely laved with oil,
And there the drivers tended
Their camels worn with toil;
Their flocks and herds lay scattered
Upon the verdant mead,
And, wild with recent freedom,
Far roamed the unbridled steed.

And there, with loud rejoicings,
Tired hands were raised on high,
That now of this long journey
The end was drawing nigh.
And there stout swords were sharpened
By many a sturdy hand,
To fight for the green pastures
Of Israel's fatherland,

That seemed beyond the river
Their footsteps to invite—
A land of boundless plenty,
Like Eden to the sight:
That land oft seen in spirit
While journeying to and fro—
That land is now before them,
Where milk and honey flow.

Hark! from the valley's bosom Glad shouts of "Canaan" rise, As toward the rocky summit Their valiant leader hies; Upon his shoulders floating
Rest locks of purest white,
And 'neath his forehead flashing
Two golden rays shed light.

And when at length arriving
He gains the mountain's brow,
And tremblingly bends forward
To look on all below,
His eyes grow bright, admiring
The scenes beneath him spread,
Which, though he longs to enter,
His feet can never tread.

There pleasant plains are lying
Where corn and wine abound,
And brooks of flowing crystal
In ev'ry field are found.
The bee-hives there are swarming,
There neighs the teamster's span,
Thy heritage, O Judah!
From Beersheba to Dan.

"Now thou hast met my vision,
I ask not here to stay;
O Lord! in tranquil slumber
Thy servant take away;"
Then, with bright clouds around Him,
The Lord of earth drew nigh,
And from the wearied pilgrims
Their leader bore on high.

To die upon a mountain!

How glorious must it seem

When early clouds are glowing
With morning's ruddy beam!

Beneath, the world's wild tumult,
Woods, plains, the river's tide;

Above, heaven's golden portals
Extended far and wide.

Gedichte von Ferdinand Freiligrath.

### 3822. NEBUCHADNEZZAR, Fate of.

Daniel iv: 28-37.

The mighty God, [kings, Who rules the sceptres and the hearts of Gave thy renowned forefather here to reign, With such extent of empire, weight of pow'r, And greatness of dominion, the wide earth Trembled beneath the terror of his name, And kingdoms stood or fell as he decreed. Oh, dangerous pinnacle of pow'r supreme! Who can stand safe upon its treach'rous top, Behold the gazing prostrate world below, Whom depth and distance into pigmies shrink,

And not grow giddy! Babylon's great king Forgot he was a man, a helpless man, Subject to pain, and sin, and death, like others.

But who shall fight against Omnipotence? Or who hath hardened his obdurate heart Against the majesty of Heav'n, and prospered?

The God he hath insulted was avenged: From empire, from the joys of social life,

He drove him forth; extinguished reason's

Quenched that bright spark of deity within; Compelled him with the forest brutes to roam For scanty pasture; and the mountain dews Fell, cold and wet, on his defenceless head Till he confessed—let men, let monarchs hear!—

Till he confessed, Pride was not made for man. Hannah More.

#### 3823. NEHEMIAH TO ARTAXERXES.

Nehemiah ii : 1-5.

'Tis sorrow, O King! of the heart,
Not anguish of body or limb, [part,
That causes the hue from my cheek to deAnd mine eye to grow rayless and dim.

'Tis the mem'ry of Salem afar,
Of Salem the city of God, [the star
In darkness now wrapped like the moon and
When the tempests of night are abroad.

The walls of the city are razed,
The gates of the city are burned;
And the temple of God, where my fathers
have praised,
To the ashes of ruin are turned.

The palace of kings is consumed,
Where the timbrels were wont to resound;
And the sepulchre domes, like the bones
they entombed,
Are mould'ring away in the ground.

And the fugitive remnant that breathe
In the land that their fathers have trod,
Sit in sorrow and gloom; for a shadow like
O'erhangs every wretched abode. [death

I have wept, I have fasted, and prayed
To the great and terrible God,
For this city of mine that in ruin is laid,
And my brethren who smart by His rod.

And now I beseech thee, O king!

If favor I find in thy sight,

That I may revisit my home, where the wing

Of destruction is spread like the night.

And when I to Shushan return
From rebuilding my forefathers' tomb,
No more shall the heart of thy cup-bearer
burn
With those sorrows that melt and consume.

# **3824.** "NEIGHBOR? Who is My." Luke x : 29.37.

"Half dead!" Such life is not worth calling life; Stripped of His raiment; wounded in the

William Knox.

strife;

Left by the thieves, but only left, to die The very picture of—Humanity. By chance, there came a certain priest that And then a Levite, later in the day; [way;] But only the Samaritan, we read, Had practical compassion on his need.

O Friend of sinners, Friend of sufferers, too! I see Thee, with compassions ever new, Stoop down to minister to fallen man, And calling us to help Thy glorious plan.

"Take care of him," we heard the Saviour sav.

Before, in that white cloud, He went away: "Spend, without grudging; keep account: and then,

I will repay thee, when I come again."

O Holy One! what hast Thou to "repay,"
That we can claim from Thee, in that great
day?

What have we risked, or done, for heathen lands.

For which to ask repayment at Thy hands?

O Judge and Saviour of the world, prepare Our sinful souls to meet Thee in the air! Teach us to spend, and to be spent, for men, Nor seek reward, till—Thou shalt come again! Catharine Hankey.

## 3825. NICODEMUS'S NIGHT VISIT.

John iii: 2,

When night had spread her solemn veil O'er earth's fair face of light, He came, this ruler of the Jews, To our dear Lord by night.

Reproach him not, nor dare to blame,
For souls Christ washes white,
Through sin's deep gloom and guilt's dark
First come to Him by night. [shade,

When doubts and fears o'erwhelm our soul, Faint burns the torch of hope; In the dark midnight of despair, To seek His face we grope.

When on our lives the chastening rod Falls with a crushing blight, Through weakness then we seek for strength, And come to Him by night.

When clouds o'erhang the golden sky
Of youth's bright morning brief,
When life's gay garlands, wreathed by hope,
Have faded leaf by leaf;

And when upon the face we love Rests that strange pallor white, With frozen hearts and tearless eyes We come to Him by night.

For hearts that never sought His love When laughed life's glowing sun, Will turn to Him when shadows fall, And day is almost done. When storms have wrecked our happy dreams
With cruel pain and loss,
Alone, forsaken in grief's night,
We creep unto the cross.

When coldly frowns the selfish world, And lips are prone to blame, We cling unto the sheltering rock, In the dark night of shame.

O happy souls that trembling come
To Thee, dear Lord, by night,
The morning dawns with rosy wings,
And brings celestial light!

Hollis Freeman.

## 3826. NINEVEH, Burden of.

Zephaniah ii : 13-15.

In our museum galleries To-day I lingered o'er the prize Dead Greece vouchsafes to living eyes, Her art forever in fresh wise

From hour to hour rejoicing me.
Sighing I turned at last to win
Once more the London dirt and din;
And as I made the swing-door spin
And issued, they were hoisting in
A winged beast from Nineveh.

A human face the creature wore,
And hoofs behind and hoofs before,
And flanks with dark runes fretted o'er.
'Twas bull, 'twas mitred Minotaur,
A dead disbowelled mystery;
The mummy of a buried faith
Stark from the charnel without scathe,
Its wings stood for the light to bathe—
Such fossil cerements as might swathe
The very corpse of Nineveh.

The print of its first rush-wrapping, Wound ere it dried, still ribbed the thing. What song did the brown maidens sing, From purple mouths alternating,

What vows, what rites, what prayers pre-What songs has the strange image heard? In what blind vigil stood interred For ages, till an English word Broke silence first at Nineveh?

Oh! when upon each sculptured court, Where even the wind might not resort, O'er which time passed, of like import With the wild Arab boys at sport,

A living face looked in to see:

Oh! seemed it not—the spell once broke—
As though the carven warriors woke,
As though the shaft the string forsook,
The cymbals clashed, the chariots shook,
And there was life in Nineveh?

On London stones our sun anew
The beast's recovered shadow threw.
(No shade that plague of darkness knew,
No light, no shade, while older grew
By ages the old earth and sea.)

Lo thou! could all thy priests have shown Such proof to make thy godhead known? From their dead past thou liv'st alone; And still thy shadow is thine own Even as of yore in Nineveh.

That day whereof we keep record,
When near thy city gates the Lord
Sheltered his Jonah with a gourd,
This sun (I said), here present, poured
Even thus this shadow that I see.
This shadow has been shed the same
From sun and moon—from lamps which came
For prayer—from fifteen days of flame,
The last, while smouldered to a name
Sardanapalus' Nineveh.

Within thy shadow, haply, once Sennacherib has knelt, whose sons Smote him between the altar stones; Or pale Semiramis her zones

Of gold, her incense brought to thee,
In love for grace, in war for aid:
Ay, and who else? till 'neath thy shade
Within his trenches newly made
Last year the Christian knelt and prayed—
Not to thy strength—in Nineveh.

Now, thou poor god, within this hall Where the blank windows blind the wall From pedestal to pedestal, The kind of light shall on thee fall

Which London takes the day to be: While school-foundations in the act Of holiday, three files compact, Shall learn to view thee as a fact Connected with that zealous tract: "Rome, Babylon, and Nineveh."

Deemed they of this, those worshippers, When, in some mythic chain of verse Which man shall not again rehearse, The faces of thy ministers

Yearned pale with bitter ecstasy?
Greece, Egypt, Rome—did any god
Before whose fect men knelt unshod
Deem that in this unblest abode
Another scarce more unknown god
Should house with him, from Nineveh?

Ah! in what quarries lay the stone From which this pigmy pile has grown, Unto man's need how long unknown, Since thy vast temples, court and cone,

Rose far in desert history?
Ah! what is here that does not lie
All strange to thine awakened eye?
Ah! what is here can testify
(Save that dumb presence of the sky)
Unto thy day and Nineveh?

Why, of those mummies in the room Above, there might indeed have come One out of Egypt to thy home, An alien. Nay, but were not some Of these thine own "antiquity"? And now—they and their gods and thou All relics here together—now Whose profit? whether bull or cow, Isis or Ibis, who or how, Whether of Thebes or Nineveh?

The consecrated metals found,
And ivory tablets underground,
Winged teraphim and creatures crowned,
When air and daylight filled the mound,
Fell into dust immediately.
And even as these, the images
Of awe and worship; even as these—
So, smitten with the sun's increase,
Her glory mouldered and did cease
From immemorial Nineveh.

The day her builders made their halt,
Those cities of the lake of salt
Stood firmly 'stablished without fault,
Made proud with pillars of basalt,
With sardonyx and porphyry.
The day that Jonah bore abroad
To Nineveh the voice of God,
A brackish lake lay in his road,
Where erst pride fixed her sure abode,
As then in royal Nineveh.

The day when he, pride's lord and man's, Showed all the kingdoms at a glance To Him before whose countenance The years recede, the years advance,

And said, Fall down and worship me: 'Mid all the pomp beneath that look, Then stirred there, haply, some rebuke, Where to the wind the salt pools shook, And in those tracts of life forsook, That knew thee not, O Nineveh!

Delicate harlot! On thy throne
Thou with a world beneath thee prone
In state for ages sat'st alone;
And needs were years and lustres flown

Ere strength of man could vanquish thee:
Whom even thy victor foes must bring,
Still royal, among maids that sing
As with doves' voices, taboring
Upon their breasts, unto the king:
A kingly conquest, Nineveh!

Here woke my thought. The wind's slow Had waxed; and like the human play [sway Of scorn that smiling spreads away, The sunshine shivered off the day:

The callous wind, it seemed to me,
Swept up the shadow from the ground:
And pale as whom the fates astound,
The god forlorn stood winged and crowned;
Within I knew the cry lay bound
Of the dumb soul of Nineveh.

And as I turned, my sense half shut Still saw the crowds of kerb and rut Go past as marshalled to the strut Of rank in gypsum quaintly cut.

It seemed in one same pageantry

They followed forms which had been erst;
To pass, till on my sight should burst
That future of the best or worst
When some may question which was first,
Of London or of Nineveh.

For as that bull-god once did stand And watched the burial-clouds of sand, Till these at last without a hand Rose o'er his eyes, another land, And blinded him with destiny:

And blinded him with destiny:
So may he stand again; till now,
In ships of unknown sail and prow,
Some tribe of the Australian plough
Bear him afar—a relic now
Of London, not of Nineveh!

Or it may chance indeed that when
Man's age is hoary among men;
His centuries threescore and ten,
His furthest childhood shall seem then
More clear than later times may be:
Who, finding in this desert place
This form, shall hold us for some race
That walked not in Christ's lowly ways,
But bowed its pride and vowed its praise

Unto the God of Nineveh.

The smile rose first; anon drew nigh The thought: Those heavy wings spread So sure of flight, which do not fly; [high That set gaze never on the sky;

Those scriptured flanks it cannot see;
Its crown a brow-contracting load:
Its planted feet which trust the sod
(So grew the image as I trod):
O Nineveh! was this thy God;
Thine also, mighty Nineveh?

Dante Gabriel Rossetti.

# 3827. NINEVEH, Repentance of. Matthew xii: 41.

The sun shone bright o'er Nineveh, and every marble street

Was filled with morning greetings, and with fall of hurrying feet;

Aloft the sounding voices swelled through all the slumbrous air,

From mart of many traders, and from Nisroch's fane of prayer.

But as pale Nature holds her breath beneath the thunder-cloud,

By spell of sudden silence was that voiceful city bowed;

And through the ghostly stillness, like a knell, uprose the tone,

"Yet forty days, and Nineve's is humbled or o'erthrown."

With eyes that shone with secrets, and with haggard looks and wan,

From street to street the prophet passed—a lonely, burdened man;

He passed, and spoke, and vanished, as some spectre of the night,

Which lifts one dooming finger, and then mocks the straining sight.

But to the city's heart that word leaped like a forked flame,

And smote each chord, which, trembling, broke in penitential shame;

And on and on, from hut to throne, the tide of sorrow swept,

Till, with a wail which reached to God, that mighty city wept.

W. Morley Punshon.

#### 3828. NINEVEH, Site of.

Meet is the hour thy dreary site to see, City of darkness, vanished Nineveh! [plain, To trace the mounds that mark the barren Where, veiled from view, tombed wonders yet remain.

Yes, Ninus' palace, where all glories shone, And rose at once his sepulchre and throne; Thy far-encircling walls, and thousand towers,

Baffling for ages Asia's leaguered powers; The streets where princes drove their glittering cars,

And traffic's sons were countless as the stars; Arask's vast shrine, where that dread warrior died,

Whose banded myriads—boastful slaves of pride—

Fell in one night, when heaven's own lightning's came,

And death's pale angel waved her sword of flame,

Are now but heaps, with rude wrecks scattered o'er,

That bear a language writ by man no more; Where scarce the hermit wild-flower deigns to blow,

But coarse rank grass and plants of poison grow.

And jackals lurk, and hooded serpents glide: Monarchs! approach ye here, and bow your pride!

Empires! so strong to-day, like change await!

And, laurelled conquerors! weep, and read
your fate!

Nicholas Michell.

## 3829. NINEVEH, The Fall of.

Nahum ii : 7.

The sun went down with darkened brow, The river wildly foamed below; That city's gates, her walls and towers; A darkness fell above the hours; There came a sound upon the breeze Like the far roar of stormy seas, Or tempests gathering in their might Beneath the darkening brow of night; Wild sounds, and dreams of heavy fear, And boding cries came on the ear Of that dark king: within his hall He sat at splendid festival; He heard those shouts upon the air, He heard the cries of wild despair, He looked, he gazed—what saw he there?

Gloomy and pale the dim moon rose Upon that war of mighty foes;

The twilight spread a veil of gloom
Above that darkened hour of doom;
The clouds were sweeping through the sky,
The hurrying blast moaned fitfully,
The thunder rolled in solemn song,
And the red lightning flashed along
Above that city's domes and towers,
Above her palace halls and bowers,
Lighting that darkness of the night,
That veil of gloom, with solemn light.

Afar the distant city spread, Above were deepest clouds o'erhead, A heavy veil of wrathful doom Above each fane and solemn tomb; A heavy veil of darkening cloud Hung o'er them like a blackening shroud, Save where—it spread from shore to shore Above the Tigris, foaming roar-That bridge was lit by naphtha light That gleamed upon the heavy night; Or where the lightning from the sky Flashed on those domes and towers high: They flamed up o'er mount and vale, Glowing amid the moonlight pale: A shadowy gleam, a reddening glare, Flung out upon that murky air. Sacrifice-fires were gleaming far, And burning like a distant star; But down from heaven the lightnings came, Sweeping away that wavering flame, And flashing out in wrathful doom O'er temple, tower, and solemn tomb!

But other sights and sounds are near, The clash of hostile steel and spear; The shouts of victory on the gale, The flapping of the war-bark's sail; The river's dark and rolling tide Bursting its bounds afar and wide, Spreading around that city's walls—A crush, a groan, a thundering fall: It rolls along with heavy swell, The answer of the oracle! The Ninevites gazed fearfully Upon that river rushing by, Upon the blackness of the sky.

They looked down upon the foe;
They heard the mighty sounds of woe;
They heard them in the thunder's peal,
They heard them in the clash of steel,
Where helms and bucklers were cast down,
Where trumpet's heavy blast was blown,
Where chariot-wheels were rolling o'er
Amid a lengthened track of gore;
And foes were thronging through the gate,
Where palace-halls were desolate,
Where shouts and shrieks came on the gale,
Where spear and javelin fell like hail:
These gazed they on; one louder cry,
One louder peal rang through the sky;
One vast wild shout of victory!

But nearer yet is one pale band, Upon the platform's range they stand;

The king is there—'tis his last hour— The ruler girt with might and power; He has left his palace hall and bower, And now he gazes fearfully Upon the foe approaching nigh: He turns to flee, yet who is there, With looks of woe and wild despair, And gentlest beauty in her hair? Azubah raises her dark eye, In softest, wildest ecstasy! And leans on him—'tis but to die! Yet who is she they bear away? Her eye has yet a loftier ray, A prouder smile is on her brow, The maidens lead her captive now; She gazes round with fearful mien, 'Tis Huzzub led a captive queen! And nearer to that gorgeous pile Of gold and gems from Eastern isle, Of richest robes and vestments rare, Raised high amid that gloomy glare; Jewels that flash the lightning back, And gems that form the sunbeam's track, And all things gorgeous there are hid Within that mighty pyramid.

Yet on that pyre they come to die, Beauty and wealth and majesty! The pile is fired; in center there, Amidst that jewelled chamber rare, That king with all his concubines, Where gems and gold around them shine: 'Tis done; the flame shoots to the sky, Waving like banners out on high; The foe come on—a mighty throng— Chariot and steed they burst along. The lightning flames, the thunder rolls Above that grave of mighty souls; And mid that elemental roar Nineveh passes from the shore, A mighty wreck of days gone by, A shadow mid eternity. Frederick Muller.

#### 3830. NOAH.

Hebrews xi:7.

Father of nations! what high thoughts endued

And armed thy soul with matchless fortitude, Walking with God, in tranquil wisdom strong,

Mid turbulence, and violence, and wrong?
Sole star descried in that tempestuous night,
Sole thing of life in that o'erwhelming
blight! [Son!

It was the stronger Man, Eve's promised Bound Death's strong arm within thee, and

His armor: it was Christ in thee enshrined, Stretching imploring hands to lost mankind. In thee His feet found "rest" amid the gloom,

Noah, great name of comfort! Lights illume

The darkness, where He comes with thee to stay;

And, on th' horizon's verge, a heavenly ray

Surrounds thee, while the black baptismal

Seems but to lift thee, in thy solitude, Nearer to th' aërial hall, to walk among The stars of heaven; such hopes to faith belong.

In that frail bark Christ, our Emmanuel, Is passing o'er that more than ocean's swell, Where seas and skies the gathering darkness fills,

Bearing His own to the celestial hills.

Isaac Williams.

3831. NOAH, Methuselah's Prophecy of. Then Noah stood forward in his majesty, Shouldering the golden billhook, where-

withal
He wont to cut his way, when tangled in
The matted hayes. And down the opened
roof

Fell slanting beams upon his stately head, And streamed along his gown, and made to shine

The jewelled sandals on his feet.

And lo!

The Elder cried aloud: "I prophesy.

Behold! my son is as a fruitful field When all the lands are waste. The archers drew—

They drew the bow against him; they would fain

To slay: but he shall live—my son shall live, And I shall live by him in the other days. Behold the prophet of the Most High God: Hear him. Behold the hope o' the world, what time

She lieth under. Hear him; he shall save A seed alive, and sow the earth with man. O earth! earth! a floating shell of wood

Shall hold a remnant of thy mighty lords.
Will this old man be in it? Sir, and you,
My daughters, hear him! Lo! this white
old man

He sitteth on the ground.

The prophecy
Of the Elder, and the vision that he saw,
They both are ended."

Jean Ingelow.

# 3832. NOBLEMAN'S SON, The Cure of a. John iv: 46-54.

Where Capernaum's wave-girt towers Dream mid oleander bowers Stands a princely palace fair, One bright boy its only heir.

One bright boy, and he must die! Mark the death-gleam in his eye. Fever burns him, blood and brain, Deadly languor drowns his pain.

Vain the skill of healing art; Vain the prayer of many a heart; Vain a mother's piteous plea; Vain her woe, her agony. Then the father in that hour Quits the chamber, quits the tower; Leaves the lessening town behind, Scours o'er hill and plain like wind.

- "Where's the wonder-worker? He Late returned to Galilee?" As through Cana's gate he flies Jesus greets his joyful eyes.
- "Ho! endued with power divine! Thou who mad'st the water wine!" Straight he cries, with gasping breath, "Lies my son at point of death!"
- "Haste, O wonder-worker, down! Haste to far Capernaum's town! Yawns e'en now the open grave! Thou, and only Thou, canst save!"

Then, the father's faith to try, Thus the Saviour feigns reply: "Signs and wonders ye must see, Else ye will not trust in Me."

Instant all the father's woe
Bursts in unresisted flow.
"Save my only child!" he cries;
"Lord! come down before he dies!"

'Tis enough! The prayer of faith Conquers distance, doubt, and death; Love's resistless pleading thrives; "Go thy way, thy son survives!"

In that darkened, mournful home, Far in sad Capernaum, In that hour the dying boy Smiles, and springs to life and joy!

Joy and bliss the household crown! Joy and wonder fill the town! Glad the eager servants run, "Master! master! lives thy son!"

Grateful rapture unexpressed Warmed and filled the father's breast; Awe and praise his heart o'ercame, For he knew the hour the same.

Thou who once Thine only Son Gav'st to die for man undone, In like anguish, oh, may we Fly from all things else to Thee!

Saviour, when all saviours fail, Hear, oh hear, our utmost wail! Give what only Thou canst give, Faith by Thee alone to live! George Lansing Taylor.

3833. OBED-EDOM, Blessings of. 2 Samuel vi: 11.

If but one Christian soul appear Beneath my roof, the Ark is here: Jesus, the real Ark Thou art, Set up in every faithful heart! And where Thy Godhead doth reside Mercy and grace are multiplied, Fulness of gospel-blessings flow, And make a little heaven below. J. and C. Wesley.

3834. OIL, The Widow's. 2 Kings iv: 6.

"Bring forth the vessels! borrow more, Of all thy neighbors, not a few; God, who regards the widow's store, Her slender pittance will renew."

Then did the widow's heart rejoice, No more in penury's depths to toil; Those vessels, at the prophet's voice, She sees run o'er with precious oil.

"And yet bring more!" No more were brought,
And straight the flowing treasure stayed.

And straight the flowing treasure stayed.

O God! how fully we are taught
That thus we bound Thy Spirit's aid.

For when the Oil of Grace, in store
Unmeasured, flows for ready hearts:
Hearts, empted of their pride, no more
Appear, and slighted Grace departs.
William B. Tappan.

**3835.** OIL, The Widow's. 2 Kings iv: 1-6.

Pour forth the oil, pour boldly forth, It will not fail until Thou failest vessels to provide, Which it may freely fill.

But then, when such are found no more, Though flowing broad and free Till then, and nourished from on high, It straightway stanched will be.

Dig channels for the streams of love, Where they may broadly run; And Love has overflowing streams To fill them every one.

But if at any time thou cease
Such channels to provide,
The very founts of Love for thee
Will soon be parched and dried.

For we must share, if we would keep,
That good thing from above;
Ceasing to give, we cease to have:
Such is the law of Love.
Richard C. Trench.

3836. OLIVE, Suggestions of the.

The palm, the vine, the cedar, each hath power
To bid fair oriental shapes glance by,
And each quick glistn'ing of the laurel bower
Wafts Grecian images o'er Fancy's eye;
But thou, pale Olive! in thy branches lie
Far deeper spells than prophet grave of old
Might e'er enshrine; I could not hear thee
sigh

To the wind's faintest whisper, nor behold One shiver of thy leaves' dim silvery green, Without high thoughts, and solemn, of that scene

When in the garden the Redeemer prayed;
When pale stars looked upon His fainting head,

And angels, ministering in silent dread,
Trembled, perchance, within thy trembling
shade.

Mrs. F. D. Hemans.

## 3837. OLIVET, Christ on.

Luke xxii: 39.

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now
The suff'ring Saviour prays alone.

'Tis midnight; and, from all removed, The Saviour wrestles lone with fears; E'en that disciple whom He loved Heeds not his Master's grief and tears.

'Tis midnight; and for others' guilt The Man of Sorrows weeps in blood; Yet He, who hath in anguish knelt, Is not forsaken by His God.

'Tis midnight; and from ether-plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

Wm. B. Tappan.

#### 3838. OLIVET, Mount.

2 Samuel xv: 30.

The soul in meditation here beholds, Fleeing for refuge from a wicked son, And with a wounded spirit bowed to earth, The minstrel king, in bitter anguish come, Showering the mountain with a father's tears For his rebellious child!

But richer drops, From purer eyes, and by a mightier Onc, For thousands sunk in sin, have since been shed

Where David mourned the guilt of Absalom!
The King of kings stood here; and, looking
down.

Wept o'er Jerusalem! Here, too, He led, From the last supper, when the hymn was sung,

His few grieved followers out, in that drear night

When, in the garden on the mountain's slope,

His agony wrung forth the crimson drops! While these sad pictures hung upon thy sides.

Thou consecrated height, dissolve the heart In pious sorrow; yet thy brow is crowned With a bright, glorious scene!

Now, O my soul, On the blest summit light a holy flame! From the last footprint of the Prince of peace, The Conqueror of death, let incense rise, And enter heaven with thine ascending Lord! Shake off the chains and all the dust of earth! Go up and breathe in the sweet atmosphere His presence purified, as he arose!

Come! from the Mount of Olives pluck thy branch,

And bear it like a dove to you bright ark Of rest and safety! Hannah F. Gould.

## 3839. OLIVET, Night on.

Matthew xxvi: 30.

'Tis night, a lovely night; and lo!
Like men in vision seen,
The Saviour and His brethren go,
Silent, and sorrowful, and slow,
Led by heaven's lamp serene,

From Salem's height, o'er Kedron's stream,
To Olivet's dark steep,
There o'er past joys, gone like a dream,
O'er future woes, that present seem,
In solitude to weep.

Heaven on their earthly hopes has frowned;
Their dream of thrones has fled;
The table that His love has crowned
They ne'er again shall gather round
With Jesus at their head.

Blast not, O God, this hope of ours,
The hope of sins forgiven;
Then, when our friends the grave devours,
When all the world around us lowers,
We'll look from earth to heaven.

John Pierpont.

#### 3840. ON.

Genesis xli: 45-50.

Next Heliopolis, city of the sun,
A shattered sepulchre, a wreck of shrines!
Here Cæsar, zealous: "This must we survey;
The hallowed spot where Plato and Eudoxus
Conceived new thoughts; where Moses, legislator,

Derived his wisdom to instruct mankind; Moses, prime leader of a tribe heroic, Who told of heaven and earth in godlike words.

This city first named On, whence Joseph took For wife the high-priest's daughter, Asenath; Whence later Baruch, Jeremiah sang.

This seat of learning where sage Manetho

This seat of learning where sage Manetho wrote,

Which fostered Solon and Pythagoras, Where somewhile dwelt sublime Euripides." So saw he vestiges of those grand temples Built to the sun-god Re; and obelisks, Ancient when seen by Moses and by Plato, Transported now to European shores.

Joseph Ellis.

#### over.

3841. OTHERS, He saved. Luke xxiii: 35.

When scorn, and hate, and bitter, envious pride

Hurled all their darts against the Crucified, Found they no fault but this in Him so tried? "He saved others!"

Those hands, thousands their healing touches knew;

On withered limbs they fell like heavenly dew;

The dead have felt them and have lived anew:

"He saved others!"

The blood is dropping slowly from them now; Thou canst not raise them from Thy thorncrowned brow,

Nor on them Thy parched lips and forehead "He saved others!" [bow:

That voice from out their graves the dead had stirred;

Crushed, outcast hearts grew joyful as they heard;

For every woe it had a healing word:
"He saved others!"

For all Thou hadst deep tones of sympathy: Hast Thou no word for this Thine agony? Thou pitied'st all: doth no man pity Thee? "He saved others!"

So many fettered hearts Thy touch hath freed, Physician! and Thy wounds unstanched must bleed;

Hast Thou no balm for this Thy sorest need?
"He saved others!"

Lord! and one sign from Thee could rend the sky;

One word from Thee, and low those mockers lie;

Thou mak'st no movement, utterest no cry, And savest us!

#### 3842. PALESTINE.

Blest land of Judea! thrice hallowed of song, Where the holiest of memories pilgrim-like throng;

In the shade of thy palms, by the shores of thy sea,

On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore Where pilgrim and prophet have lingered before;

With the glide of a spirit I traverse the sod Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear Thy waters, Genesaret, chime on my ear; Where the lowly and just with the people set down,

And thy spray on the dust of His sandals was thrown.

Beyond are Bethulia's mountains of green, And the desolate hills of the wild Gadarene; And I pause on the goat-crags of Tabor to see The gleam of thy waters, O dark Galilee! Hark! a sound in the valley! where swollen | Were my spirit but turned from the outward and strung,

Thy river, O Kishon, is sweeping along; Where the Canaanite strove with Jehovah in

And the torrent grew dark with the blood of the slain.

There down from his mountains stern Zebulon

And Naphtali's stag, with his eyeballs of flame,

And the chariots of Jabin rolled harmlessly

For the arm of the Lord was Abinoam's son.

There sleep the still rocks and the caverns which rang

To the song which the beautiful prophetess sang,

When the princes of Issachar stood by her side,

And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen, With the mountains around and the valleys between;

There rested the shepherds of Judah, and there

The song of the angels rose sweet in the air.

And Bethany's palm-trees in beauty still throw

Their shadows at noon on the ruins below; But where are the sisters who hastened to

The lowly Redeemer, and sit at His feet!

I tread where the twelve in their wayfaring

I stand where they stood with the chosen of God;

Where His blessings were heard, and His lessons were taught,

Where the blind were restored, and the healing was wrought.

Oh, here with His flock the sad wanderer came;

These hills He toil'd over in grief are the same, The founts where He drank by the wayside still flow,

And the same airs are blowing which breathed on His brow.

And throned on her hills sits Jerusalem yet, But the dust on her forehead, and chains on her feet;

For the crown of her pride to the mocker hath gone,

And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode Of humanity clothed in the likeness of God? | Linked with celestial memories ne'er to die.

and dim,

It would gaze, even now, on the presence of  $\operatorname{Him}!$ 

Not in clouds and in terrors, but gentle as when,

In love and in meekness, He moved among men;

And the voice which breathed peace to the waves of the sea,

In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,

Nor my ears hear the dashing of Galilee's flood,

Nor my eyes see the cross which He bowed Him to bear,

Nor my knees press Gethsemane's garden of prayer?

Yet, Loved of the Father, Thy Spirit is near To the meek, and the lowly, and penitent here:

And the voice of Thy love is the same even now

As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone! but in glory and power

The spirit surviveth the things of an hour; Unchanged, undecaying, its Pentecost flame On the heart's secret altar is burning the same! John Greenleaf Whittier.

#### 3843. PALESTINE, Associations of.

Hail to the hills where Desolation weeps, Yet holy watch untiring Memory keeps! Hail to the vales where Plenty laughs no more, Or mantling vines display their purple store, But every rock with history's wreath is crowned,

And every barren glen is hallowed ground! Hail to the streams that flow not now along Blessed by the saint, or charmed by holy song, Yet seem the haunt of angels, that still glide By tree and cave, and skim the silent tide! Hail to the spot Heaven favored, land divine, Revered, long-suffering, beauteous Palestine!

Ah! who so cold can gaze, and wander here, Nor feel his bosom thrill, nor shed a tear? Thrill when he thinks of glorious times of

And weep to know that glory ever o'er. The ground he treads a thousand saints have trod,

Prophets, far-visioned bards, and seers of God.

The ruined tower, the once-green olived hill, The stony waste, the half-choked fount and rill,

Each tells its tale that prompts a hope or sigh,

The harp of Judah sounds o'er Sharon's vaie, Though there no more the roses scent the gale:

Despite the Roman's plough and Moslem's shrine,

Fancy beholds the temple's splendors shine; High stands on Olivet that sacred Form, Bright in our world as rainbow in a storm; By Kedron's tomb-lined brook He wanders slow,

Teaches His followers mid those caves below, Sheds tears loved Salem's bitter fate to tell, Or leans and talks by blessed Samaria's well: Yes, those far ages flash a heavenly ray, That hallows every scene we here survey. Nicholas Michell.

#### 3844. PALESTINE, Desolate.

Land of the sunny east, where grow the olive and the vine,

Oh, what a charm of light invests that hallowed name of thine!

Lost Palestine! a sorrowing heart fain, fain would mourn for thee,

Then hang in tears this broken harp upon the willow-tree.

And has thy splendor disappeared, and is thy glory gone,

And are thy marble tow'rs of might and palaces o'erthrown?

And is Mount Zion desolate, and do no longer there

The gathered of the chosen race prefer the common prayer?

And is thy temple ruin-struck, and does naught but the name

Remain of what was once thy pride, the bright Jerusalem?

Lost Palestine! thy might has fled, like snows that melt away

From off the brow of Lebanon before the star of day.

Yes! now thou art most desolate, and o'er the shaded urn

Of thy dead splendor does the shade of ancient glory mourn.

And has the star of Judah set? and never shall it rise

To shed its living beams around, and gild thy gloomy skies?

And has the night of ruin wrapt thy land as with a veil?

And are the sons of Israel heard to mourn with Egypt's wail?

No! though thy radiance has gone down, like sunlight 'neath the sea,

And though no more the triumph-song is raised aloud for thee,

Weep not, forlorn! the Sun of Pow'r will! yet upon thee rise,

And with His ray of purest light drive midnight from thy skies;

Thy ruined tow'rs again shall rear their marble crests on high,

And through thy silent cities heard the shout

of victory; The Lion sprung from Judah's root shall burst thy binding chain,

And make thee know, lost Palestine! that thou art free again.

Then weep not, land of the forlorn, for Zion yet shall be

The glory of the living world; the bright home of the iree!

David Mallock.

## 3845. PALESTINE, Farewell to.

Though many be the shores and lands My pilgrim steps have wandered o'er, From Alpine heights to classic lands; Oh! never have I felt before

The effort to pronounce farewell To all those varied scenes of thine; No other spot can share thy spell, Unique, beloved Palestine!

Yet, not thy outward form can claim This tribute-tear in parting now; These fields so drear, these hills so tame, The laurels faded on thy brow.

Dare I conceal the inward taunt, As over mount and vale I trod, "Is this indeed the angel-haunt, The seraph-land, the home of God?"

Beneath my childhood's skies, I wean, A thousand spots I can recall, Far lovelier than your loveliest scene Of wood and lake and waterfall.

In vain I looked for limpid rills, Where Syrian shepherd led his flock; No herbage on your blighted hills, No pine-tree in "the rifted rock."

Greater your charms, ye streams of home, Which verdant meadows gently lave, Than Jordan, with its turgid foam Fast hastening to its Dead Sea grave.

But hush! The one absorbing thought Transfigures all the passing scene, And makes the present time forgot, In musing what the past has been.

Here patriarchs lived, here prophets trod, Here angels on their errands sped; The home of sainted men of God, The resting-place of holy dead!

More wondrous still: on these same hills The eye of God Incarnate fell; He walked these paths, He drank these rills, He sat Him by yon wayside well.

Oft by that Kedron brook, He heard The rustle of its olives gray, Or carol of the matin-bird Which greeted the first eastern ray.

In temple court, or noisy street,
When wearied with the wrangling cry,
How oft He found a calm retreat
In thee, thrice-hallowed Bethany:

Watching the evening shadows fall, Or glow of sunbeam from the west, Transmuting Moab's mountain wall Into a blaze of amethyst!

Or thou, Gennesaret! favored lake, How fragrant with His presence still; The deeds of love, the words He spake, Graved on thy shores indelible!

Thy green hills oft were altar stairs,
Up which His weary footsteps trod,
For morning praise and midnight prayers,
Away from man, alone with God.

He loved the flowers which fringed the sea, He trod thy groves of stately palm, Thy carpets of anemone, Thy vine-clad hills, and bowers of balm.

Enough. With kindred interest teems
Each scene, where'er I gaze around;
The land throughout a Bethel seems,
And "every place is hallowed ground."

Adieu! each shrine of holy thought, Each ruined heap, each storied "Tel." I pluck the last "forget-me-not," And now I take a fond farewell!

To-night on Hermon's northern brow, The stars upon our tents shall shine; Set up the stone! record the vow! "Forget thee, never, Palestine!"

The life-long wish and dream to see
Thy blessed acres, God has given;
A lingering tear I drop to thee,
Thou earthly vestibule of heaven!
J. R. Macduff.

## 3846. PALESTINE, Going to.

No, no; a lonelier, lovelier path be mine; Greece and her charms I leave for Palestine: There purer streams through happier valleys flow,

And sweeter flowers on holier mountains

I love to breathe where Gilead sheds her balm;

I love to walk on Jordan's banks of palm;
I love to wet my foot in Hermon's dews;
I love the promptings of Isaiah's muse;
In Carmel's holy grots I'll court repose,
And deck my mossy couch with Sharon's
deathless rose.

J. Pierpont.

## 3847. PALESTINE, Interest in.

Through Palestine my wand'rings cease, In all my future of life's lease; Thou Middle Sea, I sail thee o'er, From Asia's coast to Europe's shore.

My eyes have seen thy hills and plains, Once blest with late and early rains; Alas! how scorched and barren now, As nature's laws to judgments bow!

But for our blest, our Bible lore, How slight our int'rest in thy store; We tire to view what all must see, And from its scenes and people flee.

But if the land is desolate, Shows of a Jewish race, the fate, Where vice and folly now abound, That land was long with glory crowned!

With joy I've seen the place on earth That gave to Christ His lowly birth; I've seen His haunts, the paths He trod, And where, all night, He prayed to God!

The mount, the garden, oft I've seen, Where Christ felt agony most keen! And oh! I've gazed on Calvary, Where, to redeem, Christ died for me!

Alonzo G. Shears.

## 3848. PALESTINE, Jews' Return to.

They come from the ends of the earth,
White with its aged snows;
From the bounding breast of the tropic tide,
Where the day-beam ever glows;
From the east where first they dwelt,
From the north, and the south, and the west;
Where the sun puts on his robe of light,
And lays down his crown to rest.

Out of every land they come; Where the palm triumphant grows, [hills, Where the vine overshadows the roofs and the And the gold-orbed orange grows; Where the olive and fig-tree thrive And the rich pomegranates red, Where the citron blooms, and the apple of il. Bows down its fragrant head.

From the land where the gems are born,
Opal and emerald bright;
From shores where the ruddy corals grow,
And pearls with their mellow light;
Where silver and gold are dug,
And the diamond rivers roll,
And the marble white as the still moonlight
Is quarried, and jetty coal—

They come, with a gladdening shout; They come, with a tear of joy; Father and daughter, youth and maid, Mother and blooming boy. A thousand dwellings they leave— Dwellings, but not a home; To them there is none but the sacred soil, And the land whereto they come.

And the temple again shall be built,
And filled as it was of yore; [world,
And the burden be lift from the heart of the
And the nations all adore;
Prayers to the throne of heaven
Morning and eve shall rise,
And unto, and not of the Lamb
Shall be the sacrifice.

Bailey.

#### 3849. PALESTINE, Skies of.

Star-gemmed floor of the land I love, Tell me, and tell me now, What are the many glittering pearls Which hang on thy jewelled brow?

Schoolmen write in the lettered page
That each is a world like ours;
But where sky-birds sing superior songs,
In more delightful bowers.

Where the wolf and the lamb in concord meet, Where the leopard harmless lives, And where, undewed with the sweat of man, The field its harvest gives.

Where sin hath shed no withering blight, Where death no entrance gains, Where the men of a thousand years ago Still bound across the plains.

Many, if such ye be, fair worlds,
Would ask no brighter doom,
Than within your gorgeous palaces
To find a lasting home.

So let them; more ambitious, I
More towering wishes frame;
I. would not dwell in these, but with
The Lord of all of them.

They may be near to the pearly gates,
They may stand close to heaven.
But who would live in the servant's lodge
If the mansion-house were given?

## 3850. PALESTINE UNBLEST.

Long hath the Crescent's glittering sign On Salem's temple shone; Long hath Jehovah's awful shrine Stood desolate and lone.

The tents of Midian tribes unblest On Shinar's plains are spread; And wandering feet have rudely prest The soil where Jesus bled.

But Shiloh comes to bless the land, And Israel's tribes restore; Lo! Edom, with Assyria's band, On Calvary shall adore. Fair Lebanon shall hear His voice, And lands where Jordan flows, With Sharon's desert shall rejoice, And blossom as the rose.

No more shall Zion's daughter mourn, Or captive Judah sigh; Jehovah shall her walls adorn, And bring His ransomed nigh. William B. Tappan.

### 3851. PALM-LEAVES, Whispers in the.

Surely the Lord was in this place!
I slept, and knew it not;
He showed me tokens of His grace;
I saw them, and forgot.

"I will not leave thee," saith the Lord, And that which He hath spoken Is an irrevocable word; His promise is unbroken.

He led me through the wilderness,
A long and lonely way;
He soothed me with His tenderness,
And fed me day by day.

He brought me to a quiet place,
A sweet refreshing shade,
Where the tall palm-trees interlace,
And the cool shadows played.

I slept; in dreams that slumber weaves
The little breezes came,
And whispered in the long palm-leaves
The Saviour's holy name.

But soon the whispers died away, And other sounds were brought Like softest music, where I lay, Suggesting earthly thought.

I lay entranced for many a day
On that enchanted plain,
But never heard the palm-leaves say
The holy name again.

Oh! better far the wilderness
And desert way to me,
If, wandering in its loneliness,
I should be nearer Thee;

Nay, better far to tune the ear, So true to heaven's lays, That every common sound we hear May seem a hymn of praise.

3852. PALSIED MAN, Healing the.
Matthewix: 1-8; Mark ii: 1:12; Luke v: 17-26.
Crowds gathered to the Saviour's feet,
And thronged the place where Jesus taught;
The wise and learned came to greet,
And loving friends their sick ones brought;
And there the "power of the Lord"
Wrought with the preaching of His word.

Among the halt, the blind, the lame, Who sought to have their woes redressed, From far attracted by His fame, Was one more helpless than the rest; Amid the throng about the door, The palsied man upborne of four.

How hard it is; the help so near, And yet the waiting crowd so great; How brief the distance doth appear, But oh, how long the time to wait! Such thronging multitudes between, Such hosts of sorrow intervene.

Yet hath the Saviour power to heal The furthest woe, the utmost want, If faith has only sense to feel And strength to struggle to the front. True faith, like truest love, invents: Denied the door, it circumvents.

Whene'er the eye of faith's restrained From looking through, it looks above; And from aloft its end is gained, The steps of faith are steps of love. Thus up the staircase, from the door, The palsied man is "borne of four."

Distinguished faith, distinguished love, Wondrous the mode of access too; The patient bearers mount above, To try what earnest faith can do. The bed descends from roof to floor—Oh! what could loving faith do more?

The Saviour speaks—"Thy sins forgiven;"
This the glad message of that day;
And then, as proof of power from heaven,
"Take up thy bed and go thy way!"
The power that bids the sick be whole,
And heals the body, saves the soul.

Lord, give us faith, like this of old,
To bear the burdens of the weak;
Let love be strong and faith be bold,
The good of others thus to seek.
The faith to strive, as these men strove,
Is that strong faith that "works by love."

Robert Maguire.

#### 3853. PARADISE, Joys of.

For the fount of life eternal is my thirsting spirit fain,

And my prisoned soul would gladly burst her fleshly bars in twain,

While the exile strives and struggles on to win her home again.

As she groans beneath the troubles which with weary weight oppress,

She is thinking on the glory which she lost through wickedness,

And the thought of joy departed but increaseth her distress.

Who can tell the perfect gladness of the peace within the skies,

Where, of living pearls upbuilded, mansions for the blessed rise,

Where the golden halls and roof-trees shine and glow with radiant dyes?

Framed alone of precious jewels stately dwellings there appear,

And the highways of the city, paved with gold, as crystal clear;

Mire is far and filth is banished, naught that may pollute is near.

Winter's snowing, summer's glowing, never thither pain may bring;

There the gorgeous roses flower in the calm of endless spring,

Balms exude, and crocus blushes, lilies fair are blossoming.

Meads are sheening, fields are greening, honey drops from combs of bees;

Liquid odors, fragrant spices, shed their perfume on the breeze,

Never-falling fruits are hanging from the ever-leafy trees.

There no moon through phases passes, sun and stars bestow no light,

But the Lamb on His glad city, light unsetting, shineth bright;

There the day is everlasting, gone for aye are time and night.

For the saints, now crowned in triumph, like the sun in radiance glow,

Greet each other in that gladness which the saints alone can know,

While, secure, they count their battles with their subjugated foe.

Fleshly wars they know no longer, since with blemish stained is none,

For the spiritual body and the soul at last are one;

Dwell they now in peace eternal, with all stumbling they have done.

To their first estate return they, freed from every mortal sore,

And the truth, for ever present, ever lovely they adore,

Drawing from that living Fountain living sweetness evermore.

And they drink in changeless being as they taste those waters clear;

Bright are they, and swift and gladsome, no more perils need they fear;

There the youth can know no aging, never cometh sickness near.

Thence they draw their life unending, passingness has passed away;

Thence they grow, and bloom, and flourish, freed forever from decay,

And deathlessness hath swallowed up the might of death for aye.

They know Him who knoweth all things, nothing from their ken may flee,

And the thoughts of one another in the inmost heart they see;

One in choosing and refusing, one are they in unity.

And though each for divers merits there hath won a various throne,

Yet their love for one another maketh what each loves his own;

Every prize to all is common, yet belongs to each alone.

Where the body is, together in their flight the eagles speed;

There the saints and there the angels seek refreshment in their need,

And the sons of earth and heaven on that One Bread ever feed.

In new harmonies, unceasing they with voice melodious sing,

While their listening ears are gladdened with the harp's exulting ring;

And for He hath made them victors, praises chant they to their King.

Where the King of heaven is present, happy is the gazing soul,

And she sees the double frame-work of the globe beneath her roll,

Sees the sun and moon and planets, and the stars that stud the pole.

Jesu, Palm of all Thy soldiers, who in Thee alone confide,

Bring me to that Holy City when my belt is laid aside,

Grant that I may share the portion of the saints who there abide.

While the war is yet unended, give me vigor for the fray;

Give me, when the fight is over, peace that passeth not away;

Give Thyself to me, O Jesu! as my one reward for aye.

Peter Damiani, tr. by R. F. Littledale.

## 3854. PASSOVER, Christ Our.

1 Corinthians v:7.

Once the angel started back When he saw the blood stained door, Pausing on his vengeful track, And the dwelling passing o'er. Once the sea from Israel fled, Erc it rolled o'er Egypt's dead.

Now our Passover is come, Dimly shadowed in the past, And the very Paschal Lamb, Christ, the Lord, is slain at last. Then with hearts and hands made meet Our unleavened bread we'll eat.

Blessed Victim sent from heaven, Whom all angel hosts obey, To whose will all earth is given, At whose word hell shrinks away, Thou hast conquered death's dread strife, Thou hast brought us light and life. Bishop Williams.

### 3855. PASSOVER, Eucharist and. Exodus xii: 3-42.

In anxious haste, at God's command All Israel's host prepare and stand To take its ordered flight: With bitter herbs, unleavened bread, And roasted lamb, the feast is spread That memorable night.

The awful angel soars on high, And death is dealing far and nigh, Save where the blood is found: Supported by that paschal food, The mighty host passed through the flood Beyond the sea's dark bound.

All girded for its coming flight, A soul is passing hence to-night, And bids the world farewell: Fed with the sacred nourishment Of Christ's most holy sacrament, It burst through sin's dark spell.

All sprinkled with the precious blood, It calmly passes through the flood Of death's last agony: It chants, while borne on angels' wing: O mighty death! where is thy sting, Where, grave, thy victory? Edwin L. Blenkinsopp.

### 3856. PATMOS, John's Vision in. Revelations i: 9.

The blue Ægean's countless waves in Sabbath sunlight smiled,

And murmuring washed the rocky shore of that lone island wild;

Where unto him "whom Jesus loved" such views sublime were given,

That e'en the land of exile shone "the very gate of heaven"!

He saw the radiant form of Him upon whose sorrowing breast,

At the last supper's solemn feast, his weary head found rest:

One "like unto the Son of Man," all glorious to behold,

Arrayed in robes of dazzling light, and girt with purest gold.

His head and hair were white as wool; His eves a fiery flame,

Not tearful now, as when He trod this world of sin and shame;

His countenance was as the sun, His voice was as the sound

Of many waters, murmuring deep in harmony profound.

383PAUL.

But when before His feet as dead the loved | The heavenly bridegroom shall descend to disciple fell,

How gently deigned the Prince of Life His servant's fears to quell!

And give him strength to see His face, whom highest heavens adore,

The Lord, who "liveth and was dead," and lives for evermore!

Oh! then upon His raptured gaze what floods of glory streamed;

He saw the land of love and light, the home of the redeemed;

He stood by life's resplendent stream, whose tide in music rolled

Throughout the holy city's length among its streets of gold.

He heard the mighty new-made song, to angel-hosts unknown,

Go up like incense unto Him that sat upon the throne;

And the pure strains by seraphs sung in that celestial sphere,

In sweetest cadence rose and fell upon his listening ear.

Within the flashing walls of heaven, with jewelled splendor bright,

He saw the countless multitudes arrayed in saintly white:

He marked them with their waving palms, in worship bending low

Before the feet of Him who smiled beneath the emerald bow.

The pearly gates, the crystal sea, the universal hymn,

The sun-bright forms, the brilliant eyes, which tears may never dim,

The healing trees, the fadeless flowers, the harpings of the blest,

In splendid vision to his soul revealed the promised rest.

Long since that aged saint hath reached the fair celestial shore,

And gained the martyr's crown, for He the martyr's suffering bore;

Long since has happy feet have stood within his Father's home,

Yet still the mighty voice he heard, with ceaseless cry saith, "Come!"

And life's bright fountain springeth yet, as free and fresh and fair

As when in Patmos' dreary isle it cheered the exile there!

And hark! the Spirit and the Bride repeat in mercy still,

That he who is athirst may drink—yea, whosoever will!

O blessed voices! be it ours your loving call

And so obey that when, at last, from yonder radiant sphere

claim His own again,

We may lift up our heads and say, "Lord even so, Amen!"

#### 3857. PAUL.

Faithful teacher, mighty Paul, Ringing like a trumpet call, Flying cloud, whose couriers glance Red-winged round the world's expanse,

Let thy deep-voiced thunders roll, Saturate each thirsty soul, Showers of heavenly grace impart, Fertilize each barren heart.

Guerdon high was thine, when thrice Pearly gates of paradise Turning gave thy raptured ear Words that none but angels hear.

Sower of the gospel seed, Hundredfold shall be thy meed, Garnered where no thief can spoil, Fruit of thine abundant toil. Peter Damiani, tr. by N. B. Smithers.

#### 3858. PAUL.

Whose is that sword, that voice and eye of flame.

That heart of unextinguishable ire? Who bears the dungeon keys, and bonds and fire?

Along his dark and withering path he came, Death in his looks and terror in his name, Tempting the might of heaven's Eternal Sire.

Lo! the light shone! the sun's veiled beams expire:

A Saviour's self a Saviour's lips proclaim! Whose is you form stretched on the earth's cold bed,

With smitten soul, and tears of agony Mourning the past? Bowed is the lofty head,

Rayless the orbs that flushed with victory. Over the raging waves of human will, The Saviour's spirit walked, and all was still. Roscoe.

### 3859. PAUL AT MELITA.

Acts xxviii : 1-10.

Secure in his prophetic strength, The water peril o'er, The many-gifted man at length Stepped on the promised shore.

He trod the shore; but not to rest, Nor wait till angels came: Lo! humblest pains the saint attest, The firebrands and the flame.

But when he felt the viper's smart, Then instant aid was given. Christian, hence learn to do thy part, And leave the rest to Heaven. J. II. Newman.

#### 3860. PAUL AT PHILIPPI.

Acts xvi: 11-18.

'Twas Sabbath at Philippi's town, in Macedonian Thrace,

But worldly labors, pleasures, strifes, resounded through the place;

For Grecian pageant, Roman power, knew not God's holy day,

And few and strange were Israel's seed who turned aside to pray.

For them no temple reared its dome: Apollo's marble shrine

Rose fair, and from Pangæus' height waved Bacchus' grove divine;

E'en mortal Cæsar's sculptured form obsequious throngs adored,

With Nature's known and unknown dreams
—all things, save God the Lord.

Him, though all-present, those who sought, before His throne to wait

In humble prayer and grateful song, must seek without the gate;

And by Gangistes' rippling flood, beneath the summer air,

A lowly group of women bowed to Israel's God in prayer.

Not as the wild bacchantes raved among those hills of yore,

When first the wine-god's revelries were brought from India's shore;

Not like the Pythoness profane, with Delphic frenzy fired,

Knelt that chaste sisterhood of souls, in worship pure inspired.

But on that day four holy men sat in their circle small—

Luke, Silas, youthful Timothy, and mighty-minded Paul;

From Asian climes to Europe's shores that misionary band

Had crossed the Grecian sea to bring glad news, at Christ's command.

Not as the old Phenicians came, who sought Paugeus' gold,

Nor as once passed, to win the world, the Macedonian bold;

Not with the pomp of earthly state, nor pride of earthly lore,

Those way-worn pilgrims met that day beside Gangistes' shore.

That plain, an hundred years agone, saw Rome's republic fall,

When Freedom fled the conquered world, and Tyranny grasped all:

and Tyranny grasped all;
And Hæmus' snow-clad peaks, afar, blushed
erst, when Typhon strove

And earth's rude powers, o'erwhelmed in blood by bright celestial Jove.

But ah! that day a mightier than Philip's deathless son,

Or great Augustus, on that plain Rome and the world who won,

Or mythic Jove, whose fabled bolts the Titan crew could quell,

Was first to Europe preached, as Lord of heaven and earth and hell.

Him Paul proclaimed, of Mary born, the peasant Nazarene,

And told His life of wonders o'er, 'mid that enchanting scene;

Not Orpheus' shell, that thrilled those shores, while trees and rocks kept time,

Nor bright Apollo's golden lyre, e'er breathed such strains sublime.

Good news! glad news! the Lord is come! Immanuel, long foretold,

Has lived, and died, and risen, and reigns, eternal bliss t' unfold!

And on that listening company blest influence benign

E'en now he pours, till many a soul is lit with joy divine.

And one true heart God opened then, touched by His Spirit's power—

A woman's heart, and Lydia's faith found life in Christ that hour;

And all her wealth, with all her love, she laid at Jesus' feet,

And in her house God's servants found home, church, and converse sweet.

O brightest day that ever yet has dawned o'er Europe's hills,

Thy meek beginning all my heart with hope and comfort fills!

Pangæus' hundred-petalled rose, that sets his slopes aflame,

Breathes not such fragrance as thy deed around Philippi's name!

Fade, Grecian glory! Roman power! A mightier empire's march

Is blazoned on the orient sky, and kindles heaven's high arch!

Rise, Freedom, nevermore to fall! Rise, woman, pure and bright,

To cheer man's toil up centuries of heavenward deepening light!

And ever when our hearts grow faint, or earthly dreams allure,

When fruit seems small, the cross too great for nature to endure,

We'll hail that band who preached and prayed beside Gangistes' wave,

And trust Him still who reigns for aye, omnipotent to save.

George Lansing Taylor.

## 3861. PAUL, Conversion of. Acts ix: 1-9.

The midday sun, with fiercest glare, Broods o'er the hazy, twinkling air;
Along the level sand
The palm-tree's shade unwavering lies,
Just as thy towers, Damascus, rise
To greet you wearied band.

The leader of that martial crew
Seems bent some mighty deed to do,
So steadily he speeds,
With lips firm closed and fixed eye,
Like warrior when the fight is nigh,
Nor talk nor landscape heeds.

What sudden blaze is round him poured, As though all heaven's refulgent hoard In one rich glory shone?
One moment, and to earth he falls:
What voice his inmost heart appalls—
Voice heard by him alone?

For to the rest both words and form Seem lost in lightning and in storm, While Saul, in wakeful trance, Sees deep within that dazzling field His persecuted Lord revealed With keen yet pitying glance;

And hears the meek upbraiding call
As gently on his spirit fall,
As if the Almighty Son
Were prisoner yet in this dark earth,
Nor had proclaimed His royal birth,
Nor His great power begun.

"Ah! wherefore persecut'st thou me?"
He heard and saw, and sought to free
His strained eye from the sight:
But Heaven's high magic bound it there,
Still gazing, though untaught to bear
The insufferable light.

"Who art Thou, Lord?" he falters forth:
So shall Sin ask of Heaven and earth
At the last awful day,
"When did we see Thee suffering nigh,
And passed Thee with unheeding eye?
Great God of judgment, say!"

Ah! little dream our listless eyes
What glorious presence they despise,
While, in our noon of life,
To power or fame we rudely press;
Christ is at hand, to scorn or bless,
Christ suffers in our strife.

And though heaven's gates long since have
And our dear Lord in bliss reposed, [closed,
High above mortal ken;
To every ear in every land,
Though meek ears only understand,
He speaks as He did then.

"Ah! wherefore persecute ye Me? Tis hard, ye so in love should be

With your own endless woe.

Know, though at God's right hand I live,
I feel each wound ye reckless give
To the least saint below.

"I in your care My brethren left,
Not willing ye should be bereft
Of waiting on your Lord.
The meanest offering ye can make,
A drop of water, for love's sake
In heaven, be sure, is stored."

Oh! by those gentle tones and dear,
When Thou hast stayed our wild career,
Thou only hope of souls,
Ne'er let us cast one look behind,
But in the thought of Jesus find
That every thought controls.

As to Thy last apostle's heart
Thy lightning-glance did then impart
Zeal's never-dying fire,
So teach us on Thy shrine to lay
Our hearts, and let them day by day
Intenser blaze and higher.

And as each mild and winning note,
Like pulses that round harp-strings float
When the full strain is o'er,
Left lingering on his inward ear
Music that taught, as death drew near,
Love's lesson more and more:

So, as we walk our earthly round,
Still may the echo of that sound
Be in our memory stored.
"Christians! behold your happy state:
Christ is in these who round you wait;
Make much of your dear Lord!"

John Keble.

## 3862. PAUL IN PRISON.

Acts xvi: 19-40.

Hearest thou that solemn symphony that swells

And echoes through Philippi's gloomy cells? From vault to vault the heavy notes rebound And granite rocks reverberate the sound. The wretch who long in dungeons cold and

Had shook his fetters, that their iron clank Might break the grave-like silence of that prison

On which the star of hope had never risen;
Then sunk in slumbers by despair oppressed,
And dreamed of freedom in his broken rest;
Wakes at the music of these mellow strains,
Thinks it some spirit, and forgets his chains.
'Tis Paul and Silas, who at midnight pay
To Him of Nazareth a grateful lay.
Soon is that anthem wafted to the skies;
An angel bears it, and a God replies:
At that reply a pale portentous light
Plays through the air, then leaves a gloomier
night.

The darkly tottering towers, the trembling

The rocking walls confess a monarch's march; The stars look dimly through the roof; behold,

From saffron dews, and melting clouds of gold,

Brightly uncurling on the dungeon's air, Freedom walks forth serene; from her loose

And every glistening feather of her wings, Perfumes, that breathe of more than earth, she flings,

And with a touch dissolves the prisoners' chains

Whose song had charmed her from celestial John Pierpont. plains.

## 3863. PAUL, Preaching of. Acts ix: 21.

Each holy rite performed, the zealous saint Poured from his tongue spontaneous the Of eloquence and inspiration. Lo! [stream The gazing synagogue, in wonder wrapt, Devour his pregnant speech. Th' instructive With simple style, deliberate address, [sage, And nervous arguments, now vindicates The great Messiah. Now with words that live,

With thoughts that burn, the last tremendous day,

Expiring nature and the doom of man, He thunders on the soul. Sin's ghastly front, Her shape deformed, the poison of her touch, Behind her Vengeance with eternal fire. He next describes. Affrighted conscience wakes;

The murd'rer starts aghast! th' oppressor groans;

Th' adulterer trembles, and the harlot weeps. What heart so pure, so innocent of vice, But shuddered there! Now with mellifluous tongue

He soothes the scorpion-sting of conscious Behold! each faded countenance relumed With hope and gladness, whilst the chosen saint

Unfolds the myst'ries of redeeming love, Of grace and mercy infinite, displays The high rewards of penitence and life Reformed, the freedom of the Christian yoke Avers, and testifies th' eternal league 'Twixt happiness and virtue. Now to crown The preacher's task, with sweet persuasive phrase,

He wins th' enchanted audience to peace, Long-suff'ring, gentleness, and social love, The godlike spirit of his Master's laws.

Was this the hot vindictive Pharisee? Oh strange conversion! This th' impetuous Saul breathed? That late dire menaces and slaughter Was this, sage priest, the minister of wrath Fixed by the dreaded sanction of thy power To hurl perdition on the rising church? What! Were those hands, now lifted up to heav'n

To bless man's great Redeemer, once imbrued In the pure blood of His devoted saints, And consecrated martyrs? Wondrous change! But what can check that All-controlling

Who turns the course of Nature at His will; Whose word was med'cine to the sick, whose

Awoke the grave's cold tenants, whose firm

Trod the soft surface of the ocean, whilst His potent voice bade the curled waves sub-

And hushed the wind's wild uproar into

Behold! th' illustrious convert now invades The reign of Gentile darkness. See! appalled Black Superstition, with her baleful throng Of self-bred fears and unembodied forms That haunt despair; the foul unholy train Of molten idols and fantastic gods Shrink at his presence like the fleeting shades Of sullen night when first Hyperion's orb Scatters its purple radiance o'er the skies. Nor long the majesty of Jove supreme Withstood the thunders of the preacher's tongue.

Tottered his throne, his golden sceptre fell; Nor more Olympus trembled at his nod. No longer smoked his odoriferous shrines With frankincense and myrrh, the fragrant Of Araby; nor bleeding hecatomb [breath Distained his blushing altars. Solemn praise And pray'rs devoutly breathed, the tears, the sighs

Of penitential grief, the broken heart, Now formed the Gentile's purer sacrifice To the true God. Each attribute world That points th' Almighty Parent of the To man's conceptions, legibly portrayed [sees; On Nature's page, th' enlightened convert And as he views, his elevated breast, With inextinguishable ardor, burns For truth, for life and immortality. [tide Where'er the preacher rolled the powerful Of inspiration, from each fabled haunt Foul error fled, whether the Roman school Or Attic portico her presence held, Or the dark inmate of the pagan shrine, She heaped vain incense to some idol-god.

Oh! may those living oracles of light, That boast the sanction of thy hallowed pen, Illustrious convert! o'er each gloomy land, Where still pale fear and superstition reign, Spread the rich treasures of immortal truth! May the false prophet's sensual paradise, Base hopes of ignorance and lust, Allure no more the pilgrim's weary step To Mecca's walls; no longer Fohi's name Usurp the prostrate adoration, due To God alone: nor more th' unconscious sun Provoke the trembing Indian's fruitless vow: But may one mind, one faith, one hope, one Unite the scattered progeny of man! God John Lettice.

**3864.** PAUL, Vision of, Acts ix: 1-9.

What is this that stops my way
Like a wall, unseen by day?
Who doth bid my errand stay
Ere I come?
What o'erclouds me like a dream,
Blotting each remembered scheme
With an unaccustomed theme?
"Jesu sum."

What strange dissolution rends
From the comfort of my friends,
From my life's determined ends?

Dark and dumb,
What doth bind my fluent tongue
Like an instrument unstrung,
With its lesson never sung?

"Jesu sum."

See! this sudden shock of light
Falls like palsy on my sight,
Till I view no path aright
In my gloom;
All my faculties are dead,
Every sinew bound with lead:
What this shivering trance of dread?
"Jesu sum."

"Listen, since for human weal,
All thy misdirected zeal,
Thee to warm, and thee to heal,
Am I come:
Thou with stones My saints hast slain,
Torture bound with scourge and chain;
Know thyself the martyr pain!
'Jesu sum.'

"Thou wert Mine without thy knowing;
From this moment's wonder-showing,
Pay the debt thy life is owing
Burthensome:
On the blindness of thy thought
Dawns the inner life unsought.
Teach, as thou thyself art taught;

'Jesu sum.'"

Julia Ward Howe.

## 3865. PENTECOST.

Acts ii: 1-4.

The rolling year brings back the time,
With blessed joys replete,
When on the waiting twelve came down
The Holy Paraclete.

The fire, in quivering tongues of flame,
Descending sat on each,
To fill with fervency of love
And fluency of speech.

To every race, in every tongue,
They spoke with power divine;
Some trembling heard, some mocking said
That they were drunk with wine.

When Pentecost was fully come This marvel wrought, they see, That thus the sacred round of days Should bring our jubilee.

On us, O God most merciful,
With bended heads we pray
That Thou wilt of Thy Spirit pour
Abundantly, to-day.

Hilary, tr. by N. B. Smithers.

## 3866. PENTECOST.

Acts ii : 1-4.

My Saviour, can it be
That I should gain by losing Thee?
The watchful mother tarries nigh
Though sleep have closed her infant's eye;
For should he wake and find her gone,
She knows she could not bear his moan.
But I am weaker than a child,
And Thou art more than mother dear;

And Thou art more than mother dear; Without Thee, heaven were but a wild: How can I live without Thee here?

"'Tis good for you that I should go,
You lingering yet awhile below:"
'Tis Thine own gracious promise, Lord!
Thy saints have proved the faithful word,
When heaven's bright boundless avenue
Far opened on their eager view,
And homeward to Thy Father's throne,
Still lessening, brightening on their sight,
Thy shadowing car went soaring on;
They tracked Thee up th' abyss of light.

Thou bidd'st rejoice; they dare not mourn, But to their home in gladness turn, Their home and God's, that favored place Where still He shines on Abraham's race, In prayers and blessings there to wait Like suppliants at their monarch's gate Who, bent with bounty rare to aid The splendors of his crowning day, Keeps back awhile his largess, made More welcome for that brief delay.

In doubt they wait, but not unblest;
They doubt not of their Master's rest,
Nor of the gracious will of Heaven—
Who gave His Son, sure all has given—
But in ecstatic awe they muse
What course the genial stream may choose,
And far and wide their fancies rove,
And to their height of wonder strain,
What secret miracle of love
Should make their Saviour's going gain.

The days of hope and prayer are past,
The day of comfort dawns at last,
The everlasting gates again
Roll back, and lo! a royal train:
From the far depths of light once more
The floods of glory earthward pour;
They part like shower-drops in mid-air,
But ne'er so soft fell noontide shower,
Nor evening rainbow gleamed so fair

To weary swains in parched bower.

Swiftly and straight each tongue of flame
Through cloud and breeze unwavering came
And darted to its place of rest
On some meek brow, of Jesus blest.
Nor fades it yet, that living gleam,
And still those lambent lightnings stream;
Where'er the Lord is, there are they;
In every heart that gives them room
They light His altar every day,
Zeal to inflame and vice consume.

Soft as the plumes of Jesus' Dove
They nurse the soul to heavenly love:
The struggling spark of good within
Just smothered in the strife of sin,
They quicken to a timely glow,
The pure flame spreading high and low.
Said I that prayer and hope were o'er?
Nay, blessed Spirit! but by Thee
The Church's prayer finds wings to soar,
The Church's hope finds eyes to see.

Then, fainting soul, arise and sing:
Mount, but be sober on the wing;
Mount up, for heaven is won by prayer;
Be sober, for thou art not there;
Till Death the weary spirit free,
Thy God hath said, 'Tis good for thee
To walk by faith and not by sight:
Take it on trust a little while;
Soon shalt thou read the mystery right,
In the full sunshine of His smile.

Or if thou still more knowledge crave,
Ask thine own heart, that willing slave
To all that works thee woe or harm;
Shouldst thou not need some mighty charm
To win thee to thy Saviour's sight,
Though He had deigned with thee to bide?
The Spirit must stir the darkling deep,
The Dove must settle on the cross,

Else we should all sin on or sleep
With Christ in sight, turning our gain to
loss.

John Keble.

## 3867. PENTECOST, Wind of. Acts ii: 2.

Blow on, thou mighty Wind!

The cloven tongues descending, [burn, Fanned by thy dewy breath, shall blaze and A sacred flame unending;
Soon shall the fire behold

Vile earth transformed to fine wrought gold;
A gloom of shadowy night

That flame shall kindle into light:
Therefore, thou mighty Wind, blow on.

Blow on, thou mighty Wind,
And waft to realms unbounded
The notes of faith and hope and tender love
The gospel-trump hath sounded.
Those sweetly piercing tones,
That charm all woes and tears and groans,
Through earth and sea and sky
Upon thy rushing wings shall fly:
Therefore, thou mighty Wind, blow on.

Blow on, thou mighty Wind;
For, tempest-tossed and lonely,
The Church upon the rolling billows rides,
And trusts in thy breath only;
She spreads her swelling sails
For thee to fill with favoring gales,
Till through the stormy sea
Thou bring her home where she would be:
Therefore, thou mighty Wind, blow on.

Blow on, thou mighty Wind,
On hearts contrite and broken, [words
And bring in quickening power the gracious
That Jesus' lips have spoken.
Lo! then, from death and sleep.
The listening souls to life shall leap;
Then love shall reign below,
And joy the whole wide world o'erflow:
Therefore, thou mighty Wind, blow on.

John Henry Hopkins, Jr.

# 3868. PENTECOST, Zechariah's Vision of. Zechariah iv 1-7.

I slept, and dreamed; and in my dream, behold,

I saw a candlestick made all of gold,
And on the top thereof a bowl, all bright,
The golden reservoir of oil for light;
And from the bowl seven golden lamps are
fed,

Through golden pipes the rich supply is shed.

These golden 1 mps mean love and grace professed;

The lamps alight are love and grace possessed; The pipes, supplied, supply the lamps in turn, The lamps, supplied, with holy radiance burn, Fed by the oil that floweth out apace From out the golden bowl—the oil of grace.

Whence is that golden bowl supplied with

Is it by human efforts, human toil? By some precarious hand, inconstant care, That now bestows and now withholds its share?

Filled from a vial that itself runs dry,
And fails to keep supplied its own supply?
Or from a fountain fickle at its source,
Or some impulsive intermittent force?
Ah no! not these the golden bowl can fill,
It needs a fountain flowing, flowing still;
A source itself perennially supplied,
A spring, receiving always, never dried.

Beside the candlestick and golden bowl, (Material emblem of the life and soul), Two olive-trees—two living trees—behold, With fruit in ceaseless season, manifold; Upon the right and on the left hand, see, They pour the precious oil unceasingly; Communing ever with the bowl all bright, The golden reservoir of oil for light, The rich supply comes welling up, unspent, As from a fount of living unction sent; The throbbing pulses of the living trees Send forth their costly issues, with such ease,

And with such constancy, that nevermore Can oil be lacking in that reservoir; No famine of this oil can e'er prevail, To cause the widow's scanty cruse to fail; Nor blight upon these olive-trees is found, Deep-rooted are they in the olive-ground; And through the golden pipes their issues roll Into the golden candlestick and bowl.

What meaneth this? what does the vision mean—

This wondrous dream and vision I have seen; "'Tis not might," the angel straight replied, "Nor yet by power of human pomp and pride;

But only by My Spirit, saith the Lord, The Spirit of My grace, on each outpoured."

The golden candlestick and bowl Are emblems of the life and soul; The golden pipes, the secret ways, Are emblems of the means of grace; The olive-trees, with oil endowed, The Spirit of the living God; From this full Source the soul supplied, The oil of grace is multiplied; From copious fountain of God's love, That ever flowing source above, The streams of grace unceasing flow Into the golden bowl below, Communing with the Spirit's power, Partaking of the gracious shower; The living, rooted olive-tree Is grace supplied unceasingly; The Spirit of the living Lord In Pentecostal strength outpoured.

Thus is the Church supplied with food, E'en by the Spirit of our God; Thus, too, it burns with radiance bright, A burning and a shining light. From living root, the living spring, The olive-trees their tribute bring; Without the Spirit thus supplied, The means of grace are channels dried; Without communion with the root, There is no bringing forth of fruit; No oil the service pipes to feed, The lamps are cold and dark and dead: That candlestick will God remove, Unfed by springs of grace and love.

Thus, too, the Spirit feeds the soul, As those two olive-trees the bowl; Perennial doth the olive flow, From root in God to man below; Unfailing is the rich supply, The golden pipes are never dry; The means of grace as channels prove Blest conduits of Thy grace and love; The soul sheds forth its golden light, The pure oil-olive burning bright—Oil-olive from the olive-tree, Led on and flowing ceaselessly.

O Spirit of the living Lord, Be Thou unto Thy Church outpoured! The unction from Thy sacred breast Brings life and light, and peace and rest; Bless, Lord, Thy living churches bless, Diffuse Thyself in means of grace. 'Tis thus the Church's life is fed By unction of the Spirit shed; Communing with the olive-tree, With Thee, O Holy Ghost, with Thee.

O Spirit, to my waiting heart
Supply this oil, Thyself impart;
From root and fatness of the tree,
Rooted and grounded, Lord, in Thee,
The means of grace, with grace bedew,
And all my inmost soul renew;
Life from the dead Thy grace is found,
Replenishing the parched ground;
Communing with the olive-tree,
All my fresh springs are, Lord, in Thee;
In Pentecostal blessing given,
The Holy Ghost sent down from heaven.

Robert Maguire.

## 3869. PETER, Christ's Look at. Luke xxii: 61.

The Saviour looked on Peter. Ay, no word, No gesture of reproach! the heavens screne, Though heavy with armed justice, did not lean

Their thunders that way! The forsaken Lord

Looked only on the traitor. None record What that look was; none guess; for those who have seen

Wronged lovers loving through a death-pang keen,

Or pale-cheeked martyrs smiling to a sword, Have missed Jehovah at the judgment call! And Peter, from the height of blasphemy, "I never knew this Man," did quail and fall As knowing straight that God, and turned free.

And went out speechless from the face of all, And filled the silence weeping bitterly.

I think that look of Christ might seem to say, Thou, Peter! art thou then a common stone, Which I at last must break my heart upon, For all God's charge to His high angels may Guard My foot better? Did I, yesterday, Wash thy feet, My beloved, that they should

Quick to deny Me 'neath the morning sun? And do thy kisses like the rest betray? The cock crows coldly. Go, and manifest A late contrition, but no bootless fear! For when thy deadly need is bitterest, Thou shalt not be denied; I am here. My voice to God and angels shall attest—Because I know this man, let him be clear. Elizabeth Barrett Browning.

## 3870. PETER, Christ's Question to. John xvi: 17.

A group had gathered on the shore that The restless waters of Tiberias. [bounds The weary fishermen, who, all night long, Had cast their nets in vain, now saw amazed The wondrous product of their later toil, And half in terror cried, "It is the Lord!" And He, mysterious Man, whom late they Expire in agony upon the cross, [saw Stood calmly in their midst and hushed their fear.

Impetuous Peter, bolder than the rest,
Had met his Master first, and sought to prove
His zealous confidence and greater love.
Him loving, yet reproving for his warmth,
The Lord addressed: "Thou son of Jonas,
And answer truly if thou lovest Me." [hear,
Thrice fell this question on his anxious ear,
While wonder first, and then dismay and
grief.

Oppressed him as his answer thus he made: "Yea, Lord, Thou knowest that I love Thee well"

"Then feed My lambs," the holy Shepherd said:

"If Me thou lovest more than all beside, Then feed My lambs! If thou wilt prove thy zeal,

And thus insure thy Master's welcome praise, Go feed My lambs! I ask no arduous toil, No deed of high emprise thy powers shall task:

I only bid thee feed My lambs!" He said, And soon for heav'n departed, there to watch His under-shepherds while they guard His flock.

O ye whose holy privilege it is [lambs! To serve Him thus, see that ye feed His So shall ye gain the evidence ye seek, That your commission bears His sacred seal, So shall ye prove your love, and so acquire The rich reward on which your hopes are fixed.

Julian Cramer.

## 3871. PETER, Deliverance of.

Acts xii: 5.

He slept between two soldiers, bound with chains,

Waiting the hour when wily Herod's hand Should point his martyr-doom. Yet still he slept.

Peaceful as the young babe. And lo! a light Gleamed o'er the dungeon-darkness, and a voice

Not of this earth poured forth the high com-"Peter, arise." [mand,

Then the investing chains Melted from off his limbs, and he arose And robed himself, and girt his sandals on, And followed where the wondering messen-

Guided, with shining track. The iron gate, That guarded portal of the city's wall, As if it knew heaven's high ambassador, Turned on its massy hinge. So on they passed,

Free and unquestioned, till the seraph's wing

Outspread in parting flight. With snowy

Awhile it hovered, then, like radiant star From its bright orbit loosed, went soaring up, High o'er the arch of night.

Then Peter knew The angel of the Lord, for he had deemed Some blessed vision held his tranced sight In strange illusion.

With the voice of praise
His joyous steps a well-known threshold
sought,

The home of Mary. Midnight reigned around,

And heavy sleep hung o'er Jerusalem.
Yet here they slumbered not. A sigh arose
Of ardent supplication for the friend
In durance and in chains. But can ye paint
The astonished gaze with which those tearful eyes

Did fasten on his features as he stood Sudden amid the group?

High Heaven had heard The prayer of faith. And heard it not the

Of gratitude from every trembling lip, Ascribing glory to the Lord of hosts, Whose holy angel had His servant freed From the high-handed malice of the Jews And from the wrath of Herod?

Ye who held The key of prayer, that key which entereth heaven.

How long will ye be doubtful? and how long Seek from brief earth the help she cannot give.

Choosing her broken cisterns? Say! how long? Lydia H. Sigourney.

## **3872.** PETER, Denial by. Mark xiv: 66-72.

We look with scorn on Peter's thrice-told lie!
Boldly we say, "Good brother, you nor I,
So near the sacred Lord, the Christ indeed,
Had dared His name and marvellous grace
deny."

O futile boast! O haughty lips, be dumb! Unheralded by boisterous trump or drum, How oft 'mid silent eves, and midnight chimes,

Vainly to us our pleading Lord hath come,

Knocked at our hearts, striven to enter there; But we, poor slaves of mortal sin and care,

Sunk in deep sloth, or bound by spiritual sleep,

Heard not the voice divine, the tender prayer!

Ah! well for us if some late spring-tide hour Faith still may bring, with blended shine and shower;

If through warm tears a late remorse may shed,

Our wakened souls put forth one heavenly flower! Paul H. Hayne.

3873. PETER, Denial by.

Matthew xxvi: 69-75.

Night on the chamber lay,
Dull was the lamp's red ray,
Fitful its stealthy play
On the carved ceiling;
And without speech or sound,
Dim curious shadows round
Men in amazement bound,
Came slowly stealing.

Back from the staircase head
Echoed a quivering tread,
As the scared traitor sped
Swift toward the valley.
Then while a tide of woe
Surged through the breast below,
One voice in melting flow
Rose musically:

"Comes My full glory now,
And round My Father's brow,
As to His will I bow,
That glory shineth;
No longer here I stay,
To seek Me ye will stray,
But will not find a way
Ere life declineth.

"Leave I a new command:
In one unbroken band
Firmly together stand,
Brother by brother;
Would ye all men should know
From the same root ye grow,
From the same fountain flow,
Love one another."

Peter, with anxious brow,
"Whither, Lord, goest Thou?"
"Thou canst not follow now,"
Said the loved Master,
"But thou shalt come to Me;"
Peter, in answer free,
"Nay, but I'd go with Thee,
Spite of disaster;

"Go with Thee, e'en to die,
With Thee in prison lie,
And though all these should fly
Yet will I never!"
Clearly the warm words rang
As to the lip they sprang,
Born of that bitter pang
With which hearts sever.

Dumbly the shadows swayed,
And the dim lamp-light played,
In ghostlier twist and braid,
From floor to ceiling;
Each clumsy mottled fold
Of hangings quaint and old,
Now gray with dust and mould,
Wildly revealing.

Earnest was Peter's vow, But on his Master's brow Solemnly gathered now Pity and sorrow; In its strong favor true
That throbbing heart He knew,
But a quick glance He threw
On the stern morrow.

Mournfully answered He,
"Say'st thou wilt die for Me?
Ere yet the night shall flee,
Morn's light be shown to thee,
Ere to the waking sky
Shrills forth the watch-cock's cry,
Thrice will those lips deny
That thou hast known Me."

"Never!" Quick burst the word, Slowly the hangings stirred; Young muffled Echo heard, And half sighed "Ever;" Broke was the shadow's rest, Heaved every listener's breast: All round the Master pressed, High rang the "Never."

Midnight lamps streamed with light, Fagots with blaze were bright; Hushed Heaven marked the sight In that proud palace; Traitor, thy work was done! There stood the holy One, God's own eternal Son, Sport for base malice.

Gathered the false lip there;
By the bold villain's glare
And the proud bigot's stare
Was the hall bordered;
While the priests circled round
Him with the mitre crowned,
And sacred ephod bound,
Jewelled and broidered.

In his black enmity
Strutted the Pharisee,
Pompous phylactery
On wrist and forehead;
Sadducees gathered near
Wearing the sceptic sneer;
Scribes bandied jest and jeer
Round heaven's Adored.

Back from the flaming wood,
In shaded corner, stood
Young John, the mild and good,
For boudoir meeter;
And by the ruddy blaze,
With frantic mien and gaze,
Lost in a dread amaze,
Trembling, sat Peter.

"Judea's King art Thou?"
Caiaphas questioned now:
"Christ, to whom angels bow,
In glory seated?"
"I am." From wall to wall,
Throughout that palace-hall,
Echo, to echo's call,
"I am" repeated.

"Me ye'll hereafter see
Throned with the Deity,
Glory encircling Me,
God's power and glory;
See Me in clouds descend,
Time's measured reign to end,
While round Me angels bend
And go before Me."

Wild rang the clattering staff, High rose the scornful laugh, As when the demons quaff Soul's blood in wassail; And with a leering head, Or scowl of hate instead, Swaying in mockery dread, Did the crowd jostle.

Priests the rich tunic rent,
Bigots in horror bent.
All one deep cry upsent—
"Hear His blaspheming!
Guilty! to death with Him!"
Waxed Peter's vision dim,
Sights ghastly, bloody, grim,
Around him swimming.

"Thou too hast been seen
With this vile Nazarene;"
"Thou art a Galilean,"
Came the dread sally;
"Sure of His band art thou:
I marked thee even now
Where bends the olive bough
In yonder valley."

Thrice the accusing knell,
Thrice the denial fell,
Then, with the crowd's mad yell,
Came oaths and scorning;
E'en as the sounds did flow,
One silver gleam, and lo!
Shrilled high the clarion crow,
Ushering morning.

As rose the warning sound
Slowly the Lord turned round,
His mild eye from the ground
Raising to Peter;
Cowering, the bold man crept
Where darkest shadows slept,
Covered his face, and wept
Tears large and bitter.

Mrs. Emily Judson.

### 3874. PETER, Denial of. Luke xxii. 55-62.

Into the high-priest's palace Peter comes,
Not boldly, as his wont, but stealthily,
As he doth fear at every step some foe.
He stands and warms himself, as if to hide
The perturbations of his soul, now sunk
In fear and dread of what may Christ befall.
A pert and curious maid has spied him out,
And, gazing in his tell-tale face, exclaims,
"And thou wast also with the Nazarene?"
This he denies, and fain would have her
think

He knows not even what she talks about!
But his unrestful soul can brook no more
Her curious, doubting gaze, and forth he
goes

Into the outer court, to hide his shame. Soon comes another maid, and points him out

To those that nearest stand. Again denies False Peter, stronger than before. And now, When sev'ral say he is betrayed by speech That smacks of Galilean land, he still With strongest oaths declares he knows Christ not.

And while the words yet blister on his lips There pierces through his soul the cock's shrill crow.

And lo! the Master's face in pitying guise
And sad remonstrance passes him before.
All base denial melts beneath that look,
And out he rushes where his tears may flow
And find their freest vent; where he may
And bitterly repent the blasphemy [paues
And sin of thrice denying his dear Lord.
Peter, methinks, never forgot that day,
And often in his after glorious life,
When over-confident, he'd sudden stop,
And hear again the cock's shrill voice resound,

And see the wondrous pitying gaze of Christ.

Alexander Macauley.

## 3875. PETER, Go Tell.

Mark xvi : 7.

But wherefore Peter? He whose pride
Dreamed on the monarch sea to tread,
Whose traitor-tongue with oaths denied
His Master in the hour of dread,
Wherefore to him in accents sweet
Such words of heavenly solace bear,
And not to those whose firmer feet
Indignant foiled the tempter's snare?

Hark! from a risen Saviour's tomb
The guardian seraph makes reply,
And sweet amid sepulchral gloom
Flows forth the language of the sky,
To teach us how the flame of love,
With silent ministry sublime,
May in repentant bosoms move,
And neutralize a mass of crime.

So, when some erring brother mourns
His recreant course with grief severe,
Haste, and with tender accent breathe
The "Go, tell Peter," in his ear,
For angels soothe the pangs of woe
That swell when contrite tears are shed,
And, pure as light, the pearl may glow
That darkest slept in ocean's bed.

Lydia H. Sigourney.

## 3876. PETER, Legend of St.

Matthew xxvi: 31-35.

All of you shall soon forsake Me; one already hath betrayed.
So the Lord addressed His loved ones; only one an answer made.

393

- Simon Peter, self-reliant, yet the strongest | Ponders he—Though He redcemed us by in the faith,
- Answered-Master, I go with Thee, both to prison and to death.
- Soon, too soon, he rued that answer! Now, by God's great mercy blest,
- Clings he closer to the Saviour thrice denied, yet thrice confessed.
- And for Him who knoweth all things, knows he loves him, will he keep
- Until death that last injunction, Christ's command to feed His sheep.
- Toils he on with patient labor through the work and wail of years,
- But though still in Christ rejoicing, sheds he still repentant tears.
- Still whene'er the bird of morning, ere the day break, sound his call,
- Up St. Peter at the summons rises, kneels to weep his fall.
- So, though holiest aspirations on life's work our hearts may fix,
- Still the tears of deep contrition with the noblest aims must mix
- Now at length, his mission ended, in a prison he must lie,
- Where the foes he braved have thrown him, captive and condemned to die.
- But the brave and faithful servant, eager yet to work for all,
- Cannot rest in patient waiting 'neath that dreary dungeon-wall.
- Stealthily he leaves his prison in the silence of the night,
- Though no angel now attends him sent from heaven to aid his flight:
- Yet the massive gates of iron yield unto his trembling hands:
- What is this? Can sight deceive him? Christ, his Lord, before him stands.
- Joy and wonder overwhelming, heart and head before Him bow,
- Scarce his lips can form the question-Master, whither goest thou?
- Falls the hope that erst had thrilled him, Christ with him might there abide:
- Peter, I to Rome am wending; there I must be crucified!
- Then, as once when at Emmaus, in the breaking of the bread,
- He before His two disciples spake the word and vanished,
- So e'en now He spake to Simon, spake and vanished at the word,
- Leaving him transfixed in wonder at the tidings he had heard.

- His death of shame and pain,
- Though subdued is death's dominion, must He suffer all again?
- No! 'Twas once for all He suffered, by His death to make us free;
- But His followers still may bear Him: He must die again in me.
- I who late have left my prison, feared to suffer for His name,
- Have I thus again denied Him? Coward spirit! blush for shame.
- Have I then in deed belied Him, spurned the holy truth's defence?
- Oh, the act of sinful weakness! Satan! Tempter! get thee hence!
- Now, O Lord, would I confess Thee with no self-confiding breath;
- Lord, I love Thee: take me with Thee both to prison and to death.
- Humbled, yet in hope exultant; stricken, yet of fear bereft,
- Turns he back a willing captive to the dungeon he had left.
- With the iron chain they bind him, bear him prisoner into Rome:
- Ah! they little reck they lead him unto his eternal home.
- One more victim stands beside him, fellowwitness to the faith,
- Who, for love of his dear Saviour, will endure the pains of death.
- Saints of God he persecuted till he heard his master's call,
- Then with holy zeal he labored more abundantly than all.
- Now before the cross St. Peter stands confessing bold and free,
- Speaks the thought that seethes within him: Is this privilege for me?
- No, myself I will not liken to the Lord whom once I spurned;
- Of His death I am not worthy; downward let my head be turned.
- Thus he suffers; yet who knoweth what divine support is nigh?
- Who shall say what golden visions float before that closing eye?
- Who shall guess what inward rapture stays that short and gasping breath,
- While the pallid brow is moistened with the chilly dews of death?
- Who shall doubt, the warfare over, on his Master's breast he lies;
- Face to face doth there confess Him mid the joys of paradise.

Mary Moultrie.

3877. PETER, Sifting of. Luke xvii: 31.

In St. Luke's Gospel we are told How Peter in the days of old Was sifted;

And now, though ages intervene, Sin is the same, while time and scene Are shifted.

Satan desires us, great and small, As wheat, to sift us, and we all Are tempted; Not one, however rich or great, Is by his station or estate Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding;
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sitted till the strength

We shall be sifted till the strength Of self-conceit be changed at length To meekness.

Wounds of the soul, though healed, will ache; The reddening scars remain, and make Confession;

Lost innocence returns no more; We are not what we were before Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And, conscious still of the divine
Within them, lie on earth supine
No longer.

H. W Longfellow.

3878. PETER, Tears of.

Mark xiv: 72.

O strong in purpose, frail in power, Where now the pledge so lately given? Coward to creatures of an hour; Bold to the challenged bolts of heaven!

Shall that fierce eye e'er pour the stream Of heart-wrung tears before its God? Thus did the rock in Horeb seem One moment ere it felt the rod.

But Jesus turns: mysterious drops
Before that kindly glance flow fast;
So melt the snows from mountain-tops
When the dark wintry hour is past.

What might it be that glance could paint?
Did one deep touching impress blend
The more than sage, the more than saint,
The more than sympathizing friend?

Was it that lightning thought retraced Some hallowed hour beneath the moon, Or walk, or converse high that graced The temple's columned shade at noon?

Say did that face to memory's eye
With gleams of Tabor's glory shine?
Or did the dews of agony
Still rest upon that brow divine?

I know not; but I know a will
That, Lord! might frail as Peter's be!
A heart that had denied Thee still,
Even now, without a look from Thee!
Samuel Miller Waring.

3879. PETER, The Apostle.

Thou thrice-denied, yet thrice-beloved, Watch by Thine own forgiven friend; In sharpest perils faithful proved, Let his soul love Thee to the end.

The prayer is heard; else why so deep His slumber on the eve of death? And wherefore smiles he in his sleep As one who drew celestial breath?

He loves and is beloved again:
Can his soul choose but be at rest?
Sorrow hath fled away, and pain
Dares not invade the guarded nest.

He dearly loves, and not alone;
For his winged thoughts are soaring high
Where never yet frail heart was known
To breathe in vain affection's sigh.

He loves and weeps; but more than tears
Have sealed Thy welcome and his love;
One look lives in him, and endears
Crosses and wrongs where'er he rove.

That gracious chiding look, Thy call
To win him to himself and Thee,
Sweetening the sorrow of his fall,
Which else were rued too bitterly.

Even through the veil of sleep it shines, The memory of that kindly glance; The angel watching by divines And spares a while his blissful trance.

Or haply to his native lake
His vision wafts him back, to talk
With Jesus ere His flight He take,
As in that solemn evening walk,

When to the bosom of His friend, The Shepherd, He whose name is Good, Did His dear lambs and sheep commend, Both bought and nourished with His blood;

PETER. 395

Then laid on him the inverted tree,
Which, firm embraced with heart and arm,
Might cast o'er hope and memory,
O'er life and death, its awful charm.

With brightening heart he bears it on, His passport through the eternal gate, To his sweet home—so nearly won; He seems, as by the door he waits,

The unexpressive notes to hear
Of angel song and angel motion,
Rising and falling on the ear
Like waves in joy's unbounded ocean.

His dream is changed: the tyrant's voice Calls to that last of glorious deeds: But as he rises to rejoice, Not Herod, but an angel, leads.

He dreams he sees a lamp flash bright, Glancing around his prison-room; But 'tis a gleam of heavenly light That fills up all the ample gloom.

The flame that in a few short years
Deep through the chambers of the dead
Shall pierce and dry the fount of tears,
Is waving o'er his dungeon-bed.

Touched he upstarts: his chains unbind; Through darksome vault, up massy stair, His dizzy, doubting footsteps wind To freedom and cool moonlight air.

Then all himself, all joy and calm, Though for awhile his hand forego, Just as it touched, this martyr's palm, He turns him to his task below:

The pastoral staff, the keys of heaven,
To wield awhile in gray-haired might,
Then from his cross to spring forgiven,
And follow Jesus out of sight.

John Keble,

# 3880. PETER WALKING ON THE SEA. Matthew xiv: 28-31.

Swift-rolling clouds the face of heaven pervade.

And cast o'er night's dark brow a deeper shade;

Whilst still in sullen calm the whirlwinds sleep,

Presaging murmurs moan along the deep; Hushed is the sea-bird's cry, the billow's roar, And gloomy silence broods along the shore.

Now bursts the storm, the clouds are rent in twain,

And rise at once the terrors of the main:
The forked lightnings flash with lurid fire,
To quench the flaming bolts the waves aspire,
The rattling thunder rolls along the sky,
And bursting breakers to the roar reply;

Whilst the fierce whirlwind flies with direful sweep,

And rouses all the monsters of the deep;
And the swift-pattering hail and drenching
shower

On you half-sinking bark their fury pour, Where seem alike the fervent prayer Of holiest saints or ravings of despair.

But who is He; that mild yet awful Form That rises midst the horrors of the storm? O'er the still-heaving wave He calmly treads, Whilst back the billows roll their shrinking heads

Around His brow celestial splendors play, And the white sparkling foam reflects the ray. Unmoved by wind, His flowing locks repose, Unbathed His foot, unwet His garment flows; Onward He moves majestic o'er the wave, The messenger of boundless love, to save.

Oh, mighty lesson! see obedience tried!
At His command now Peter climbs the side
And leaves the bark; such is the force of love,
Which yields e'en life its fervent zeal to prove!
But when around he sees the waves aspire,
Weak nature's fear attempts to quench the
fire:

"Save me!" Now steadfast Faith becomes his guide,

And bears him o'er the terrors of the tide, And gives in safety to his Saviour's breast The man with faith and pure obedience blest! Mrs. Henry Rolls.

## 3881. PETER'S MOTHER-IN-LAW HEALED. Matthew viii: 14-17.

Capernaum, Sabbath, afternoon; The synagogue seems closed too soon, So swiftly sped th' unconscious hour, Winged by such words of love and power.

To Simon's and to Andrew's home Jesus, with James and John, is come, And all with joyful haste prepare To make the Saviour welcome there.

Not all: the fond and anxious wife Bends o'er the form that gave her life, Her mother, in whose wasting frame A mighty fever burns like flame.

Sad is her welcome, but her heart Leaps instant with prophetic start, And straight, with prayers that fill her eyes, She tells him how her mother dies.

As Jesus takes that burning hand, Lo, fever owns His kind command! The brow grows cool, the pulse beats calm, Health pours through every vein like balm.

She rises, languor gone and pain, Joy crowns that grateful home again, And on sweet ministries of love Her willing feet accustomed move. And lo, as Sabbath's sun goes down, At Peter's door the thronging town Trembles while dire diseases fly, And demons own the Lord Most High.

O Jesus, when we give up all Like Peter. at Thy sovereign call, When all our souls on Thee depend, Faith finds physician, food, and friend.

And all the woes that mortals mourn,
Of all their bitterest sharpness shorn,
Subdued by skill no schools afford,
Are soothed at Jesus' gentlest word.

George Lansing Taylor.

## 3882. PHARAOH, Overthrow of.

Exodus xv: 26.

Ye daughters and soldiers of Israel, look back!

Where, where are the thousands who shadowed your track,

The chariots that shook the deep earth as they rolled,

The banners of silk and the helmets of gold?

Where are they, the vultures whose beaks would have fed

On the tide of your hearts ere the pulses had fled?

Give glory to God, who in mercy arose, And strewed mid the waters the strength of our foes!

But this morn, and the Israelites' strength was a reed,

That shook with the thunder of chariot and steed:

Where now are the swords and their farflashing sweep?

Their lightnings are quenched in the depths of the deep.

# 3883. PHARAOH, The Pursuit of. Exodus xiv: 5-31.

There's darkness on the Erythræan deep, Where the green waves rush with foaming sweep,

And heavily roll o'er Migdol's shore, Whose cliffs prolong the lengthened roar.

Hark! the shrill trumpet's warlike wail Comes from the hills; the glare of mail Breaks through the gloom; the red torch's flash,

The chariot's din, the cymbal's clash, The horseman's clang, the gleaming spear, Proclaim the van of battle near!

Where now is thy mysterious power, Leader of Israel? 'Tis the hour Of flight, pursuit, revenge, and fear: The dreadful host of Egypt's near!

There's no escape! The sea's dark swell Before thee roars; behind, the yell

And shout of Mizraim's bannered-line, With targe, and lance, and brigandine, And regal car, and sworded king, Encircled with a fiery ring Of warriors panting for the fight, With brands unsheathed that shed a light, A death-gleam, o'er the splendid throng, As vauntingly they pass along; While their deep march is heard from far, And clashing shields that threaten war!

The Hebrew leader stretched his rod; The sea obeyed his godlike nod, And flung its mountain billows back, Leaving a deep and oozy track, A pathway through the foam-curled tide, That high arose on either side, Amid the gloom of that strange night, Like walls of brass and towers of might! On rushed through that dim ocean vale, With trembling fear and wonder pale, The Hebrew bands in long array, When burst upon their darksome way A flood of rainbow-colored light, Streaming o'er plume and helmet bright, Banner and pennon, shield and glave, O'er chief and serf, and glittering wave; For now the cloud that led them towers, Their hindmost guard from hostile powers, A pyramid of dazzling glory, The mightiest spell in eastern story. Mid the upgushing swell of light That onward through the starless night Its diamond-blazing radiance shed, Round each fear-hurried pilgrim's head Were winged splendors, shapes of heaven, Clad in the sky-wrought pomps of even, While thick their flashing glories shone More brilliant than the morning sun! But on the heathen charioteer, The prancing steed, the halberdier, Their pride of war, grim darkness fell; The wailing horn, the threatening yell, Died into silence; and then came From the black pillar a fitful flame, A lurid gleam, then deep and loud The thunder-peal broke from that cloud; While fiery shapes of dreadful mien Were seen its gloomy skirts between.

The Hebrew tribes have gained the strand,
Their leader stretches forth his hand;
Down fell with sudden rush and roar
The mountain billows piled on high!
One wild fierce death-shriek rung along the
shore,

And all was still! Nor voice nor cry
Came from that dark and desolate wave,
The heathen warrior's unblest grave!

J. F. Pennie.

#### 3884. PHARISEE AND PUBLICAN.

Luke xviii : 9-14,

Behold, two men go forth to-day, Up to the temple shrine to pray. Is it to pray, or say their prayer, These twain are found resorting there?

One, robed in broad phylactery,
Nor bends the heart nor yet the knee,
No sense of sin, no weary load;
Boasting, he saith, "I thank Thee, God!
I am no wretched slave of lust,
Nor yet extortionate, unjust;
I fast, and earn a talked of fame;
I tithe, and gain a good man's name."
Thus, robed in broad phylactery,
Spake the proud, boastful Pharisee.

Abashed, ashamed, the other man His prayer in penitence began. He stood far off, and, sore afraid, He smote upon his breast, and prayed. He dared not lift to heaven his eye, But from his bosom heaved a sigh. "O miserere!" was his plea, "Have mercy, mercy, Lord, on me!" Thus did he pray, that other man: This was the lowly Publican.

These twain a goodly lesson teach,
As learnt from acts and words of each:
The one, by prayer a blessing brought;
The other, condemnation wrought.
One in his pride of spirit stood,
And dared to boast before his God.
One "de profundis" humbly cried,
He was the "rather justified"!

Robert Maguire.

#### 3885. PHARISEE AND PUBLICAN.

With brow upraised, as one who sees his peers,

From some tall summit, dwarf to lesser size, Free from all vulgar awe or feeble tears, Courting all eyes,

To gaze upon his eyes, alight with pride, Behold the Pharisce! a statelier sort Of man, not made of clay, fit to abide In temple court,

As his own heart assured him. Bound to thanks

For duty done and life enjoyed, to God; But not to wail o'er sin, like meaner ranks Of common clod.

Proud as he passed, his eye's dilating globe Fell on a poor wretch crouching in the aisle, And, gathering up the fringes of his robe From chance defile

He to the altar strode with lordly scorn, And spoke his thanks to self and God again For the rare privilege of not being born "As other men."

Blind to the beauty of all high desire, Content with husks, not fruit, he clung to form, As one who blows white ashes of the fire, Saying, "I'm warm."

With eyes that sought the ground, and inly burned

With that dry sorrow which is keenest pain; Longing for tears, if but "the clouds re-After the rain;" [turned]

Crushed by the one large, deadly sense of sin, Fearing to look toward the holy place,
Lest he should find nor cleft to shelter in,
Nor smile of grace—

Came the poor sinner to the place of prayer; Not with the voice of some exulting psalm, But with dim, tremulous hope, which scarcely Expect its balm. [dare

The homeless, flying from the furious blast, Heeds not the passer-by, although a king; So filled with grief, the scorn upon him cast Had lost its sting.

No pomp of words the lab'ring silence broke; Mutely the eye besought, the lips implored; Then, passionate, the heart leaped forth and "Have mercy, Lord!" [spoke:

And could no more; for then a storm arose, Sweeping through all the chambers of the mind,

As when through northern forests shrieks and blows

The wintry wind.

And He, the Highest, sat in heaven and heard

The voice of both. For upward to His throne
There rise alike the ostentatious word
And undertone,

Spoken in murmurs. Whether vaunted loud, Or held, like some shy secret in the mind, He answers each, the contrite and the proud, After their kind.

To some, like Caiaphas and Herod, naught; To some, the smoke and whirlwind, as to Cain;

To some, the whisper, which, imbreathed to thought,

Can soothe its pain.

"Who ask not have not." Why should men repine

That He is jealous, and will reign alone? Nor suffer us to rear an idol-shrine Beside His own.

Who bows to self, of God hath small regard. His pride he worships, let his pride befriend; And "seen of men," of men he reaps reward Until the end. But when the sinners pour their anguished | And by the help of Ammon this hand shall prayer,

All heaven is hushed while God Himself imparts,

And "gathers up the fragments" to repair Their broken hearts.

W. Morley Punshon.

#### 3886. PHILIP AND THE EUNUCH.

Acts viii: 26-40; Isaiah liii: 6-8.

'Twas silent all and dead Beside the barren sea,

Where Philip's steps were led— Led by a voice from Thee;

He rose and went, nor asked Thee why, Nor stayed to heave one faithless sigh;

Upon His lonely way

The high-born traveller came, Reading a mournful lay

Of "One who bore our shame, Silent Himself, His name untold, And yet His glories were of old."

To muse what Heaven might mean His wandering brow he raised, And met an eye serene

That on him watchful gazed; No hermit e'er so welcome crossed A child's lone path in woodland lost.

Now wonder turns to love; The scrolls of sacred lore No darksome mazes prove; The desert tires no more; They bathe where holy waters flow, Then on their way rejoicing go.

They part to meet in heaven; But of the joy they share, Absolving and forgiving, The sweet remembrance bear. Yes, mark him well, ye cold and proud, Bewildered in a heartless crowd,

Starting and turning pale At rumor's angry din, No storm can now assail The charm he wears within. Rejoicing still, and doing good, And with the thought of God imbued. John Keble.

#### 3887. PI-HAHIROTH.

Ho! bring ye forth the chariot, make bright the sword and bow,

In evil hour of mourning we let the captives

The craven dogs of Goshen, with their slaveleader bold,

Have flown like birds, with flocks and herds, with jewels and with gold.

"Who is this God so mighty, the recreant vaunted so?

It was the dread Osiris that laid our firstborn low;

fetch them home,

Or whelm them with their prophet beneath the whirling foam."

Six hundred chosen chariots, with captains every one,

Led forth the van of battle at rising of the

And lo! in standing order, from each Egyptian nome,

From Æthiop land and Libyan sand the gathered cohorts come.

From Abyssinian mountains where, hid in mist and snow,

Lie that great river's fountains no mortal man may know;

From the tall tower of Syèné and that green fairy isle,

From No's broad streets and Zoan's field, and the marshy mouths of Nile.

Through the high gates of Memphis poured that long cavalcade,

While pipe and drum and timbrel gay battlemusic made;

Rich trappings, lofty standards, flung back the morning ray-

They little thought such evening should close so bright a day.

Ah! gaze ye well at parting on pyramids and towers!

Give one last smile to the lordly Nile, tall palms and lotus-flowers;

And bid farewell—a long farewell—to Mizraim's dark-eyed daughters,

Ye shall lie to-night where the coral-shell reddens the eastern waters.

"Were there no graves in Egypt?" (I heard a people cry;)

"Ye have brought us out like cattle on desert sands to die.

Lo! rocks each side stand frowning, in front the pathless main,

And behind the ranks of Pharaoh come rolling on like rain."

"Fear not, ye trembling children! your God shall fight for you;

Who brought you forth from bondage shall surely bring you through,

Through foe, and flood, and desert, to that far pleasant soil,

The land of milk and honey, of corn, and wine, and oil.

"To-day is come salvation—your strength is to be still;

With signs and mighty wonders the Lord shall work His will;

The waves themselves shall wall you, this rod their crests shall sever,

And that great array ye dread to-day ye shall see no more forever."

All night in that strange journey with fear | His shroud of slime and seaweed, his grave and haste they fled,

While after them with wonder the foe in fury sped;

Through coral caves, o'er yawning graves, where lights unearthly showed

Marched that six hundred thousand, and that six hundred rode.

For those red waves were parted—so strong the east wind blew

And left and right a watery height flashed in the lurid hue,

The glow of that strange pillar that moved the hosts between,

A light to guide on Israel's side—a cloud by Egypt seen.

And the Lord looked from that pillar just ere the east was gray,

A look of fire, of vengeful ire on Pharaoh's proud array;

And Egypt's host was troubled, and heavily they drave,

For, loosed I ween by hands unseen, their wheels to the salt mud clave.

Bright rose the sunny morning, the long dread night is o'er,

And that six hundred thousand are landed safe ashore:

They turned them back, all fearful that following host to see,

But far and wide they only spied the red waves rolling free.

And lances all in splinters, and banner-bearing staves,

And quivers loose and bows unstrung that danced upon the waves,

And dying steeds that struggled in vain to reach the coast,

Were all they saw, in wildered awe, of that o'erwhelmed host.

For with the morning breezes the sea in strength returned,

And all in vain for Nile's green plain those drowning horsemen yearned,

Temple and tower colossal—the broad paternal stream,

And maids' dark eyes, and cloudless skies, Flashed o'er them like a dream.

Down in the mazy chambers of those tall tapering tombs,

Each mighty Pharaoh lieth in grand sepulchral glooms;

With spices and fine linen embalmed and swathed well,

While sculptured scrolls and picture-rolls their deeds of glory tell:

But the order fair is broken of that old ancestral line,

For one lies deep in a lonely sleep in halls of crystal brine;

the wide Red river,

And the silent laugh of a cenotaph shall speak his shame forever.

Then loud from Israel's children the song of praise arose

Unto the God who gave them to triumph o'er their foes;

Who ploughed a path through waters His chosen ones to free,

And 'whelmed the horse and rider beneath the roaring sea.

Charles Lawrence Ford.

#### 3888. PILATE.

Matthew xxvii: 21.

Immortal infamy is his Who gave the Saviour up To bear the Jewish scourge and scorn And drink the Roman cup. He washed his hands in sight of men, And slander thought to kill; Yet he was damned, and to this hour

His hands are spotted still.

There's something of audacious crime In guilty Judas found, Though viler than the vilest thing That crawls upon the ground; But he who had not fortitude, In trial's honest hour, To own the holy influence Of conscience' secret power,

And whose unfeeling, coward heart, Intent on selfish ease, Did seek, with sophistry and art, Both God and man to please— By God abhorred, by man despised, And shunned by fiends below-Where shall the wretch, to hide himself, And hide his meanness, go? William B. Tappan.

#### 3889. PILATE'S WIFE, Dream of. Matthew xxvii: 19.

Why came in dreams the low-born man Between thee and thy rest? For vain thy whispered message ran, Though justice was thy quest.

Did some young ignorant angel dare— Not knowing what must be, Or blind with agony of care-To fly for help to thee?

It may be. Rather I believe Thou, nobler than thy spouse, The rumored grandeur didst receive, And sit with pondering brows,

Until thy maidens' gathered tale With possible marvel teems: Thou sleepest, and the Prisoner pale Returneth in thy dreams.

Well mightst thou suffer things not few For His sake all the night! In pale eclipse He suffers who Is of the world the light.

Precious it were to know thy dream
Of such a one as He!
Perhaps of Him we, waking, deem
As poor a verity.

George Macdonald.

# 3890. PILATE'S WIFE, Dream of. Matthew xxvii: 19.

Oh, touch not thou that holy head!
The wife of Pilate cried;
Full is my heart with fear and dread,
As though a friend had died,
Or was about to die, instead
Of some one else beside:
Spare then that just One; let Him go;
The whispering spirits tell me so.

Mysterious dream: I saw a fire
All boundless in its blaze,
Raging in red omnivorous ire,
And scorching in its rays;
It licked the heavens with many a spire,
Nor could I bear to gaze:
The clouds together seemed to roll
And wither, like a parchment scroll.

Hosts upon hosts essayed in vain
The ruthless flames to quell;
Each mountain, city, tower, and plain
Subsided in the hell:
Ten thousand sounds of woe and pain
Blended into a yell,
Such as hath struck no mortal ear
But mine in this last night of fear.

The rocks were rent; the welkin rang;
When lo! as from a throne,
While souls in secret sorrow sang,
A Lamb came forth alone.
Its look was love: it hushed the clang
Of earth's tremendous groan;
Then mounting on the awful pyre,
Pierced its own heart and quenched the fire.

And as it died its closing eyes
With tears most piteous ran;
Its face beneath the frowning skies
Waxed wonderfully wan;
Then changed, and in amazing guise
An aspect wore of man:
A man divine and more than fair,
Too like the mystic Prisoner there.

M. Bridges.

#### 3891. PILLAR, The Guiding. Exodus xiii: 21, 22.

The "Exodus" was only the beginning
Of countless tender mercies by the way:
God went before the people He had chosen,
With fire by night, and with a cloud by day.

The hoary priest, the Chaldee sage,
The slave, the gemmed and glittering page
Helm, turban, and tiara shone,
A dazzling ring, round Pharaoh's throne.

He took it not away, that cloudy pillar,
Although they oft provoked Him so to do:
Ungrateful though they were for all His
kindness,

The pillar led them all their journey through.

It must have looked so cool and so refreshing, That cloudy Pillar, in the heat of day! And then at night, its shadow no more needed, Became a fire to light them on their way.

Just what they needed! Wonderfully fitted To meet the varying wants of every hour! But oh, how little did they prize the token Of His unerring wisdom, love, and power!

God's leadings often crossed their inclinations:

The Pillar went too fast or went too slow; It stayed too long to suit their restless temper, Or, when they wished to stay, it bade them go!

It kept them so uncertain of the future! It wrote "if God permit," on every plan; It seemed to mock the wisdom of the wisest, And made a child of every full-grown man.

To bear such discipline aright, they needed Far more humility than they possessed; More self-abandonment, and more devotion, A will surrendered, and a heart at rest.

And so they murmured! murmured very often;

Their sullen hearts rebelled against the light:
And had not God been strong, and very patient,

They never would have found their way aright.

Now these things happened to them for ensamples;

We find them "written for our learning," here:

O Israel! Israel! How can I condemn thee? Thy condemnation were my own, I fear!

Yet, God of Israel, do not Thou forsake me! O do not answer any wilful prayer! But lead me safely to the land of Promise, To heaven itself, and I will praise Thee there! Catharine Hankey.

# 3892. PLAGUE OF EGYPT, The Seventh. Exodus xi: 4-7.

'Twas morn: the rising splendor rolled On marble towers and roofs of gold; Hall, court, and gallery below Were crowded with a living flow; Egyptian, Arab, Nubian there, The bearers of the bow and spear, The hoary priest, the Chaldee sage, The slave, the gemmed and glittering page—Helm, turban, and tiara shone,

There came a man—the human tide Shrank backward from his stately stride: His check with storm and time was tanned; A shepherd's staff was in his hand. A shudder of instinctive fear Told the dark king what step was near; On through the host the stranger came, It parted round his form like flame.

He stooped not at the footstool stone,
He clasped not sandal, kissed not throne;
Erect he stood amid the ring,
His only words, "Be just, O king!"
On Pharaoh's check the blood flushed high,
A fire was in his sullen eye;
Yet on the chief of Israel
No arrow of his thousands fell:
All mute and moveless as the grave,
Stood chilled the satrap and the slave.

"Thou'rt come," at length the monarch spoke;

Haughty and high the words outbroke: "Is Israel weary of its lair,
The forchead peeled, the shoulder bare?
Take back the answer to your band:
Go, reap the wind; go, plough the sand;
Go, vilest of the living vile,
To build the never-ending pile,
Till, darkest of the nameless dead,
The vulture on their flesh is fed!
What better asks the howling slave
Than the base life our bounty gave?"

Shouted in pride the turbaned peers,
Upclashed to heaven the golden spears.
"King! thou and thine are doomed! Behold!"

The prophet spoke: the thunder rolled! Along the pathway of the sun Sailed vapory mountains, wild and dun. "Yet there is time," the prophet said: He raised his staff, the storm was stayed. "King! be the word of freedom given; What art thou, man, to war with Heaven?" There came no word. The thunder broke Like a huge city's final smoke, Thick, lurid, stifling, mixed with flame, Through court and hall the vapors came.

Loose as the stubble in the field,
Wide flew the men of spear and shield;
Scattered like foam along the wave,
Flew the proud pageant, prince, and slave;
Or, in the chains of terror bound,
Lay, corps-like, on the smouldering ground.
"Speak, king! the wrath is but begun!
Still dumb? Then, Heaven, Thy will be
done!"

Echoed from earth a hollow roar, Like ocean on the midnight shore; A sheet of lightning o'er them wheeled, The solid ground beneath them reeled; In dust sank roof and battlement; Like webs the giant walls were rent; Red, broad, before his startled gaze,
The monarch saw his Egypt blaze.
Still swelled the plague: the flame grew pale,
Burst from the clouds the charge of hail;
With arrowy keenness, iron weight,
Down poured the ministers of fate;
Till man and cattle, crushed, congealed,
Covered with death the boundless field.

Still swelled the plague: uprose the blast,
The avenger, fit to be the last;
On ocean, river, forest, vale,
Thundered at once the mighty gale.
Before the whirlwind flew the tree,
Beneath the whirlwind roared the sea;
A thousand ships were on the wave:
Where are they? Ask that foaming grave!
Down go the hope, the pride of years;
Down go the myriad mariners;
The riches of earth's richest zone,
Gone! like a flash of lightning, gone!

And lo! that first fierce triumph o'er, Swells ocean on the shrinking shore; Still onward, onward, dark and wide, Engulfs the land the furious tide. Then bowed thy spirit, stubborn king, Thou serpent, reft of fang and sting: Humbled before the prophet's knee, He groaned, "Be injured Israel free!"

To heaven the sage upraised his wand:
Back rolled the deluge from the land;
Back to its caverns sank the gale;
Fled from the noon the vapors pale;
Broad burned again the joyous sun—
The hour of wrath and death was done.

George Croly.

#### 3893. POUNDS, The.

Luke xix: 11-27,

Departed King! what wouldst Thou have me do? How shall I serve Thee? Whither shall I go?

My child! this pound I cheerfully supply; Go thou, and, till My coming, "occupy!" Use it, increase it to a goodly store,

And "grace for grace," I yet will grant thee more!

If thou dost hide this gift and use it not,

Thy day is done, and loss shall be thy lot!
Who hath, shall have; his neighbor's and his own;

He that hath not what seemeth his is gone!

Then is the end: the Lord of all doth come
To slay His foes, and take His children home.

Robert Maguire.

3894. PRAYER, Christ's Unanswered. Luke xxii: 42.

No moon or planets ruled the hour When Jesus, wrapt in deeper shade, And pressed by an infernal power, At midnight, in the garden, prayed. He asked, who never asked in vain—
And sighs embalmed the heavy air—
That hence might pass the cup of pain;
Yet His was an unanswered prayer.

I go in vision where He lies,
Forsaken in His utmost need;
I see His terrors, hear His cries,
For whom there's none to intercede.
The night dews wet His burning brow,
The moaning breezes lift His hair;
Why crowd these horrors on Him now?
And wherefore this unanswered prayer?

It may not pass—that fearful cup,
Though mortal flesh and spirit shrink;
Insulted Law has filled it up,
The world is lost, and He must drink.
No pity for His doom is shown,
Who comes, unmeasured wrath to bear;
The quick cross lightning guards the throne,
And wards off that unanswered prayer.

Oh! had the cup but passed from Him,
And Calvary borne a stainless tree,
In heaven might range the cherubim,
But where, my spirit, wouldst thou be!
To break the cruel yoke of sin,
To raise from rags creation's heir,
The rebel to repentance win,
Must this remain unanswered prayer.

Unanswered! that forever more
Should contrite cries the boon obtain;
That he who knocks at mercy's door
In truth, might never knock in vain.
Then strengthened be thy bold intent,
In all thy need to Him repair,
And He will teach thee to present
What shall not be unanswered prayer!
William B. Tappan.

#### 3895. PRAYER, What is ? Luke ix: 1.

And what is prayer?

'Tis a missive sped by faith;
'Tis a thought, a sigh, a breath;
'Tis the soul's repentant cry
In the ears of God Most High;
Messenger sent forth for food;
'Tis the speech of man with God;
'Tis the letter of our love
To our Father's home above;
Incense rising to the skies
Morning, evening, sacrifice.

Prayer is asking, as for bread;
Hunger, seeking to be fed.
'Tis the waiting at the door,
Waiting long, and asking more.
'Tis the widow's oft request,
When she gives the judge no rest.
'Tis the air by which we live;
Exercise on which we thrive;
Wrestling of the soul with God;
Bending back the chastening rod.

Prayer is that far distant view
Vista piercing through and through;
Through the clouds and through the sky,
Through yon star-lit canopy;
Bowstring bending more and more,
As the tension so the power.
'Tis the arrow on the string,
Now dispatched and taking wing;
Cleaving air and yonder sky,
Speeding far, and mounting high.

Sortie of the soul is prayer,
Breaking through this dark despair.
Pinion of the carrier dove,
Soaring to the heaven above;
Out of siege and dire distress,
Bearing, oh, such messages!
When the soul besieged by sin,
None goes out, and none goes in,
All the foe can do or dare
Cannot check the power of prayer.

Prayer—the onward, heavenward road;
'Tis the ladder up to God;
'Tis the way by which we go
Round and round proud Jericho;
'Tis the sound of trumpet blast,
Bringing down the walls at last;
'Tis the telegraphic cord,
Holding converse with the Lord;
'Tis the key of promise given
Turning in the lock of heaven.

Prayer—the fragrance of a flower
After the refreshing shower;
'Tis the dew that soars again,
Mist ascending after rain;
'Tis the life blood of the tree,
Oft it bleeds in agony.
Oh, the agony of prayer!
How it wrings the soul with care;
One of God's true witnesses,
This true sign: "Behold, he prays!"
Robert Maguire.

#### 3896. PRISON, Peter's Deliverance from. Acts xii: 3-19.

'Tis here my nature's state I see!
Fast bound in sin and misery,
In chains of hellish night,
Ready to render up my breath,
I slept, condemned to endless death,
Nor missed that heavenly light.

Th' infernal jailer stood before,
With guards that watched the prison door;
Yet unawakened I,
And linked to Satan's soldier's lay,
(The next was execution day!)
Nor dreamed of death so nigh.

'Twas then the heavenly messenger
Did in my dungeon's gloom appear;
The light of grace unknown—
Of grace which free salvation brought—
Came unexpected and unsought,
And in my nature shone.

Alarmed by mercy's sudden stroke,
My careless sleeping conscience woke;
And lifting up mine eyes
I saw the glory from above,
I heard the voice of pardoning love,
Which bade my spirit rise.

My sins fell off, my will was free,
I rose restored to liberty;
A messenger of peace—
I put the gospel sandals on,
And clothed with Christ, prepared to run
And spread His righteousness.

I followed my immortal Guide,
Who saved me by His blood applied,
Who did my sins redeem,
And turned my soul's captivity:
Yet still I asked how can it be?
And thought it all a dream.

Darkness was light, and rugged plain,
Before that heaven-descended man
Whose footsteps I pursued:
I passed the first and second ward,
And opening of its own accord
The iron gate I viewed.

Jesus hath made me free indeed,
Into the sacred city led;
And now He tells my heart
He will not leave me here alone:
Who freely loves and saves His own,
He never will depart.

Saviour, Thou dost my soul restore:
My body too Thy gracious power
Shall ransom from the grave,
Out of this worldly prison bring,
And show me that my Lord and King
Can to the utmost save.

Under the conduct of Thy grace,
I follow, in the holiest place,
Jerusalem above,
The church of the first-born to meet,
And praise, around Thy dazzling seat,
My God's eternal love.

J. and C. Wesley.

3897. PRODIGAL, Affliction of the. Luke xv: 11-24.

Afflictions, though they seem severe, In mercy oft are sent; They stopped the prodigal's career, And forced him to repent.

Although he no relentings felt,
Till he had spent his store;
His stubborn heart began to melt
When famine pinched him sore.

"What have I gained by sin (he said), But hunger, shame, and fear; My father's house abounds with bread, While I am starving here. "I'll go and tell him all I've done,
And fall before his face;
Unworthy to be called his son,
I'll seek a servant's place."

His father saw him coming back,
He saw, and ran, and smiled;
And threw his arms around the neck
Of his rebellious child,

"Father, I've sinned; but oh, forgive!"
"I've heard enough," he said;
"Rejoice my house, my son's alive,
For whom I mourned as dead.

"Now let the fatted calf be slain, And spread the news around: My son was dead, but lives again; Was lost, but now is found."

'Tis thus the Lord His love reveals,
To call poor sinners home;
More than a father's love He feels,
And welcomes all that come.

John Newton.

3898. PRODIGAL, Call to the.
O prodigal! come, I am waiting,
Am waiting and watching for thee;
Come, share in my love and my blessing,
Till hunger forever shall flee.

O prodigal! wasting thy substance
And starving while plenty is near,
Why stay from the arms of the father—
Thy father to whom thou art dear?

Thy heart of its sin is repenting,
Thy coming afar I behold;
I hasten to give thee my blessing,
My prodigal child to enfold.

O prodigal! dead and yet living,
Wherever on earth thou may'st be,
Whatever thy sins and thy errors,
God still holds a blessing for thee.
Caroline Dana Howe.

3899. PRODIGAL, Grace for the.
O blessed grief, that brings relief
To prodigals afar!
The Father there has honored prayer,
And takes us as we are.

From want and waste we gladly haste,
The heavenly hills we see;
We're saved and blest, we're home at rest,
With joy, dear Lord, in Thee.

The home long sought, the best robe bought,
The festal fatling slain,
The shoes, the ring, the hearts that sing—
Oh hear the joyful strain!

From wanderings vain, at home again,
The lost, the dead, restored!
From his dear heart no more to part,
Nor from his regal board!

O wondrous grace, that makes a place
For all who cease to roam!
With joyful song, and festive throng,
The Father takes us home.

M. R. Watkinson.

#### 3900. PRODIGAL, Parable of the.

"Give me my portion, let me live my life, And take my pastime;" thus I spoke, and He Gave me free choice to go or stay. Ah me! My passions tore and rent me with their strife.

And so I gathered all my gifts, and came To this far land; by the broad flowery way I wandered, like a sheep that goes astray, With my wild heart for pleasure all aflame.

For what with climbing the strait track o' the hill,

And drawing water from the wells, and work In the vineyard, tears within mine eyes would

For freedom. I refused to do His will.

I was His son, His heir, and not His slave, Therefore I left His service. Youth was mine, And ruddy health; and gold, and purple fine I brought, and wantoned in yon city brave.

I lived for mine own self, for wine and love; The delicate maidens praised my gay attire, The proud curl of my lips, the flashing fire Of my bold eyes, that turned no more above

Unto the holy hills, where lies my home.

I have spent all; and lifted up the veil

From Pleasure's face, and found it dull and
stale

And ghastly, and as restless as sea-foam.

Then there arose the famine, and in want, I joined myself to this hard master mine, Who sent me to his fields to feed his swine; I fain would eat their husks, but they are scant.

I serve a cruel master. Oh once more For the true freedom of the pleasant land! The tender guiding of my Father's hand! His voice to chide and bless as heretofore!

From the cleft rock the living water flows; The sheep are safely folded: there the vine Spreads forth its sheltering branches; there the mine

Of purest gold; and there the lily and rose.

Would not the faithful watch-dogs welcome me,

If I return with all my weight of cares? And will my father's love be less than theirs? Let me not think it; that can never be.

How many of His hired servants have Enough bread, and to spare, while here I die Of hunger! I will rise, and go and cry, And to be made his hired servant crave.

I do repent for all that I have done;
I have sinned, Father, against heaven and
Thee;

Thy service is most perfect liberty; I am not worthy to be called Thy son!

It was hard work to rise, and harder still To trace back every step I had gone wrong; But the sweet melody of Zion's song Cheered the drear road, and nerved the faltering will.

So I pressed forward, and each day I thought I loathed myself the more, who went and sold My birthright for the thrills of sense, my gold For tinsel, with my blessing curses bought.

There was a Lamb that loved me, and He came Bounding to meet me; and, though far away, My Father saw me, and ran to where I lay, Fell on my neck, and kissed away my shame.

I said, "I have sinned, Father, against Thee, I do repent for all that I have done, I am not worthy to be called Thy son; Thy service is the one true liberty."

"Bring the best robe, the robe of righteousness,"

He cried; "the ring of reconciliation, And kill the fatted calf; with exultation Let symphony and dance our joy express.

"Put shoes upon his feet, that he may strive
To tell my love to others, and the sound
Of the good news may through the world
rebound;

For this my son was dead, and is alive;

"Was lost, and he is found." So I forgave My brother's sneer. We feasted: to fulfil The faintest utterance of my Father's will I labor, and am His son, and not His slave.

He washed me clean in sweet oblivion's river, And in the mystic fountain of the Lamb. I will abide, where, by His grace I am, Within His house forever and forever. Charles Coldwell,

#### 3901. PRODIGAL, Parable of the.

Far from a father's hearth and home, Far in a foreign desert land, The prodigal doth vainly roam, And all his substance madly spend.

In riot, wantonness, and wine,
He wastes his fortune and his all;
And feeds on husks with sordid swine;
Oh what a deep, degrading fall!

A mighty famine far and wide,
And all his means and substance gone;
He smote upon his breast, and cried:
Unclean, unworthy, and undone!

He thought of home, where once he dwelt,
Of all its plentiful supply;
And, in the bitterness he felt,
Cried with exceeding bitter cry:

"I die of want; and all I crave
Is, though a son, but some small share
Of what the hired servants have;
They have enough, and some to spare!"

He felt what sorrow sin had wrought, And all the havoe it had made; In solemn realizing thought, He "came unto himself," and said:

I will arise, said he, and goUnto my father, ever good;My father will not say me, no;I'll seek my father's fatherhood!

I will arise, said he, and say:My father, I am lost, undone;Have sinned in sight of heaven and thee,Nor worthy to be called thy son.

From want and famine and distress, He seeks again his once-loved home; Fleeing the dreary wilderness, Far off his father sees him come.

He's come! he's come! the father said; Bring forth the robe, the signet ring; My son now liveth who was dead; Rejoice with me; rejoice and sing!

'Tis welcome to that home of bliss;
'Tis music and the tabret's sound
The robe, the ring, the father's kiss;
"My son was lost, but now is found!"

Robert Maguire.

#### 3902. PRODIGAL, Return of the.

"Return, return, the way is long and dreary; Return, return, O wand'rer, sad and weary; Why so with sin beguiled? Thy Father's heart is breaking, With this cruel long forsaking; Come back, come back, my child!"

"Gladly I would, for with hunger I am perishing,

The memories of home still fondly I am cherishing;

I'm weary in the wild; No Sabbath bells now ringing, No loving voices bringing Peace to this heart defiled!"

Return, return, why any longer linger?
There are sandals for your feet, and a ring
to deck your finger;
Your Father reconciled,
With pity will behold you,
In His arms He will enfold you;
"Come back, come back, my child!"

"I come, I come, my heart with joy is beating;

I come, I come, as I hear Thee thus entreating
With accents fond and mild;
I thought myself forsaken,
But to-morrow I'll awaken—
Waken, once more, Thy child!"

"Oh, joyful sight! at last he is appearing; Light up the festal hall, the wanderer is nearing;

Go, let the board be piled;
Let fatted calf be killed for him,
And golden goblets filled for him;
I've found, I've found my child!"

J. R. Macduff.

#### 3903. PRODIGAL, Return of the.

Almighty Father, Lord of all, Unworthy as Thy sons to call, As servants at Thy feet we fall.

By all the love which Thou hast shown For wanderers from fold and throne, Have mercy while our sin we own.

As hired servants, can it be That we must serve who once were free? Oh bring us to ourselves and Thee.

While still a great way off, we yearn Those tender words of love to learn, Which greet the prodigal's return.

The ring shall on our hand be placed, With love's best robe shall we be graced— We who our own had so debased.

Ah! hateful now the wretched past, By turns with swine and harlots cast; We rioted, then starved at last.

Thy welcome, Lord, will purge away The sting of each rebellious day, And love will pardon all, for aye.

Rejoicing Thou wilt give for pain, For sight, a part in heaven's glad strain, When all the lost are found again.

W. C. Dix.

#### 3904. PRODIGAL, Return of the.

Away in Eastern land, a day of peace, Serene with beauty, hastens to its close; And while the blessed light yet strongly lingers,

A father's watchful eyes have caught the likeness,

Yet vague and indistinct, of his lost son, Coming in dire distress, in want and woe. He runs to meet the prodigal, and falls Upon his neck, nor heeding dirt nor filth, And kisses him again, and yet again, Until the wanderer's soul dissolves in tears. No word of harsh complaint the father speaks, But still renewedly exclaims in voice

Of most exquisite tenderness and love:
"Welcome, my son! a thousand welcomes
back

To this thy home, which ever was and shall be While I live. For know my house seemed ever

Bare and comfortless without thee; but now Thou'rt come again, it is transformed to what It was so many weary years ago,

When, in the hot impatience of thy youth, Thou didst demand thy portion of our goods."

Such cheering words to him the father speaks, And straightway leads him to his long-lost home.

Whose very doors obey the magic of His presence, and of themselves wide open stand.

Such feasting and rejoicing as were there I ween this world has scarcely seen eclipsed The elder brother, stung with hate at first, At length joins in the revelry, and all Is gay with choral song and merry dance. The fatted calf is slain, and Envy gnaws Its lips in mute despair to see such mirth Unmixed with base alloy, but full and free As is the mighty ocean, fathomless As water whose depths only can be guessed! And oh, what waves of bliss come o'er the soul,

To know that all the joy herein expressed But faintly shadows forth the joy in heaven Over one sinner who returns to God!

Alexander Macauley.

#### 3905. PRODIGAL, Return of the.

The prodigal, with streaming eyes,
From folly just awake,
Reviews his wanderings with surprise;
His heart begins to break.

"I starve," he cries, "nor can I bear The famine in this land, While servants of my Father share The bounty of His hand.

"With deep repentance I'll return, And seek my Father's face; Unworthy to be called a son, I'll ask a servant's place."

Far off the Father saw him move, In pensive silence mourn, And quickly ran, with arms of love, To welcome his return.

Through all the courts the tidings flew,
And spread the joy around;
The angels tuned their harps anew,
The long-lost son is found!

Lydia H. Sigourney.

# 3906. PRODIGAL, Thanksgiving of the.

Thee, O my God and King, My Father, Thee I sing!

Hear well-pleased the joyous sound,
Praise from heaven and earth receive;
Lost, I now in Christ am found;
Dead, by faith in Christ I live.

Father, behold Thy son; In Christ I am Thy own. Stranger long to Thee and rest, See the prodigal is come! Open wide Thine arms and breast, Take the weary wanderer home.

Thine eye observed from far,
Thy pity looked me near:
Me Thy bowels yearned to see,
Me Thy mercy ran to find,
Empty, poor, and void of Thee,
Hungry, sick, and faint and blind.

Thou on my neck didst fall,
Thy kiss forgave me all:
Still the gracious words I hear,
Words that made the Saviour mine:
"Haste, for him the robe prepare;
His be righteousness divine!"

Thee then, my God and King,
My Father, Thee I sing!
Hear well-pleased the joyous sound,
Praise from earth and heaven receive;
Lost, I now in Christ am found,
Dead, by faith in Christ I live.
J. and C. Wesley.

## 3907. PRODIGAL, The Repenting.

Luke xv: 13-24.

Behold the wretch, whose lust and wine Have wasted his estate;
He begs a share amongst the swine,
To taste the husks they eat!

"I die with hunger here," he cries;
"I starve in foreign lands;
My Father's house has large supplies,
And bounteous are His hands.

"I'll go, and with a mournful tongue Fall down before His face; Father, I've done Thy justice wrong, Nor can deserve Thy grace."

He said, and hastened to his home, To seek his Father's love: The Father saw the rebel come, And all His bowels move.

He ran, and fell upon his neck,
Embraced and kissed His son;
The rebel's heart with sorrow brake,
For follies he had done.

"Take off his clothes of shame and sin" (The Father gives command), "Dress him in garments white and clean,

With rings adorn his hand.

"A day of feasting I ordain; Let mirth and joy abound; My son was dead, and lives again, Was lost, and now is found."

Isaac Watts.

#### 3908. PRODIGAL, Voice to the.

Oh, when wilt thou return

To thy spirit's early loves?

To the freshness of the morn,

To the stillness of the groves?

The summer-birds are calling, .
Thy household porch around,
And the merry waters falling
With sweet laughter in their sound.

And a thousand bright-veined flowers, From their banks of moss and fern, Breathe of the sunny hours; But when wilt thou return?

Gh! thou hast wandered long
From thy home without a guide,
And thy native woodland song
In thine altered heart hath died.

Thou hast flung the wealth away,
And the glory of thy spring;
And to thee the leaves' light play
Is a long-forgotten thing.

But when wilt thou return?
Sweet dews may freshen soon.
The flower, within whose urn
Too fiercely gazed the noon.

Still at thy father's board
There is kept a place for thee,
And, by thy smile restored,
Joy round the hearth shall be.

Still hath thy mother's eye,
Thy coming step to greet,
A look of days gone by,
Tender and gravely sweet.

Still, when the prayer is said,
For thee kind bosoms yearn,
For thee fond tears are shed;
Oh! when wilt thou return?
Felicia D. Hemans.

3909. PROPHET; The Disobedient. 1 Kings xiii: 14-26.

Prophet of God, arise and take
With thee the words of wrath divine,
The scourge of heaven, to shake
O'er you apostate shrine.

Where angels down the lucid stair Come hovering to our sainted sires, Now, in the twilight, glare The heathen's wizard fires. Go, with thy voice the altar rend, Scatter the ashes, be the arm, That idols would befriend, Shrunk at thy withering charm!

Then turn thee, for thy time is short, But trace not o'er the former way, Lest idol pleasures court Thy heedless soul astray.

Thou know'st how hard to hurry by,
Where on the lonely woodland road
Beneath the moonlit sky
The festal warblings flowed;

Where maidens to the queen of heaven Wove the gay dance round oats or palm, Or breathed their vows at even In hymns as soft as balm.

Or thee perchance a darker spell
Enthralls: the smooth stones of the flood,
By mountain grot or fell,
Pollute with infants' blood;

The giant altar on the rock,

The cavern whence the timbrel's call

Affrights the wandering flock:

Thou long'st to search them all.

Trust not the dangerous path again;
Oh, forward step and lingering will!
Oh, loved and warned in vain!
And wilt thou perish still?

Thy message given; thy home in sight, To the forbidden feast return? Yield to the false delight Thy better soul could spurn.

Alas, my brother! round thy tomb
In sorrow kneeling, and in fear,
We read the pastor's doom
Who speaks and will not hear.

The gray-haired saint may fail at last,
The surest guide a wanderer prove;
Death only binds us fast
To the bright shore of love.

J. Keble.

## 3910. RACHEL, Death of.

Genesis xlviii: 7.

And Rachel lies in Ephrath's land,
Beneath her lonely oak of weeping;
With mouldering heart and withering hand,
The sleep of death forever sleeping.

The Spring comes smiling down the vale,
The lilies and the roses bringing;
But Rachel never more shall hail
The flowers that in the world are springing.

The Summer gives his radiant day,
And Jewish dames the dance are treading;
But Rachel on her couch of clay
Sleeps all unheeded and unheeding.

The Autumn's ripening sunbeam shines, And reapers to the field are calling; But Rachel's voice no longer joins The choral song at twilight's falling.

The Winter sends his drenching shower
And sweeps his howling blast around her;
But earthly storms possess no power
To break the slumber that hath bound her.

Thus round and round the seasons go,
For joy and grief no more betide her;
For Rachel's bosom could not know, [her.
Though friends were housed in death beside

Yet time shall come, as prophets say,
Whose dreams with glorious things are
blended,

When seasons, on their changeful way, Shall wend not as they long have wended.

Yes, time shall come when flowers that bloom Shall meet no storm their bloom to wither; When friends rejoicing from the tomb Have gone to heavenly climes together. William Knox.

#### 3911. RACHEL, Grief of.

Jeremiah xxxi: 15.

On Ramah's heights a voice is heard,
The voice of one that weeps alone;
A mother's woes that voice has stirred,
A mother's heart is in that moan.

For her lost children Rachel weeps,
And who this mother's tears shall stay?
On Ramah's hill her watch she keeps,
A lonely mourner night and day.

In Ramah Rachel weepeth still, Refusing to be comforted; Her sons the prey of every ill, Lost, slain, or into exile led.

In every clime her children roam,
In every realm their ashes lie;
Without a city or a home,
They weep, they wander, and they die.

Thus saith the Lord, "Refrain thy voice From weeping, and thine eyes from tears; Thy mother's heart shall yet rejoice, And sing through everlasting years.

- "Thy wandering sons shall yet return, Thy lost ones shall be found again; O tender mother, cease to mourn; Rachel, thine eyes from tears refrain.
- "Once more thou yet shalt clasp thine own, With them thou shalt rejoice and sing; Thy grief a winter past and gone, Thy joy an everlasting spring!"

  Horatius Bonar.

**3912.** RACHEL, The Mourning of. Matthew ii: 18.

"Oh! whither, whither shall I fly, My beautiful, my best-beloved? I hear the tread of warriors nigh, Men of stern mood and tearless eye, E'en by a mother's prayer unmoved. Soon will they stand beside thee; Where shall thy mother hide thee?

- "Cleave, cleave, thou solid earth! and yield A shelter in thy central cave; Heaven! be thy red right arm revealed, Avert the tyrant's wrath, and shield My last, my sole one from the grave; The foe, the foe are near him; Oh! whither can I bear him?
- "A curse upon thee, ruthless king! A mother's with a nation's prayer Mount on the tempest's rapid wing, And to the Eternal Presence bring The frantic accents of despair! Now is the avenger night hee; Let not his sword pass by thee!
- "Again, again, my babe, again
  I clasp thee to this bleeding heart.
  They come! and are thy people slain,
  And dost Thou still, O God! restrain
  The avenger ardent to depart?
  Or have the lightnings passed them
  Which Thou hadst sent to blast them?
- "They come! they come! Hold, hold thine hand,

Thou canst not shed an infant's blood; Sheathe, murderer, sheathethy reeking hand: Thou wilt not? Is the fiend's command Fulfilled by his own demon brood? Oh, if ye will not spare him, Strike first at her that bare him!"

There's blood upon that mother's brow, Blood of her child by ruffians shed. A voice is heard in Ramah now, A voice of wailing long and low: 'Tis Rachel weeping for her dead. The mother broken-hearted Calls on her babe departed!

'Twere vain to bid her weep no more;
Only the dreamless grave shall bring
The rest she cannot feel before.
But when thy reign of blood is o'er,
What doom is thine, detested king?
Guards, sceptres, left behind thee,
The mother's curse shall find thee!

Thomas Dale,

#### 3913. RACHEL, Tomb of.

Genesis xxxv: 19, 20.

What mouldering pile near Ephrath stands alone,

With dome-shaped top and base of massy stone?

Rude is the chamber where her bones repose, Yet here, 'tis said, fair Rachel's pillar rose. Ah! sad her fate in nature's pangs to die; To sorrowing friends I hear her parting sigh; I see her husband's woe, his streaming tear, His last fond kiss before he laid her here, His anguished brow, where smiles no more would be,

For ne'er was wife, poor Rachel! loved like Nicholas Michell. thee.

#### 3914. RAIMENT, The White. Revelations iii: 5.

The babe, the bride, the quiet dead, Clad in peculiar raiment all, Yet each puts on the spotless white Of cradle, shroud, and bridal hall.

The babe, the bride, the quiet dead, Each, entering on an untried home, Wears the one badge, the one fair hue, Of birth, of wedding, and of tomb.

Of death and life, of mirth and grief, We take it as the symbol true: It suits the smile, it suits the sigh, That raiment of the stainless hue.

Not the rich rainbow's varied bloom, That diapason of the light, Not the soft sunset's silken glow, Or flush of gorgeous chrysolite;

But purity of perfect light, Its native, undivided ray, All that is best of moon and sun, The purest of the dawn of day.

O cradle of our youngest age, Adorned with white, how fair art thou! O robe of infancy, how bright, Like light upon the moorland snow!

O bridal hall and bridal robe, How silver-bright your jewelled gleam, Like sunrise on the gentle face Of some translucent mountain stream!

O shroud of death, so soft and pure, Like starlight upon marble fair! Ah! surely it is life, not death, That in still beauty sleepeth there.

Mine be a robe more spotless still, With lustre bright that cannot fade, Purer and whiter than the robe Of babe or bride or quiet death.

Mine be the raiment given of God, Wrought of fine linen, clean and white, Fit for the eye of God to see, Meet for His home of holy light. Horatius Bonar.

#### 3915. RAINBOW, Significance of the. Genesis ix: 12, 13; Revelation iv: 3.

When eyes that watched the flood rise and

First saw the bow of beauteous color braided, | And minds the covenant 'twixt all and One.

Which spanned a threatening cloud, then slowly faded,

Each heart relied on that assuring sign. So when in Christ the dazzling light divine Spreads out its heavenly splendors softly shaded

In clouds of flesh, our trembling faith is aided On God's sure truth and mercy to recline. To see Him once to holy John was given, "Clothed in a cloud, a rainbow round His head,"

Earth's green memorial wearing still in heaven;

And when God looks upon that blessed token Encircling "Him who liveth, and was dead," He keeps His covenant of peace unbroken. R. Wilton.

#### 3916. RAINBOW, The.

Still in the dark and threat'ning cloud That bow is brightly placed above; Nor should despondency enshroud The token of eternal love.

More bright, more beauteous are its beams. Contrasted with surrounding gloom; Thus heavenly mercy ever seems Most lovely in impending doom.

A cloudless heaven, to joy's glad gaze, May be with richer glory fraught; While sorrow's eye its arch surveys Without one fond congenial thought.

But when dark clouds obscure the sky, That bow of promise still is fair, Cheering the mourner's heavenward eye, Teaching his heart that God is there. Bernard Barton.

#### 3917. RAINBOW, Youth of the.

Still young and fine! but what is still in view We slight as old and soiled, though fresh and new.

How bright wert thou when Shem's admiring eye

Thy burnished, flaming arch did first descry! When Terah, Nahor, Haran, Abram, Lot, The youthful world's gray fathers in one knot, Did with intentive looks watch every hour For thy new light, and trembled at each shower!

When thou dost shine, darkness looks white and fair,

Storms turn to music, clouds to smile and air; Rain gently spends his honey-drops and pours Balm on the cleft earth, milk on grass and flowers.

Bright pledge of peace and sunshine! the sure tie

Of thy Lord's hand, the object of His eye! When I behold thee, though my light be dim, Distant and low, I can in thine see Him Who looks upon thee from His glorious throne,

O foul, deceitful men! my God doth keep His promise still, but we break ours and sleep. Water, though both heaven's windows and the deep

Full forty days o'er the drown'd world did weep.

Could not reform us; and blood in despite, Yea, God's own blood, we tread upon and slight.

Then peaceful, signal bow, but in a cloud Still lodged, where all thy unseen arrows I will on thee as on a comet look— [shroud, A comet, the sad world's ill-boding book; Thy light as luctual and stained with woes I'll judge, where penal flames sit mixed and close.

But though some think thou shin'st but to restrain

Bold storms, and simply dost attend on rain, Yet I know well, and so our sins require, Thou dost but court cold rain till rain turns fire.

Henry Vaughan.

# 3918. RAMAH, The Voice of. Matthew ii : 18.

Heard ye, from Ramah's ruined walls,
That voice of bitter weeping!
Is it the moan of fettered slave,
His watch of sorrow keeping?
Heard ye, from Ramah's wasted plains,
That cry of lamentation!
Is it the wail of Israel's sons
For Salem's devastation?

Ah, no! a sorer ill than chains
That bitter wail is waking,
And deeper woe than Salem's fall
That tortured heart is breaking:
'Tis Rachel, of her sons bereft,
Who lifts that voice of weeping;
And childless are the eyes that there
Their watch of grief are keeping.

Oh! who shall tell what fearful pangs
That mother's heart are rending,
As o'er her infant's little grave
Her wasted form is bending;
From many an eye that weeps to-day
Delight may beam to-morrow;
But she—her precious babe is not!
And what remains but sorrow?

Bereaved one! I may not chide
Thy tears and bitter sobbing;
Weep on! 'twill cool that burning brow,
And still that bosom's throbbing;
But be not thine such grief as theirs
To whom no hope is given:
Snatched from the world, its sins and snares,
Thy infant rests in heaven.

George Washington Doane.

# 3919. REAPERS, Call for. Matthewix: 36-38. Ho! reapers of life's harves

Ho! reapers of life's harvest, Why stand with rusted blade Until the night draws round thee
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

Come down from hill and mountain
In morning's ruddy glow,
Nor wait until the dial
Points to the noon below;
And come with stronger sinew,
Nor faint in heat or cold,
And pause not till the evening
Draws round its wealth of gold.
I. B. Woodbury.

#### 3920. REAPERS, Need of.

The Master hath need of the reapers,
And, mourner, He calleth to thee:
Come out of the valley of sorrow,
Look up to the hill-tops, and see
How the fields of the harvest are whitening,
How golden and full is the grain:
Oh! what are thy wants to the summons?
And what are thy griefs and thy pain?

The Master hath need of the reapers,
And, idler, He calleth to thee;
Come out of the mansions of pleasure,
From the halls where the careless may be.
Soon the shadows of eve will be falling,
With the mists, and the dews, and the
Oh! what are thy rests and thy follies [rain:
To the world and the rusts of the grain?

The Master hath need of the reapers,
And, worker, He calleth to thee;
Oh! what are the dreams of ambition
To the joys that hereafter shall be?
There are tokens of storms that are coming,
And summer is fast on the wane;
Then alas for the hopes of the harvest!
Then alas for the beautiful grain!

The Master hath need of the reapers,
And He calleth to thee and to me;
Oh! haste, while the winds of the morning
Are blowing so freshly and free;
Let the sound of the scythe and the sickle
Re-echo o'er hill-top and plain,
And gather the sheaves in the garner,
For golden and ripe is the grain.

By the wounds of that blessed One calling, Our Maker, Redeemer, and God; By the deeds of these reapers now falling, Of those who sleep under the sod; Who, counting their lives as but nothing, Pressed on in the ranks of the host; Who toiled in the field of the Master, And, dying, fell dead at their post.

Oh! think of the crowns they are wearing, Resplendent with jewels of light; Oh! think of the palms they are bearing, As they walk with the angels in white; Of the beautiful songs they are singing, Of the shouts that will thrill you above.

By these, and the joys that are given,
While toiling and weeping below,
Of pointing one sinner to heaven,
Oh! list to the summons, and go [ing,
To the fields where the harvests are whitenFor the summer is fast on the wane,
And gather the sheaves in the garner,
For golden and ripe is the grain.

Mrs. Archbishop Thomson.

#### 3921. REAPERS, Song of the.

Revelation xiv: 15.

Oh! where are the reapers that garner in The sheaves of the good from the fields of sin?

With sickles of truth must the work be done, And no one may rest till the "harvesthome."

Where are the reapers? Oh! who will come And share in the glory of the "harvest-home?"

Oh! who will help us to garner in The sheaves of good from the fields of sin?

Go out in the by-ways and search them all; The wheat may be there, though the weeds are tall;

Then search in the highway, and pass none by.

But gather from all for the home on high.

The fields all are ripening, and far and wide The world now is waiting the harvest-tide; But reapers are few, and the work is great, And much will be lost should the harvest wait.

So come with your sickles, ye sons of men, And gather together the golden grain; Toil on till the Lord of the harvest come, Then share ye His joy in the "harvest-home."

## 3922. REBECCA PARTING WITH JACOB.

Genesis xxvii: 44.

My youngest born, my pride of heart, thou must, thou must away;

Thy brother's wrathful hand is raised, and here thou canst not stay.

Oh, I have deeply sinned for thee! the chastisement be mine,

And I will bear it all, my son: the blessing shall be thine.

What matter though my childless years in grief and pain pass on?

Thou wilt be safe from danger's hour, my own, my darling son;

And, like the fountain sending forth a sweet and murmuring sound,

Thy pleasant voice will come to me from some far-distant ground.

Go, bear thy mother's blessing back to those from whom she came;

My kinsmen's hearts will leap with joy to hear Rebecca's name.

Say to them, Haran's shaded well and flocks that near it stray

Come to me in my midnight dreams as fresh as yesterday.

Speed on, and when thy nimble feet have brought thee to the place,

And when thou stand'st an exiled one before my brother's face,

Tell him thou bear'st thy mother's soul, and therefore will not twine

Around the savage olive-tree, a strong and noble vine.

Ask if of all my kinsman's house no maiden bright there be

Of lofty soul, with heart to seek thy father's God with thee;

And if there be, oh! say to her, "Rebecca left her all;

The Father of the faithful spake, and she obeyed the call."

The angel of the covenant protect thee, precious child!

Defend thee from the covert snare, direct thee in the wild!

Oh! I shall weep in darkness oft, to think thy houseless head

Must pillow on the stony ground or seek the foxes' bed.

But glory, breaking on the gloom, my grief to joy shall turn;

Proud mother of a favored race, ah! wherefore shouldst thou mourn?

Go then, fulfil Jehovah's word, the blessing is for thee,

And joy, and pride, and thankfulness, beloved son, for me! Emily Taylor.

#### 3923. RED SEA, Forward Through the.

"Forward let the people go,"
Israel's God will have it so;
Though the path be through the sea,
Israel, what is that to thee?
He who bids thee pass the waters
Will be with His sons and daughters.

Deep and wide the sea appears: Israel wonders, Israel fears; Yet the word is "Forward" still: Israel! 'tis the Master's will; Though no way thou canst discover, Not one plank to float thee over. Israel, art thou sorely tried? Art thou pressed on every side? Does it seem as if no power Could relieve thee in this hour? Wherefore art thou thus disheartened? Is the arm that saves thee shortened?

Stand thou still this day, and see Wonders wrought, and wrought for thee; Safe thyself on yonder shore, Thou shalt see thy foes no more. Thine to see the Saviour's glory, Thine to tell the wondrous story.

#### 3924. RED SEA, Passage of the. Exodus xiv.

With heat o'ercome and with the length of

On Ethan's beach the bands of Israel lay. 'Twas silence all, the sparkling sands along; Save where the locust trilled her feeble song, Or blended soft in drowsy cadence fell The wave's low whisper or the camel's bell. 'Twas silence all! the flocks for shelter fly Where, waving light, the acacia shadows lie; Or where, from far, the flattering vapors

The noontide semblance of a misty lake: While the mute swain, in careless safety spread,

With arms enfolded, and dejected head, Dreams o'er his wondrous call, his lineage

And, late revealed, his children's destiny. For, not in vain, in thraldom's darkest hour, Had sped from Amram's sons the word of power;

Nor failed the dreadful wand, whose godlike

Could lure the locust from her airy way; With reptile war assail their proud abodes, And mar the giant pomp of Egypt's gods. O helpless gods! who naught availed to

From fiery rain your Zoan's favored field! O helpless gods! who saw the curdled blood Taint the pure lotus of your ancient flood, And fourfold night the wondering earth enchain,

Such musings held the tribes, till now the west

With milder influence on their temples prest? And that portentous cloud which, all the day, Hung its dark curtain o'er their weary way (A cloud by day, a friendly flame by night), Rolled back its misty veil, and kindled into light!

Soft fell the eve; but, ere the day was done, Tall waving banners streaked the level sun; And wide and dark, along the horizon red, In sandy surge the rising desert spread.

"Mark, Israel, mark!" On that strange sight intent,

In breathless terror, every eye was bent;

And busy faction's fast increasing hum, And female voices shriek, "They come, they come!"

They come, they come! in scintillating show O'er the dark mass the brazen lances glow; And sandy clouds in countless shapes combine,

As deepens or extends the long tumultuous line;

And fancy's keener glance even now may

The threatening aspects of each mingled

For many a coal-black tribe and cany spear, The hireling guards of Mizraim's throne, were there.

From distant Cush they trooped, a warrior

Siwah's green isle and Sennaar's marly plain; On either wing their flery coursers check The parched and sinewy sons of Amalek; While close behind, inured to feast on blood,

Decked in Behemoth's spoils, the tall Shangalla strode.

'Mid blazing helms and bucklers rough with

Saw ye how swift the scythed chariots rolled? Lo! these are they whom, lords of Afric's fates,

Old Thebes hath poured through all her hundred gates,

Mother of armies! How the emeralds glowed, Where, flushed with power and vengeance, Pharaoh rode!

And stoled in white, those brazen wheels before,

Osiris' ark his swarthy wizards bore; And still responsive to the trumpet's cry The priestly sistrum murmured, Victory! Why swell these shouts that rend the desert's

gloom? Whom come ye forth to combat? warriors, whom?

These flocks and herds, this faint and weary

Red from the scourge and recent from the chain?

God of the poor, the poor and friendless save! Giver and Lord of freedom, help the slave! While Memnon's orient harp was heard in North, south, and west the sandy whirlwinds fly,

The circling horns of Egypt's chivalry.

On earth's last margin throng the weeping train;

Their cloudy guide moves on: "And must we swim the main?"

'Mid the light spray their snorting camels stood,

Nor bathed a fetlock in the nauseous flood. He comes, their leader comes! the man of

O'er the wide waters lifts his mighty rod, And onward treads. The circling waves retreat.

In hoarse, deep murmurs, from His holy feet; And the chased surges, inly loaring, show

The hard wet sand and coral hills below. With limbs that falter, and with hearts that swell,

Down, down they pass—a steep and slippery dell,

Around them rise, in pristine chaos hurled, The ancient rocks, the secrets of the world; And flowers that blush beneath the ocean green,

And caves, the sea-calves' low-roofed haunt. are seen.

Down, safely down the narrow pass they tread:

The beetling waters storm above their head, While far behind retires the sinking day, And fades on Edom's hills its latest ray.

Yet not from Israel fled the friendly light, Or dark to them, or cheerless came the night. Still in their van, along that dreadful road, Blazed broad and fierce the brandished torch of God.

Its meteor glare a tenfold lustre gave On the long mirror of the rosy wave, While its blest beams a sunlike heat supply, Warm every cheek, and dance in every eye-To them alone; for Mizraim's wizard train Invoke for light their monster-gods in vain: Clouds heaped on clouds their struggling sight confine,

And tenfold darkness broods above their

Yet on they fare, by reckless vengeance led, And range unconscious through the ocean's bed:

Till midway now, that strange and fiery form Showed his dread visage lightening through the storm;

With withering splendor blasted all their might,

And brake their chariot-wheels, and marred their coursers' flight.
Mizraim, fly!" The ravenous floods

"Fly, Mizraim, fly!" they see,

And fiercer than the floods, the Deity.

"Fly, Mizraim, fly!" From Edom's coral strand

Again the prophet stretched his dreadful wand

With one wild crash the thundering waters

And all is waves, a dark and lonely deep, Yet o'er those lonely waves such murmurs

As mortal wailing swelled the nightly blast, And strange and sad the whispering breezes

The groans of Egypt to Arabia's shore. Oh, welcome came the morn, where Israel

In trustless wonder by the avenging flood! Oh, welcome came the cheerful morn, to show The drifted wreck of Zoan's pride below; The mangled limbs of men, the broken car, A few sad relics of a nation's war-Alas, how few! Then, soft as Elim's well, The precious tears of new-born freedom fell. Down the deep bosom of the sea.

And he, whose hardened heart alike had borne

The house of bondage and the oppressor's scorn,

The stubborn slave, by hope's new beams subdued,

In faltering accents sobbed his gratitude, Till, kindling into warmer zeal, around The virgin timbrel waked its silver sound; And in fierce joy, no more by doubt suppresst,

The struggling spirit throbbed in Miriam's breast.

She, with bare arms, and fixing on the sky The dark transparence of her lucid eye, Poured on the winds of heaven her wild sweet harmony.

"Where now," she sang, "the tall Egyptian spear?

On's sunlike shield, and Zoan's chariot, where?

Above their ranks the whelming waters spread.

Shout, Israel, for the Lord hath triumphed!" And every pause between as Miriam sang, From tribe to tribe the martial thunder rang, And loud and far their stormy chorus spread, "Shout, Israel, for the Lord hath triumphèd!" Reginald Heber.

3925. RED SEA, Passage of the.

On the sand and sea-weed lying, Israel poured her doleful sighing; While before the deep sea flowed, And behind fierce Egypt rode, To their fathers' God they prayed, To the Lord of hosts for aid.

On the margin of the flood With lifted rod the prophet stood; And the summoned east wind blew, And aside it sternly threw The gathered waves, that took their stand, Like crystal rocks, on either hand, Or walls of sea-green marble piled Round some irregular city wild.

Then the light of morning lay On the wonder-paved way, Where the treasures of the deep In their caves of coral sleep. The profound abysses, where Was never sound from upper air, Rang with Israel's chanted words: King of kings, and Lord of lords!

Then, with bow and banner glancing, On exulting Egypt came, With her chosen horsemen prancing, And her cars on wheels of flame, In a rich and boastful ring All around her furious king.

But the Lord from out His cloud— The Lord looked down upon the proud, As the host drave heavily

With a quick and sudden swell Prone the liquid ramparts fell; Over horse and over car, Over every man of war, Over Pharaoh's crown of gold, The loud thundering billows rolled As the level waters spread; Down they sank, they sank like lead, Down without a cry or groan. And the morning sun, that shone On myriads of bright-armed men, Its meridian radiance then Cast on a wide sea, heaving as of yore, Against a silent, solitary shore.

Then did Israel's maidens sing,
Then did Israel's timbrels ring,
To Him, the King of kings, that in the sea
The Lord of lords had triumphed gloriously!

Henry H. Milman.

3926. RED SEA, Passage of the.
In doubt, in weariness, in woe,
The host of Israel flee;
Behind them rode the raging foe,
Before them was the sea.

The angry waters at their feet,
All dark and dread, rolled on;
And where the sky and desert meet,
Spears flashed against the sun.

But still along the eastern sky
The fiery pillar shone,
And o'er the waves that rolled so high
It bade them still come on.

Then Moses turned the sea toward, And raised his hand on high; The angry waters know their lord: They know him, and they fly.

Where never gleamed the red sunlight,
Where foot of man ne'er trod,
Down, down they go, and left and right
The wall of waters stood.

Full soon along that vale of fear,
With cymbals, horns, and drums,
With many a steed and many a spear
The maddening monarch comes.

A moment—far as eye could reach,
The thronging myriads tread;
The next—the waste and silent deep
Was rolling o'er their head?

## 3927. RED SEA, Passage of the.

On land's remotest verge the bondmen stood, And gazed, dismayed, upon the boundless flood.

Black, threat'ning mountains walled the arid shore;

The sea swept on, unbridged and vast before; And far and hoarse along the desert strand The long, loud billows beat the bending sand.

Now mingling deep with ocean's ceaseless sound,

A muffled murmur steals along the ground, Swelling like muffled thunder far behind, Waxing and sinking with the changing wind. But anxious ears have caught the creeping

That leads the land-breeze with the tread of war,

And million hearts beat quick in deadly fear, As rolls the laboring discord yet more near.

In that dread hour a thousand memories roam Back o'er the way that led them from their home—

That home of bondage, shame, oppression, pain,

Sorrow, and sin; and quailing ones would fain Fly from the present to the past again. Was it that when we sorrow most, the heart Makes e'en its tortures of its life a part? Was it that age, and infancy, and love Bring e'en to slave-hood radiance from above? Oh! ring not shrill along their ears the while The shrieks of infants from the waves of Nile?

Yet, O Death, Death! from thee, from thee we fly;

And oft we loathe to live, but dare not, dare not die!

But while such thoughts, and darker, through their souls,

The rising uproar near and nearer rolls,
Till, through the eddying dust-clouds, on
their sight

Bursts a long line of plumes and helmets bright,

And sunset flames on banner, lance, and spear, Where Egypt's chariots flash in full career!

One wild, amazed, and agonizing cry
Instant from Israel's armies smites the sky!
On God, in terror, million voices call;
On Moses million imprecations fall:
Were there no graves in Egypt that we flee
To perish in the wilderness with thee?
Did we not bid thee leave us there alone,
To serve th' Egyptians till our days were
done?

Why hast thou thus our hearts and hopes beguiled,

And led us forth to slaughter in the wild?
"Fear not," cried he whose Heaven-assisted
hand

Had filled with woe and wonder Pharaoh's land:

"Stand still, and see salvation from the Lord

Revealed from heaven to prove His changeless word;

For these your foes, whom now your eyes deplore,

Henceforth shall vex your vision nevermore!"

Still, as they trembling gazed on foe and flood, Fell from the skies the awful voice of God:

"Wherefore this cry of faithless fear to Me?
Bid Israel forward! stretch above the sea
Thy hand, and lift thy rod to cleave its flow,
And lead My chosen through its depths
below;

And Egypt's king shall know that I am God, What time I whelm him with the gulfing flood!"

So spake Jehovah; swift His angel turns, And o'er their rear the fiery pillar burns: On Egypt frowning black with gloomiest night;

On Israel scattering soft, serenest light!
Lo! by its ray, at beck of Moses' rod,
The sea sinks down, as at the feet of God!
The east wind ploughs its billows like a share,
Furrowing the brine till ocean's bed is bare,
Flinging the foamy ridges long and high,
On right and left, until they wash the sky;
And emerald ranges, wreathed with rainbows, stand

Guarding a valley scooped by God's right hand!

Down, down the gorge, far-sloping from the shore,

The trembling millions now obedient pour, Dry-shod and safe along the yawning caves, 'Twixt mountain walls of piled and solid

Awed by such wonders, reverently they move 'Neath watery bastions, looming dim above; While bright behind them, blackness to their foes,

The guardian Presence like a meteor glows, Cheers all the wasteful deep with dusty rays, But lights their path with bright, benignant blaze!

But as they march adown the dread profound, Their foiled pursuers catch the lessening sound,

And instant arm, with Heaven-sent fury blind, And rush, impetuous, down the deep behind! There is a point, a limit, in all sins,

Where reason ends, and madness, stark, begins;

Where Heaven withdraws all judgment, shame, or fear,

And retribution then is swift and near; The impious wretch to whom, in vain, are lent All days of mercy, and all warnings sent, Whose soul, insensate, mocks where demons

quail,
And scorns repentance till forbearance fail,
Sees, when too late, the bolt of vengeance
gleam,

And drops, a blackened ruin, from his dream.

The nation that can crush a weaker race, Or hunt the human-kind like beasts of chase, Be it by armies, hounds, or laws more fell, Hangs toppling on the crumbling verge of

And though she lift her haughty head alone, Confronting Heaven with brow of slave-hewn stone,

Impatient thunders, big with fearful trust,
Tremble to leap and dash her into dust;
And though Heaven's judgments linger, and
seem slow,

Not lighter falls the long-suspended blow That hurls, at last, the blasted tyrant low!

O Egypt! Art thou enough chastised? Is not thy pride by all the past advised? Rush not vague terrors on thy shrinking sight

From out the pall that doubles nature's night? Runs not along thy soul that wail untold That rose when morning found thy first-born cold?

Seems not the burdening pressure of the air To stir with whisperings bidding thee forbear?

On, on they pour, by fiends exulting driven, Smit with portentous hardihood from heaven. Throned in his burnished car the monarch rides,

Defiant gazing on the quivering tides
That, with restraint impatient, creep and
move,

And curl, and hiss, and murmur, far above! On, on they pour! Till now, in middle sea, The long black valley, open far and free, Stretches before, behind, beyond their sight, Where sky and ocean blend in circling night.

But as they rave along the hideous gloom, Lo! Light appalling flashes on their doom! Forth from the cloud in blinding blaze it streams,

Malignant influence rides on all its beams! Perplexed, dismayed, all hearts with bodings quake;

All arms, relaxed, in nerveless terror shake! The steed grows restive with brute instinct's dread.

Startles, and snorts, and flings his lofty head! The trembling driver scarce his stand maintains,

Plies the vain thong, and grasps the useless reins!

And swift avenging angels o'er them crowd, While Israel's God looks lightening from the cloud!

But still the maniac king pursues his prey, Scorns every omen, mocks at all delay, Till hands unseen, innumerous, deftly steal The pins that fasten many a rapid wheel! Erring they roll, confused at Heaven's com-

And many a laboring axle ploughs the sand!

With pale recoil, at last, appalled, they cry, "From face of Israel let us turn and fly! God fights for them against Egyptian's host! Turn we, and fly! Fly! fly! or all is lost!" They wheel, they fly! Then from the cloudy gloom

Breaks instant forth the fiery storm of doom!

ens descend!

Lightning and rain in blinding wrath contend!

Blackness and whirlwind sky and ocean blind!

And eddying tides resistless turn, and sweep And whirl and foam along the rising deep!

Ah, vain repentance, or of man or state, That never comes until it comes too late! Even as they wheel, lo! Israel's ransomed host, With dawn safe climbing free Arabia's coast! Too late, too late, through middle seas they

The hour of vengeance flushes all the sky!

O maid of Egypt! vainly dost thou wait Thy hero-lover at his palace gate! Vainly, with love's fond studiousness prepare To crown him victor, and to deck his car! Vainly do waiting hearts of pride and love Through all the land, at every footfall move! Their last, their utterest desolation flies, Shadowy and swift, along the ominous skies!

Ten direful plagues throughout the world proclaim

Jehovah's wrath at slavery's wrong and shame:

One final stroke, stupendous and sublime, Shall peal the re-enslaver's doom through time;

For when God's right hand rends the bondman's chain,

Woe, woe to him who wields the links again—

Who rashly braves the Omnipotent decree! He wars with God who wars with liberty! Once more wide sounds the awful voice of God:

Once more wide waves the sea-compelling

And, at its beck, the pent, recoiling tide In deluge mountains bursts on either side! Vainly, in frantic terror, from its flow, Shoreward they rage, tumultuous, far below! Before, behind, with instantaneous pour, The ocean plunges and the surges roar! Vainly at once to thousand gods they cry. To prop the seas that, stooping, hide the sky!

With shock tremendous yields each green arched wall,

Immense and swift the whelming ranges fall, And ruin runs with level lapse o'er all! One moment, struggling in the surge for life, See some strong swimmer stem the seething strife!

One moment Pharaoh's golden armor shines 'Mid cataracts booming like exploding

One moment, madly plunging in their toils, His war steeds flounder where the tumult boils:

And one long, mingled, stifled, strangled scream

Dread thunders crash! The bellowing heav-| Comes like the gasp-shriek of a nightmare dream;

And Pharaoh, deified, and prince, and slave, Together sink beneath th' all-whelming wave;

And meeting billows skip, and clap their hands,

And laugh wild requiem o'er proud Egypt's bands,

That slumber low along the weltering sands. George Lansing Taylor.

#### 3928. RED SEA, Song at the. Exodus xv:1.

Sing to Jehovah, who gloriously triumphs, The God of our fathers, the God of the free! For Jah is our strength, our song and salvation!

The horse and his rider are drowned in the

The Lord is a warrior, His name is Jehovah! Thy right hand, O Lord! is exalted in might!

Thou dashest in pieces the foes of Thy people! Thy wrath hath consumed them and swept them to night!

The chariots of Pharaoh, his captains and princes,

The hosts of oppression, the legions of wrong, The blast of Thy nostrils with floods overwhelms them,

And Israel shouts in her thunders of song!

What God of the nations is like to Jehovah? Glorious in holiness, fearful in praise! All peoples shall fear Him, all ages adore Him!

He reigns in His glory, through infinite days! George Lansing Taylor.

#### 3929. RESURRECTION, Christ's.

Matthew xxviii : 2; Mark xvi : 1.

Cold is the midnight air;

Judea's vine-clad heights in silence lie, And dark you rugged cliffs their shadows fling

Across the olive glens, in softness veiled, Beneath the silver beams of the pale moon.

Jerusalem, too, in solemn silence lies, Though thronged throughout her halls with num'rous guests,

Now met as in the holier days gone by To keep the paschal festival.

But hark! there is a sound! What footstep dares

Intrude on spot so sacred? Who disturb The quiet of the grave? a grave that could Alone afford repose to Him whose life Had been one lasting tempest of rebuke, And scorn and bitterness and blackest hate, A mystery of abandonment and woe! Who dares approach? unless some priceless friend,

Whose agony and love scorns all restraint, And at the noon of night seeks the lone tomb, To raise the linen shroud, and gaze, and weep On the pale mangled corpse, now cold and

As the cold rock on which His head doth rest. Is it the noiseless step—the smothered sigh Of holy friendship, seeking e'en in death To hold communion with the loved and lost! No; 'tis the martial clank of steel-clad men, The measured tread of Roman sentinels, Who sullen pace the private garden-paths, And watch the tomb of Jesus. Wherefore

Do hoary warriors stand in consultation? And why are signs of dread so visible On those stern countenances, long inured To buffet with life's storm, and smile in scorn At what the gods might doom in duty's path? Does Death not hold secure enough his prey, That these becomes his allies?

Make all secure! Let rocks be sealed, and men of war be placed At every avenue, with lance and sword, To guard the still domain. Let the keen eye Of the young soldier fix its fiery glance On the mysterious shrine; while near him The laurelled veteran, with scrutiny [stands Intense as the red lightning. And let hell Spread her embattled hosts—the viewless

Of principalities and powers and thrones, Be ready for the charge, and all combine To keep imprisoned in that dark above, The murdered corpse of the poor Nazarene!

O earth and heaven! What dread convulsion shakes

The adamantine pillars that have reared Their dark volcanic heaps against the sky, So many ages! See, the rocks are rent, And opening wide disclose their secret depths,

In all the frightful grandcur of their form! What mighty thunderings wake this peaceful dawn,

With voice more dreadful than the deafening

Of Cæsar's conquering chariots! And ye men, Ye men of blood and valor, who have stood Unblanched on battle-fields, and heard unmoved

The tumult of ten thousand dying groans, Why stand ye thus with terror-stricken brow, And rolling eye, and lip as ashy white As that of some weak, helpless woman! And n hy beneath the corselet heaves so wild Stout hearts that never quaked for man or fiend?

The white-robed messengers of heaven's high

Are hovering o'er your heads; while near you

Within that sepulchre, is going on

No human hand may feel the first warm throb

That stirs beneath the shroud. No eye may view

The mantling bloom of reawakened life Spread o'er that pallid countenance-But now He lives. Mitchell.

#### 3930. RESURRECTION, Christ's. Matthew xxviii: 1-10.

Our Lord His dissolution had commenced, And Deity His soul reinfluenced; Infernal malice now had reached its height, And God had to the land restored the light, When the chief priests the Governor bespeak, That some the malefactors' legs should break. By Pilate's order, with a pond'rous stroke The two thieves' bones were by the soldiers broke,

To hasten death, lest hanging on a tree Upon the feast, it might polluted be. But seeing Jesus dead they passed Him by: God watched Him with a providential eye, That all the prophecy fulfilled might own— Messias should not have a broken bone; One thrust his spear into His tender side, And from His pericardium streaming eyed Both blood and water, and from thence we know

From His heart-love rites sacramental flow: The wound was mortal, and the spiteful Jews [abuse: With a feigned death could not the world The wound predicted in the Sacred Book, They on Messias, whom they pierced, shall

The pious Joseph then to Pilate goes, Begs he of Jesus' body might dispose: Pilate consents, and in the marble womb Of a hard rock, where was a new-cut tomb For his own burial in his garden made, Our Lord took rest, where never man was laid.

Lest, when He rose, it might suggested be, Some other there entombed arose, not He; Or that He rose not by His Power Divine, But contact of some saint's or prophet's shrine.

Good Nicodemus, to adorn his hearse, Brought odors o'er His body to disperse: All was enwrapped in a fine linen fold, And a huge stone upon the entrance rolled.

Meanwhile His separate soul to Hades flew, The receptacles of the dead to view, O'er ghastly death His triumph to proclaim, And make all Tophet tremble at His name. A bright angelic squadron on the wing Attended on their death-subduing King. With a bright cross of rays transversed made, And His inscription at the head displayed, In great resplendent characters, like those Which God's celestial Book of Life compose, Our Lord began His awful, radiant march, Descending first to the infernal arch. Damned ghosts at His dread sight began to quake,

Flouncing for shelter in the burning lake;
He their malicious tyranny restrained,
And orders gave they should be all rechained.
The prison next where souls polluted dwell,
Infested daily by near neighboring hell,
Where they too late impenitent bewail,
Reserved for judgment in that dolorous jail,
He enters; with strange terror each was
dashed,

And with fresh stings of guilty conscience lashed.

Thence He to paradise ascends direct, Where holy souls with languor Him expect; There saints are in the interim at rest, Till, judgment passed, they are completely

blessed;

There each good soul remains in widowed state,

In longings till remarried to its mate;
Thither our Lord the thief benignly brought,
Who to the saints the crucifixion taught.
The holy souls their gracious Lord revered,
And He with sweet supports their languors
cheered,

Advanced their joys to a more rapturous height,

And placed them nearer to the blissful sight. Some He for present resurrection chose, His train at His own rising to compose, Whose tombs then open by the earthquake

Ordained a while to reassume their clay.

The third day's dawn gave Him His rising call.

He poured out heavenly favors on them all. Down then He flew with His selected train, That He and they might glad reunion gain.

The envious Jews once more to Pilate came, His jealousy thus striving to inflame: "We oft have heard that great deceiver say That He would reinspire His buried clay; A guard we for the sepulchre implore,

Which day and night may strictly watch the door,

Lest His admirers some new fraud impose, And then affirm He from His grave arose." At their request straight Pilate guards assigned,

And watchful duty to them all enjoined:
The Jews, lest votaries should His body steal,
See the watch set, and stone sepulchral seal;
Wisdom divine Judaic malice steered,
And they, the truth they strove to smother,
cleared.

Bless'd Jesus' flesh and spirit reunite; He rose from death by His own boundless might;

His blood recircling made His pulses beat; All vital channels felt rekindled heat. The seventh day's Jewish Sabbath breathed

its last,

And into desuletude eternal passed; [begun, The first day's hallowed gleams were then Illumined by God's co-eternal Son;

When a new earthquake gave the awful sign Of God incarnate rising from His shrine.

In the first, earth and air at every pore
Transpiring thunders globe terraqueous tore;
The frighted sea its channel then forsook,
Foundations of the globe terrestrial shook;
The pillars on which arched heavens rely
Were on their several bases screwed awry.
But in the second, by propitious force,
All things recovered their conatural course:
Back to their magazine the waters rolled;
Fixed were foundations which the earth uphold;

The pillars screwed aright which heaven sustained;

The world, with Jesus, resurrection gained. His foes alone had of the omen dread, And feared His glorious rising from the dead; The guard who watched the tomb, in horrid fright

To the chief priests took instantaneous flight; They told the wondrous truth, while envious Jews

(Convinced, but not converted at the news), Bribed high the soldiers, charging them to say,

His votaries stole Him, while they slept, away:

And if the Governor should doubt the tale,. They would for their impunity prevail.

The soldiers took the bribe, and could not hold.

But all abroad both truth and fiction told.

Explosions which the second earthquake gave,

By Heaven directed, opened Jesus' grave; They raised the stone erect, while Jesus rose, Which straight fell down the sepulchre to close.

Till from high heaven a mighty angel flown, Rolled quite away the monumental stone, That saints who thither came their tears to shed

Might see plain marks of rising from the dead.

The tender sex got of the men the starts,
They first the tribute paid of thankful hearts;
They, ere the sun could gain the morning
point,

Haste Jesus with rich odors to anoint.

The guard was fled, the stone away was rolled.

And on the stone an angel they behold, His face like unafflicting lightning bright, His vesture than the new-fall'n snow more white;

The guard he struck into amazing fears, But the soft votaries he benignly cheers; "'Tis Jesus whom ye seek; be not afraid; Come, see the empty tomb where He was laid. The living 'mongst the dead ye seek in vain; He oft foretold that He should rise again; 'Tis now fulfilled; haste to His votaries make, That they may of the happy news partake." Two other angels, each in radiant vest,
The same propitious wonder co-attest.
The news, too good in haste to be believed,
Was with suspicions at the first received:
Loved John and Peter gave them greatest
heed;

Both ran to reach the sepulchre with speed; With Magdalen they both the tomb survey, Minutely all the circumstances weigh; The grave they enter, linen shroud they view, And the impression which His body drew; The napkin which around His head was tied, Wrapt up, they in another place descried: They both believe, yet doubts were intermixed,

Till fresh illuminations faith refixed.

They both departing, Magdalen remained;
Showers from her eyes into the tomb she rained:

At head and feet where Jesus lay she saw Two radiant angels sit with humble awe: "Why weepest thou?" they mildly her bespeak.

"Ah me!" she said, "I here loved Jesus seek,

But they have moved Him from His burialplace,

And I, alas! their motions cannot trace."
Our Lord with that to her glad view appears,
And changed afflicting into joyful tears.
Jesus on love and tears sets value high,
And first with His dear sight blessed Mary's

To His great Father in the garden shade,
Jesus first-fruits of resurrection paid,
In hymns divine and eucharistic joys,
And next a glorious angel He employs,
To carry to His mother the glad news, [fuse.
Which c'er her soul high rapture should difThe saints departed who with Jesus rose,
To Salem came the wonder to disclose.
Jews them beheld with a surprise profound,
Who rose when no last trump was heard to
sound,

Known by their bodies; they with saints conversed,

Each heart they with the love of Jesus pierced.

To female saints Himself He early showed, Whose tears, like Mary's, had His tomb o'erflowed.

To James, to Peter, to the saints who talked Of Jesus as they to Emmaus walked; To His disciples in assembly joined; When Thomas stayed by accident behind; Peace to you all was His benign salute. Their want of faith to chide and to confute, He showed His wounded hands, and feet, and side,

That by their sense His body might be tried. He food demanded, and before them eat, Beyond all doubt conviction to complete; "Peace to you," Jesus said, "I now decree, To send you, as My Father first sent Me." Then breathing, adds, "The Holy Ghost receive.

To tender you, when I My votaries leave. Heaven will the sins, you here absolve, remit,

And no bold sinners, whom you bind, acquit." When Thomas present was, He them reviews, His solemn benedictions He renews; [nails His hands into the wounds of spear and Whilst Thomas thrusts, past doubting he bewails:

"My Lord, my God!" he passionately cried,
The same now risen, Who was crucified.
Our Lord made visit to His friends again,
As on Tiberias' sea they fished in vain.
A wondrous draught made risen Jesus known,
By whom a greater miracle was shown;
For as to land the mighty shoal they drew,
A fire-broiled fish, and loaves, they had in
view;

Our Lord with them at the same table fed,
Or by the angels, or creation spread.
For Peter's trine denial, there a trine
Profession, He required of love divine;
Bade him His lambs and sheep with zeal to
feed,

Predicting, he by martyrdom should bleed; To heavenly solitude He then withdrew, Where angels to congratulate Him flew.

Weak, conquered Death, on Jesus I rely, And all your whole artillery defy; You of dire terrors are no longer king, By Jesus disenvenomed is your sting; Our Jesus' rising has unbarred the grave, From your insulting horrors saints to save; Your force, which you by sin accursed gained, Is now by His all-gracious might restrained; You may the body for a time surprise, But from its fall it shall to glory rise. May I, Lord, by repentance sin bewail—Sin, which armed death, o'er sinners to pre-And early rising from a life impure, [vail; My rising to eternal bliss secure!

All praise to Jesus! Who from death arose, And triumphed over our infernal foes. Glory to Jesus! o'er the mountain rolls, Who rising, opens heaven to faithful souls.

Thomas Ken.

# 3931. RESURRECTION, Paul Preaching the Acts xvii: 32.

Upborne on towering fancy's eagle wing, Methinks imagination's piercing eye Darts through the veil of ages, and beholds Imperial Athens; views her sumptuous domes, Her gorgeous palaces, and splendid fanes, Inscribed to all the various deities That crowd the pagan heaven. Amid the rest An altar sacred to the God Unknown Attracts my gaze; I see a list'ning throng With eager haste press round a reverend form, Whose lifted hands and contemplative mien Express the anxious feelings of a mind Big with momentous cares. 'Tis he! 'tis he! Methinks I hear the apostle of my God From blind idolatry to purer faith

Call the deluded city; naught avails
The rude abuse of jeering ignorance,
Nor all the scoffs that malice can invent;
To duty firm, their mockery he derides,
And, with intrepid tone, divinely brave,
Proclaims the blessed Jesus, tells His power,
His gracious mercy and unbounded love
To sinful man; tells how the Saviour fell,
Awhile a victim to insulting death,
'Till, bursting from the prison of the grave,
He rose to glory, and to earth declared
These joyful tidings, this important truth—
"There is another and a better world."

Who shall describe the senate's wild amaze, When the great orator announced that day, That solemn day, when from the yawning

The dead shall rise, and ocean's deep abyss Pour forth its buried millions? When, 'mid choirs

Of angels throned, the righteous God shall sit To judge the gathered nations. Vice appalled, With trembling steps retired, and guilty fear Shook every frame, when holy Paul pronounced

The awful truth; dark superstition's fiend Convulsive writhed within his mighty grasp, And persecution's dagger, half unsheathed, Back to its scabbard slunk; celestial grace Around him beamed; sublime the apostle stood,

In heaven's impenetrable armor clothed,
Alone, unburt before a host of foes.
So, 'mid the billows of the boundless main,
Some rock's vast fabric rears its lofty form,
And o'er the angry surge that roars below
Indignant frowns; in vain the tempest howls,
The blast rude sweeping o'er the troubled
deep

Assaults in vain: unmoved the giant views All nature's war, as 'gainst his flinty sides Wave after wave expends its little rage, And breaks in harmless murmurs at his feet.

William Bolland.

#### 3932. RICH MAN AND LAZARUS.

Luke xvi: 19-31.

Two men—one rich, the other poor; The poor lay at the rich man's door, The rich amid his goodly store: So was it here.

Of these two men, the Scriptures say: In purple robes the rich man lay; His fare was sumptuous every day, And everywhere.

Attendants on the rich man wait, The courtiers of his pomp and state; The lazar waiting at his gate

All friendless lay.

The poor man at the rich man's doors
Sought but the fragments of his stores;
The dogs were kind, and licked his sores,
From day to day.

We are not told the rich man's name, But only of his earthly claim, His wealth, and his unworthy fame,

And sumptuous fare.
The poor man's name is in all lands;
Writ in the Book of Life it stands;
Upon His forehead and His hands—
'Tis graven there!

They lived, they died—we all must die;
The rich in gorgeous pomp did lie;
Beneath some gilded canopy
He slept his sleep.
The beggar on his bed, forlorn,
His body wearied, wasted, worn,
His soul by angel hands is borne
For God to keep.

Bright angels bear light souls away
To realms of light and endless day;
The stony heart to heavy clay,
Too great a load.

Thus, he who craved the crumbs that fell, Awoke in heaven's high festival; The other oped his eyes in hell, Far, far from God.

Between those worlds vast spaces are; But as the gates are left ajar, They see each other from afar, From thence to there.

And there behold the poor man's bliss, More joy in that world than in this; The fulness of that joy was his, God's love to share.

Safe harbor, and the voyage o'er; Fair haven of the peaceful shore; Soft "bosom," never troubled more,

All peace and rest;
Where pains of earth are past and gone;
Hunger and thirst no more are known;
The toil and weary travel done,
Forever blest.

The rich man saw, through yonder gate, The poor man's joy and blissful state; And from his own dread, awful fate,

Cried, "Father, hear!"
'Mid burning thirsts and wailing sighs,
And from the death that never dies,
The rich man's voice from Hades cries
In pain and fear.

He that the very crumbs denied—
"Give but one cooling drop!" now cried.
But no; the gulf is deep and wide

'Twixt us and you;
And none can help another thus,
For none can pass from thence to us.
'Tis vain to call for Lazarus
To help thee now!

Nor can be to thy brethren go, Nor to thy father's house below The way of life and truth to show; His work is o'er. Nor, when the guilty sinner dies, Can he from endless death arise: As the tree falleth, there it lies, For evermore!

No dead one from the narrow grave,
Nor angel from above, could save;
Who Moses and the prophets have,
Must read with fear.
Would'st thou maintain a living creed
To comfort thee when dying, dead?
In Moses and the prophets read:
It is all there. Robert Maguire.

#### 3933. RIGHT MUST WIN.

Oh it is hard to work for God, To rise and take His part Upon this battlefield of earth, And not sometimes lose heart!

He hides Himself so wondrously, As though there were no God; He is least seen when all the powers Of ill are most abroad.

Or He deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need Him most.

Yes, there is less to try our faith, In our mysterious creed, Than in the godless look of earth, In these our hours of need.

Ill masters good; good seems to change To ill with greatest ease; And, worst of all, the good with good Is at cross purposes.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reached
Only by childlike love.

The look, the fashion of God's ways Love's lifelong study are; She can be bold, and guess, and act, When reason would not dare.

She has a prudence of her own; Her step is firm and free; Yet there is cautious science too In her simplicity.

Workmen of God! oh lose not heart, But learn what God is like; And in the darkest battlefield Thou shalt know where to strike! Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest too is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men, And learn to lose with God; For Jesus won the world through shame, And beckons thee His road.

God's glory is a wondrous thing,
Most strange in all its ways,
And, of all things on earth, least like
What men agree to praise.

As He can endless glory weave
From what men reckon shame,
In His own world He is content
To play a losing game.

Muse on His justice, downcast soul!

Muse and take better heart;

Back with thine angel to the field,

And bravely do thy part.

God's justice is a bed, where we Our anxious hearts may lay, And, weary with ourselves, may sleep Our discontent away.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

F. W. Faber.

#### 3934. RIGHT, Trust in God and do the.

Courage, brother! do not stumble,
Though thy path is dark as night;
There's a star to guide the humble:
"Trust in God and do the right."

Let the road be long and dreary,
And its ending out of sight,
Foot it bravely, strong or weary,
"Trust in God and do the right."

Perish "policy" and cunning,
Perish all that fears the light,
Whether losing, whether winning,
"Trust in God and do the right."

Trust no party, church, or faction, Trust no "leaders" in the fight; But in every word and action "Trust in God and do the right."

Trust no lovely forms of passion;
Fiends can look like angels bright;
Trust no custom, school, or fashion;
"Trust in God and do the right."

Some will hate thee, some will love thee, Some will flatter, some will slight; Cease from man, and look above thee; "Trust in God and do the right."

Simple rule and safest guiding, Inward peace and inward light, Star upon our path abiding, "Trust in God and do the right." Norman Macleod.

#### 3935. RIZPAH.

2 Samuel xxi: 8-10.

Oh moments to others, but ages to me, I have sat with the brow of the dead at my knee;

In the purple of night, at the flushing of noon, I have bent o'er the cherished, that left mehow soon!

And I looked on the dimness that froze on the eye,

So bright in its burning, its glances so high! And I watched the consumer, as over he crept, And feasted where beauty and manhood still slept.

I loved the dark eye, though its kindling was dead,

And the pride of that lip, though its blushing was shed.

O sons of the kingly! how lovely in death! Though your frown, when ye died, flitted not with your breath;

As ye lay in your strength, so unmoving and chill,

There was daring, calm daring, that death could not kill;

So mighty to conquer, and never to fly, And life in its fulness, oh, how did ye die!

The eagle at dawning stooped down in his pride,

With the blood-drops of princes his pinions were dyed;

But he looked on that eye, and he shrouded his own:

In your sternness of sleeping he left you alone. The leopard at evening leaped onward in play, And he plunged where I knelt, as he scented his prey;

But he knew the strong arm he had met in his mood,

And he crept to his lair, like a fawn of the wood.

Oh, you moon, with her cold light has maddened my brain!

In the wildness of midnight they waken again: In their softness and wrath, in their sadness and glee,

With their fierce scowl in battle, their bright smile to me;

The frown when they struck 'mid the carnage | Tall like their sire, with the princely grace begun,

The smile as we met when the conflict was done;

And there is not in Judah a mother so blest As I with my dead, in their desolate rest. Bryan Fitch Ransom.

#### 3936. RIZPAH.

2 Samuel xxi: 9, 10.

Hear what the desolate Rizpah said, As on Gibeah's rocks she watched the dead. The sons of Michal before her lay, And her own fair children, dearer than they: By a death of shame they all had died, And were stretched on the bare rock, side by side.

And Rizpah, once the loveliest of all That bloomed and smiled in the court of Saul, All wasted with watching and famine now, And scorched by the sun her haggard brow, Sat, mournfully guarding their corpses there, And murmured a strange and solemn air; The low, heart-broken, and wailing strain Of a mother that mourns her children slain.

"I have made the crags my home, and spread On their desert backs my sackcloth bed; I have eaten the bitter herb of the rocks, And drunk the midnight dew in my locks; I have wept till I could not weep, and the pain Of my burning eyeballs went to my brain. Seven blackened corpses before me lie, In the blaze of the sun and the winds of the

I have watched them through the burning day, And driven the vulture and raven away; And the cormorant wheeled in circles round, Yet feared to alight on the guarded ground. And, when the shadows of twilight came, I have seen the hyena's eyes of flame, And heard at my side his stealthy tread, But aye at my shout the savage fled: And I threw the lighted brand, to fright The jackal and wolf that yelled in the night.

"Ye were foully murdered, my hapless sons, By the hands of wicked and cruel ones; Ye fell, in your fresh and blooming prime, All innocent, for your father's crime. He sinned, but he paid the price of his guilt When his blood by a nameless hand was spilt; When he strove with the heathen host in vain, And fell with the flower of his people slain, And the sceptre his children's hands should sway

From his injured lineage passed away.

"But I hoped that the cottage roof would be A safe retreat for my sons and me; And that while they ripened to manhood fast, They should wean my thoughts from the woes of the past.

And my bosom swelled with a mother's pride, As they stood in their beauty and strength by my side,

Of his stately form, and the bloom of his face.

"Oh, what an hour for a mother's heart, When the pitiless ruffians tore us apart! When I clasped their knees and wept and prayed,

And struggled and shrieked to Heaven for aid,
And clung to my sons with desperate strength,
Till the murderers loosed my hold at length,
And bore me breathless and faint aside,
In their iron arms, while my children died.
They died, and the mother that gave them
birth

Is forbid to cover their bones with earth.

"The barley-harvest was nodding white, When my children died on the rocky height, And the reapers were singing on hill and

When I came to my task of sorrow and pain. But now the season of rain is nigh,
The sun is dim in the thickening sky,
And the clouds in sullen darkness rest
Where he hides his light at the doors of the
west.

I hear the howl of the wind that brings
The long drear storm on its heavy wings;
But the howling wind and the driving rain
Will beat on my houseless head in vain:
I shall stay, from my murdered sons to scare
The beasts of the desert and fowls of air."

William Cullen Bryant.

#### 3937. RIZPAH.

Lo! the day-star's golden car Brings the morning from afar, Lighting up Mount Gibeah.

I must raise my eyes and see In the sighing cypress tree, Faces dead, but dear to me.

Sons of Rizpah, children mine! Sons of Saul, a kingly line! Drunken now with Death's pale wine!

I am Rizpah and accursed! Vultures hunger, jackals thirst For the babes I fondly nursed!

O my darlings! Mine no more! Never mother wept before With a soul so sick and sore!

From your cold but comely clay I will once more drive away The avenging birds of prey.

Since the barley fields were ripe, In the darkness, in the light, I have waged a weary fight.

Winds at twilight, as they blow, Move your dead limbs to and fro, Mock me, while I watch below;

For I fancy you alive, From my half-sleep rise and strive, Back the birds and dreams to drive! In despair, aloud I cry, "Speak, Armoni! It is I, Rizpah!" You make no reply.

Then I turn me to the other: "Hear, Mephibosheth, thy mother!" Art thou voiceless as thy brother?

Long ago death's frigid stare Left your features fond and fair; And I knew whose touch was there.

Death is cruel, but Decay Is my helper; none can stay What her hands would hide away.

Spite of gibbet, gyve, or chain, Soon upon the flowery plain You will lie, my twain, my slain.

Then by hands you loved the best Shall the soft, sweet soil be pressed On your bones, and we will rest! Simeon Tucker Clark.

#### 3938. RIZPAH.

She sat beneath the midnight sky,
Amid her grief alone;
The soft winds swept in silence by,
Or breathed an answering moan.
She wept not, for the source was dry
Whence bitter tears are shed;
But gazed with calm and steadfast eye
Upon the silent dead:

The dead whose forms before her lay,
Wrapped in that deep repose
That will not pass with night away,
Nor sudden wakening knows:
On whom the mourner called in vain
With words of tenderness,
Whose pale lips trembled not again
To soothe her deep distress.

Well might she gaze, in mute despair,
Upon that scene of woe;
For every treasured hope was there,
Besides those sleepers low.
Too soon, too sudden torn away,
The lone and childless left,
Where shall her sad heart find a stay,
Of every hope bereft?

Sadly looked down the dark-blue sky,
Though bright with many a star;
She heeded not each glittering eye
That watched her from afar.
She would have poured her bitter grief
Upon the midnight air;
But words were all too few and brief
To paint her wild despair.

Then gayly came the crimson dawn, Clothed in its robe of light; But what to her was rosy morn, Who dwelt in endless night? The midnight's veil could never hide
That depth of bitter woe;
The gorgeous sun, arrayed in pride,
But mocked the grief below.

Slowly the golden sunbeams crept
Along their wide domain,
And rested on the forms that slept
Where love still watched in vain.
The sunshine of her life's glad day
Was gone, no more to rise;
Hid 'neath the heavy lids that lay
Above the darkened eyes.

Gay voices, breathing tones of mirth,
Came floating on the breeze;
The mingled choristers of earth,
The sound of waving trees.
These fell unheeded on her ear;
To her all music died,
When, bending o'er these slumb'rers dear,
She called and none replied.

Still through each long and weary day
Her vigil sad she kept;
Beneath the noontide's scorching ray,
Or when the night dews wept.
With love that changed or faltered not,
She kept her place unmoved;
On earth that single lonely spot
Held all her best beloved.

And oh! what piercing tones of woe
Awoke the silence there,
Or died away in murmurs low
Upon the troubled air!
What storm of grief and passion thrilled
Her heart so long opprest!
What brooding waves of sorrow filled
The mourner's haunted breast!

They bore the silent dead away
From that drear scene of gloom,
And laid them with their kindred clay
Within the sheltering tomb.
And where—where broke the faithful heart
Whose task was now fulfilled?
Whence did that spirit, wrung, depart?
When was that deep grief stilled?

We know not; but the love profound
That lived when life was o'er,
That human speech can never sound,
Or human thought explore,
Must surely in some realm above
Have found its fitting home,
Where death can never sunder love,
Or grief and parting come.

A sad and weary lot was thine,
O watcher by the dead!
To gaze upon the soul's loved shrine,
When life's fair hues had fled.
But oh! 'tis sad from day to day
To mark the love of years,
Long prized and cherished, fade away
Amidst unheeded tears:

The love that we had called our own,
The joy of vanished hours,
Die, like an echo's scarce-heard tone,
Or hues of withered flowers;
And leave but sorrow in the place
Whence love and hope have fled:
The soul that seeks their early trace
Must gaze upon the dead!
P. J. Owens,

#### 3939. RIZPAH.

With staff in hand, stern Rizpah dauntless stands

To guard the bodies of her sons, who, slain For sacrifice, now hang upon the plain In ghastly form, a terror to all lands. Mute, prayerful, watchful, as if mighty bands Of robbers girt her like a giant chain, She backward drives the birds and beasts again,

By wondrous power and might of eyes and hands.

Rizpah! thy name comes blazoned through long years

For showing all the strength and fearlessness A mother can bestow upon her own,

To guard from foul disgrace. Yet not the less Methinks e'en in this time and temperate zone Would every mother shield her sons from stress

Of evil, 'till soul and body's strength were gone.

Alexander Macauley.

#### 3940. ROBES, Bridal.

Bride of the Lamb, thyself prepare
To meet the spouse divine;
Put on thy robe with virgin care,
And bright with jewels shine.

Arrayed in linen white and clean, The saints' pure righteousness, Come forth as sun or moon serene, And show thy beauteous dress.

No blemish in thy garb must be, Nor spot on all thy vest, Fair emblems of the purity Grace wrought within thy breast.

Whate'er thou once couldst call thine own Must all be laid aside; In what He hath conferred alone Will Jesus own His bride.

What scarlet was, white snow behold; What crimson, native wool; For every sheep in Jesus' fold Is washed in Calvary's pool.

Faith, hope, and love unite to gem Emmanuel's chosen bride; But in the New Jerusalem Love only shall abide.

J. M. Hare.

#### 3941. ROCK AND SAND.

Matthew vii: 24-27.

Happy he whose willing ears Catch the words of life with joy; He who treasures what he hears, Makes its practice his employ.

On the rock his house he rears; Vain the floods that 'round him roar; Built on Christ, no storms he fears; God his trust for evermore.

Woe to him who hears in vain-Hears, but does not, Christ's commands; Shuns the cross this world to gain, Builds his house upon the sands!

Soon the gathering storm shall dash, Waves shall beat, and tempests roar; Then, with awful, endless crash, Sinks that house, to rise no more!

Help me, Lord, to hear and do All Thy words of life and love; Christ my rock, my house in view, Built for endless years above. George Lansing Taylor.

#### 3942. ROCK, Streams from the.

Numbers xx: 11.

What wonder's this, that there should spring Streams from a rock to quench a people's thirst?

What man alive did e'er see such a thing, That waters out of stones should burst? Yet rather than with drouth should Israel die, God by a miracle will them supply.

What wonder's this, that from Christ's side Water and blood should run to cleanse our sin?

This is that fountain which was opened wide To purge all our uncleanness in; But this the greater wonder is by far, As substances beyond the shadows are.

Christ is that spiritual Rock from whence Two sacraments derived are to us: Being the objects of our faith and sense, Both receive comfort from them thus; Rather than we should faint, our Rock turns

And stays our thirst with water and with wine.

But here's another rock, my heart Harder than adamant; yet by and by, If by a greater Moses struck, 'twill part, And stream forth tears abundantly. [blow, Strike then this rock, my God! double the That for my sins my eyes with tears may flow!

My sins that pierced Thy hands, Thy feet. Thy head, Thy heart, and every part of Thee, | Mingling, perchance, an echo all too deep

And on the cross made life and death to Death to Thyself, and life to me; Thy very fall does save; O happy strife! That struck God dead, but raised man to Thomas Washbourne. life.

#### 3943. ROSE OF SHARON AND LILY OF THE VALLEY.

Canticles ii: 1.

A wilderness of barren sand, With scorching sun-glare, hot and red, Where whitened bones of men long dead, A level, broad, deserted land.

Storms swept across it, and the sky Deepened its red to blackest gloom; It seemed a buried nation's tomb, So desolate below, on high.

Years passed, years slowly passed again: A long pale line of eastern light Broke at the murkiest hour of night, To herald sounds of summer rain.

Then on that lone and sandy flat A Lily grows, with milk-white bloom, The wilderness no more a tomb— The desert beautiful for that.

And soon another flower expands, The Rose of Sharon for the dew, A silver morning light so new; Transplanted then to other lands:

But leaving many a blessing there, Odors of beauty and of grace, Leaves for the healing of the race, Rich gifts forgotten, new and rare.

A barren wilderness no more; Athwart, away to yonder fold Beyond those seas of green and gold, A peaceful, bright, and sunny shore. Frederick George Lee.

## 3944. RULER, Faith of the.

Matthew ix: 18, 19.

Death cometh to the chamber of the sick: The ruler's daughter, like the peasant's child, Turns pale as marble. Hark! that hollow moan.

Which none may soothe, and then the last faint breath

Subsiding with a shudder.

Deep the wail That speaks an idol fallen from the shrine Of a fond parent's heart. A withcred flower Is there, O mother! where thy proudest hope Solaced itself with garlands, and beheld New buddings every morn.

Father, 'tis o'er! That voice is silent which had been thy harp, Quickening thy footsteps nightly toward thy home,

Even with thy temple worship, Should deal with God alone.

What stranger-step

Breaketh the trance of grief! Whose radiant brow

In meekness and in majesty doth bend Beside the bed of death?

"She doth but sleep;

The damsel is not dead."

A smothered hiss,

Contemptuous, rises from that wondering band.

Who beat the breast, and raise the license wail

Of Judah's mourning.

Look upon the dead!

Heaves not the winding-sheet? Those trembling lids,

What peers beneath their fringes, like the tint

Of dewy violet? The blanched lips dispart, And what a quivering long-drawn sigh restores

Their rose-leaf beauty. Lo! that clay-cold hand

Doth clasp the Master's, and, with sudden spring,

That shrouded sleeper, like a timid fawn, Hides in her mother's bosom. Faith's strong root

Was in the parent's spirit, and its fruit How beautiful!

O mother! who doth gaze
Upon thy daughter, in that deeper sleep,
Which threats the soul's salvation, breathe
her name

To thy Redeemer's ear, both when she smiles In all her glowing beauty on the morn,

Or when at night her clustering tresses sweep Her downy pillow, in the trance of dreams, Or when at pleasure's beckoning she goes Or to the meshes of an early love [forth, Yields her young heart, be eloquent for her, Take no denial, till the gracious hand,

Which raised the ruler's dead, give life to her,

That better life, whose power surmounts the tomb.

Mrs. L. H. Sigourney.

#### 3945. RULER'S DAUGHTER,

Luke viii: 41-56.

My child! my child! methinks I see her now. Streamed o'er her couch the long, rich, wavy hair.

Dark as the pencilled arches of that brow, So noble, so expansive, and so fair.

And the soft, silken lashes silently
In death's deep slumber rested on the cheek,
And fringed the lid of the large, lustrous eye
That once the language of the soul could
speak.

But now the glory was departed. All That was most lovely seemed forever fled:

'Twas useless on the well-loved name to call; There came no voice, nor answer, from the dead!

How grated then upon mine car the sound Of noisy weeping, and the clamorous wail Of many minstrels, as they crowded round When thou wert lying motionless and pale!

Then Jesus spoke. And sweetly to mine ear, At that sad moment, came His voice alone; Nor rose the sigh, nor fell the gathering tear, While hung our souls upon each soothing tone.

"She is not dead, but sleepeth!" All the sobbing

Of noisy grief was in a moment still:

That Voice hath power to calm the heart's wild throbbing,

The darkened soul with light and peace to fill.

And He bent down and took her by the hand,

And with that touch the life and vigor came, And coursed the crimson tide, at His command,

Through all its wond'rous channels in her frame.

Few words He spake: "Maiden, I bid thee rise!"

And she forthwith obeyed the voice. Restored

On earth to us again, she raised her eyes, And first they opened on her gracious Lord.

And when the change and chance of mortal life,

And all it's lights and shadows, shall have passed,

Where only there is rest from sin and strife, Oh may we meet before Thy throne at last!

#### 3946. RULER'S DAUGHTER.

Matthew ix: 18, 19, 23-25.

"Dead is thy daughter; trouble not the Master!"

Thus in the ruler's ear his servants spake, While tremblingly he urged the Saviour

Up the green slope from that white-margined lake.

The soft wave weltered, and the breeze came Out of the oleander thickets red; [sighing He only heard a breath that gasped in dying, Or "Trouble not the Master; she is dead."

Trouble Him not. Ah! are these words be-The desolation of that awful day, [seeming When love's vain fancies, hope's delusive dreaming,

Are over, and the life has fled for aye?

RUTH. 427

We need Him most when the dear eyes are closing,

When on the cheek the shadow lieth strong, When the soft lines are set in that reposing That never mother cradled with a song.

Then most we need the gentle human feeling That throbs with all our sorrows and our fears.

And that great love divine its light revealing In short bright flashes through a mist of tears

Then most we need the voice that while it weepeth

Yet hath a solemn undertone that saith, "Weep not: thy darling is not dead, but sleepeth;

Only believe, for I have conquered death."

Then most we need the thoughts of resurrection.

Not the life here, 'mid pain, and sin, and

But even in the fulness of perfection To walk with Him in robes as white as snow.

When in our nursery garden falls a blossom, And as we kiss the hand and fold the feet We cannot see the Lamb in Abraham's bosom, Nor hear the footfall in the golden street.

When all is silent—neither moan nor cheering,

The hush of hope, the end of all our cares—All but that harp above, beyond our hearing, Then most we need to trouble Him with prayers.

Did He not enter in when that cold sleeper Lay still, with pulseless heart and leaden eyes.

Put calmly forth each loud tumultuous weeper,

And take her by the hand and bid her rise?

Come to us, Saviour! in our lone dejection, Speak calmly to our wild and passionate grief;

Bring us the hopes and thoughts of resurrection,

Bring us the comfort of a true belief.

Come! with that human voice that breaks in weeping;

Come! with that awful tenderness divine; Come! tell us that they are not dead but sleeping,

But gone before to Thee, for they are Thine. Cecil Frances Alexander.

### 3947. RUTH.

Ruth ii, iii.
In the land of Bethlehem Judah,
Let us linger, let us wander!
Ephrath's sorrow, Rachel's pillar,
Lieth in the valley yonder;

And the yellow barley harvest Floods it with a golden glory. Let us back into the old time, Dreaming of her tender story, Of her true heart's strong devotion, From beyond the Dead Sea water, From the heathen land of Moab—Mahlon's wife and Mara's daughter.

On the terebinth and fig-tree Suns of olden time are shining, And the dark leaf of the olive Scarcely shows its silver lining; For still noon is on the thicket, Where the blue-necked pigeons listen To their own reproachful music, And the red pomegranates glisten; As a queen a golden circlet, As a maid might wear a blossom, So the valley wears the cornfields Heaving on her fertile bosom; And the wild gray hills stand o'er them, All their terraced vineyards swelling Like the green waves of a forest, Up to David's mountain dwelling.

Lo! the princely hearted Boaz Moves among his reapers slowly; And the widowed child of Moab Bends behind the gleaners lowly, Gathering, gleaning, as she goeth Down the slopes and up the hollows, While the love of old Naomi Like a guardian angel follows. And he speaketh words of kindness, Words of kindness, calm and stately; Till he breaks the springs of gladness That lay cold and frozen lately; And the love-flowers that had faded Deep within her bosom lonely, Slowly open as he questions, Soon for him to blossom only, When that spring shall fill with music, Like an overflowing river, All his homestead; and those flowers Bloom beside his hearth forever. Mother of a line of princes, Wrought into that race's story, Whom the Godhead breaking earthward Marked with an unearthly glory! Still he walks among the reapers, And the day is nearly over, And the lonely mountain partridge Seeks afar his scanty cover: And the flocks of wild blue pigeons, That had gleaned behird the gleaner, Find their shelter in the thicket; And the cloudless sky grows sheener With a sudden flush of crimson, Steeping in a fiery lustre Every sheaf-top in the valley, On the hill-side every cluster.

Slowly, slowly fade, fair picture, Yellow lights and purple shadows, On the valley, on the mountain, And sweet Ruth among the meadows! Stay awhile, true heart, and teach us, Pausing in thy matron beauty, Care of elders, love of kindred, All unselfish thought and duty. Linger, Boaz, noble-minded! Teach us, haughty and unsparing, Tender care for lowlier station, Kindly speech, and courteous bearing. Still each softest loveliest color Shrine the form beloved and loving, Heroine of our heart's first poem, Through our childhood's dreamland mov-When the great old Bible opened, And a pleasant pastoral measure, As our mothers read the story, Filled our infant hearts with pleasure. Dublin University Magazine.

#### 3948. RUTH.

She stood breast high amid the corn, Clasped by the golden light of morn, Like the sweetheart of the sun, Who many a glowing kiss had won.

On her cheek an autumn flush Deeply ripened; such a blush In the midst of brown was born, Like red poppies grown with corn.

Round her eyes her tresses fell, Which were blackest none could tell; But long lashes veiled a light That had else been all too bright.

And her hat, with shady brim, Made her tressy forehead dim; Thus she stood amid the stooks, Praising God with sweetest looks.

Sure, I said, Heaven did not mean Where I reap thou shouldst but glean; Lay thy sheaf adown and come, Share my harvest and my home.

Thomas Hood.

#### 3949. RUTH.

The plume-like waving of the auburn corn, By soft winds to a dreamy motion fanned, Still brings me back thine image, oh! forlorn Yet not forsaken Ruth! I see thee stand Lone 'midst the gladness of the harvest-band, Lone as a wood-bird on the ocean's foam Fallen in its weariness. Thy fatherland Smiles far away; yet to thy sense of home, That finest, purest, which can recognize Home in affection's glance, forever true Beats thy calm heart; and if thy gentle eyes Gleam tremulous through tears, 'tis not to rue Those words immortal in their deep love's tone

"Thy people and thy God shall be mine own."

Scotch Sunday-School Magazine.

#### 3950. RUTH AND NAOMI.

"Entreat me not to leave thee, but convert me to the truth;"

So spake in sorrow and in tears the gentlychilding Ruth;

"Entreat me not to leave thee, nor unclasp thy loosening hand;

I'll follow thee, my mother, to the far Judean land."

But, turning still in grief away from her young pleading face,

And sadly putting back the arms so fondly that embrace—

"My daughter," thus Naomi said, in measured tones and deep,

"We have our Sabbath in that land, and holy days to keep,

And there's a bound we cannot pass upon that day, you know."

that day, you know."

But Ruth said, "Only where thou goest, mother, will I go."

Still spake Naomi: "Turn again; thy home is not with me;

For Judah's children must not with the outcast Gentile be."

Ruth answered, "In that stranger-land with thee, oh! let me stay,

And where thou lodgest I will lodge—I cannot go away."

And then again Naomi: "We have precepts to observe,

And from our fathers' worship are commanded not to swerve."

Ruth answered with religious zeal: "I bow to Judah's Lord;

Thy people shall my people be, thy God shall be my God."

And now the mother's love burst forth, and rose in accents wild:

"Turn back, beloved, oh! turn back; for think you, Ruth, my child,

Your fainting heart could ever bear the woes I number now?

They must not dim those gentle eyes, nor darken o'er that brow;

For though thy mother yields to them, yet, dearest daughter mine,

It were not meet that they should fall on such a head as thine."

Then Ruth, with sudden brightness in her mild and loving eye,

"However hard thy death may be, thus only will I die."

But yet once more Naomi spoke, "My daughter, for the dead

We have a house of burial;" but Ruth, still answering, said,

"And there will I be buried; and the Lord deal thus by me,

If aught, my mother, on the earth, but death part thee and me."

Mrs. E. H. J. Cleaveland.

#### 3951. RUTH, Devotion of.

Entreat me not to leave thee,
My heart goes with thee now;
Why turn my footsteps homeward?
No friend so dear as thou!
Thy heart has borne my sorrow,
And I have wept for thine;
And now how can I leave thee?
Oh! let thy lot be mine.

I'll follow where thou leadest;
My love will cling to thee;
And where thy head is pillowed,
My nightly rest shall be:
Thy birthplace and thy kindred
I'll cherish like my own;
Thy God shall be my refuge,
I'll worship at His throne.

Where death's cold hand shall find thee,
There let my eyelids close,
And, in the grave beside thee,
This mortal frame repose:
Oh, do not now entreat me;
No friend so dear as thou;
My heart would break in anguish
If I should leave thee now.
Fanny J. Crosby.

#### 3952. RUTH, Resolution of.

Farewell? Oh no! it may not be;
My firm resolve is heard on high:
I will not breathe farewell to thee,
Save only in my dying sigh.
I know not that I now could bear
Forever from thy side to part,
And live without a friend to share
The treasured sadness of my heart.

I did not love, in former years,
To leave thee solitary: now,
When sorrow dims thine eyes with tears,
And shades the beauty of thy brow,
I'll share the trial and the pain;
And strong the furnace fires must be
To melt away the willing chain
That binds a daughter's heart to thee.

I will not boast a martyr's might,
To leave my home without a sigh—
The dwelling of my past delight,
The shelter where I hope to die.
In such a duty, such an hour,
The weak are strong, the timid brave;
For Love puts on an angel's power,
And Faith grows mightier than the grave.

But where thou goest I will go;
With thine my earthly lot is cast;
In pain and pleasure, joy and woe,
Will I attend thee to the last.
That hour shall find me by thy side;
And where thy grave is mine shall be;
Death can but for a time divide
My firm and faithful heart from thee.

#### 3953. SALOME.

Mark vi : 25.

Once on a charger there was laid, And brought before a royal maid, As price of attitude and grace, A guiltless head, a holy face.

It was on Herod's natal day
Who o'er Judea's land held sway.
He married his own brother's wife,
Wicked Herodias. She the life
Of John the Baptist long had sought,
Because he openly had taught
That she a life unlawful led,
Having her husband's brother wed.

This was he, that saintly John,
Who in the wilderness alone
Abiding, did for clothing wear
A garment made of camel's hair;
Honey and locusts were his food,
And he was most severely good.
He preached penitence and tears,
And waking first the sinner's fears,
Prepared a path, made smooth a way,
For his diviner Master's day.

Herod kept in princely state His birthday. On his throne he sate, After the feast, beholding her Who danced with grace peculiar; Fair Salome, who did excel All in that land for dancing well. The feastful monarch's heart was fired, And whatsoe'er thing she desired, Though half his kingdom it should be, He in his pleasure swore that he Would give the graceful Salome. The damsel was Herodias' daughter; She to the queen hastes, and besought her To teach her what great gift to name. Instructed by Herodias, came The damsel back; to Herod said: "Give me John the Baptist's head; And in a charger let it be Hither straightway brought to me." Herod her suit would fain deny, But for his oath's sake must comply.

When painters would by art express Beauty in unloveliness Thee, Herodias' daughter, thee, They fittest subject take to be. They give thy form and features grace; But ever in thy beauteous face They show a steadfast, cruel gaze, An eye unpitying; and amaze In all beholders deep they mark, That thou betrayest not one spark Of feeling for the ruthless deed, That did thy praiseful dance succeed! For on the head they make you look, As if a sullen joy you took, A cruel triumph, wicked pride, That for your sport a saint had died. Charles Lamb

# 3954. SAMARIA, The Woman of. John iv: 4-42.

the way,

O woman of olden Samaria! tell What the stranger of Galilee said at the well, When he paused and sat down all alone by

With His holy lips parched like the summerdried clay.

"I will tell you the words of the sage that I saw.

When I went to the well the bright waters to draw,

Where the stones are all mossy and green at the side,

And the life-cheering drops so delightfully glide.

"Alone with my jar, ere the blaze of high noon,

With a carolling voice, and my feet all unshoon,

I leisurely sought for a draught of that wave, Which the wisdom of Jacob our forefathers gave.

"At the verge of the fountain I stood, and behold!

In silence there sate, with his garments in fold, A Hebrew apparelled in seamless attire,

Whose presence did reverence deeply inspire.

"He asked for a drink from the pitcher I bore,

Of that cool well of Jacob, delicious and pure; And I gave it unready, yet gave it at last, When the spell of his spirit had over me

"He told then of waters that flowed for the soul.

From the rivers of life that unceasingly roll, Gushing freely for all that would seek them in awe,

With faith in the might of the Lord and His Law.

"He said that salvation was born of the Jews, With a blessed Messiah to love and to choose, Whose feet with the brightness of virtue were shod,

While righteousness rose in the path that he trod.

"He said in these mountains our worship should cease,

And Jerusalem's glory forget to increase; That God was a Spirit to love and adore, Whom in spirit and truth we must seek and implore.

"And, with countenance looking celestially

Whence holiness beamed with a soul-given charm.

He said that Himself was Messiah, foretold By the patriarchs, seers, and the prophets of

"Oh! beautiful sight, on those features to gaze,

As the holy announcement came forth, like the blaze

Of the horizon lights, to the zenith unfurled, For the wonder and love of the sky-viewing world!

"He told me of things that I deemed were unknown,

Save unto myself, and my chosen alone; And all that I knew He perused in my soul, As it bowed to His will, and confessed His control.

"'A prophet! a prophet!' I uttered, amazed;
Our God for His people a prophet hath
raised!

An angel hath come from the light of His throne,

The Messiah at last to the world to make known.

"O'erawed by His words, from His presence I turned,

With my heart full of thought, as it fluttered and burned

With the weight of the marvels I heard and I saw,

By that fountain whose waters I wandered to draw.

"Thus—thus have I told what so lately befell My wondering soul at the patriarch's well; Where the waters, though sweet, as the wayfarer sips,

Yet sweeter the words of that bright Stranger's lips!"

Thank thee, oh! thank thee, Samarian friend! For the God-light that did to thy vision descend,

For the words that thy spirit remembered and told,

And the sacred delight they forever unfold! Thomas G. Spear.

#### 3955. SAMARITAN, The Good.

Luke x: 30-37.

See there a Jew from th' hallowed town To Jericho is going down, Unguarded as he goes that way, To bloody thieves becomes a prey! They rob, strip, wound, and bruise him sore; There he lies weltering in his gore. A priest and Levite see his state, But, fearing like disastrous fate, Left him half dead, and gasping lie, And pass in haste their brother by; But, a Samaritan, a name To Jews most hateful and infame, When he sees where the Jew was cast, Who, bleeding, seemed to breathe his last. Soft pity pierces deep his breast; He there draws near his foe distressed,

With wine and oil, which by his care For his own health provided were; He tries the helpless to relieve, And in the hopeless, life retrieve; His sores he searches with kind hand, Cleanses with wine from dirt and sand, Pours oil to ease and heal each wound, Which there is with soft swathing bound; To save the Jew he freely chose Himself to danger to expose; There on the envious, naked Jew, He his own upper garment threw; On his own beast the wretch he lays, And to a distant inn conveys, To walk afoot to tend him deigns, And with kind arms his bulk sustains; There of the inn defrays the scores, Charged them to tend his painful sores; There promises the rest to pay Soon as he should return that way.

This parable by Jesus was designed
By picture to inform and please the mind,
To copy the Philanthropy Divine,
Who on the worst of sinners deigns to shine;
Each saint the story to himself applies;
By Jesus taught, go, and do thou likewise.

Bishop Ken.

## 3956. SAMARITAN, The Good.

A traveller fell among the thieves; He was crushed like autumn leaves; He was beaten like the sheaves Upon the threshing-floor.

There, upon the public way,
In the shadowless heat of day,
Bleeding, stripped, and bound he lay,
And seemed to breathe no more.

Void of hope was he, when lo! On his way to Jericho, Came a priest, serene and slow, His journey just begun.

Many a silver bell and gem Glittered on his harness hem; Behind him gleamed Jerusalem, In the unclouded sun.

Broad were his phylacteries, And his calm and holy eyes Looked above earth's vanities, And gazed upon the sky.

He the suffering one descried, But, with saintly looks of pride, Passed by on the other side, And left him there to die.

Then approached with reverend pace One of the elected race, The chosen ministers of grace, Who bore the ark of God.

He a Levite and a high Exemplar of humanity, Likewise passed the sufferer by, Even as the dust he trod.

Then came a Samaritan, A despised, rejected man, Outlawed by the Jewish ban As one in bonds to sin.

He beheld the poor man's need, Bound his wounds, and with all speed Set him on his own good steed, And brought him to the inn.

When our Judge shall reappear Thinkest thou this man will hear, "Wherefore didst thou interfere With what concerned not thee?"

No! the words of Christ will run, "Whatsoever thou hast done
To this poor and suffering one,
That hast thou done to Me!"

#### 3957. SAMARITAN, The Good.

Woe is me! what tongue can tell
My sad afflicted state,
Who my anguish can reveal,
Or all my woes relate?
Fallen among thieves I am,
And they have robbed me of my God,
Turned my glory into shame,
And left me in my blood.

O Thou good Samaritan!
In Thee is all my hope;
Only Thou canst succor man
And raise the fallen up:
Hearken to my dying cry;
My wounds compassionately see;
Me a sinner, pass not by,
Who gasp for help from Thee.

Still Thou journeyest where I am,
Still Thy compassions prove;
Pity is with Thee the same,
And all Thy heart is love;
Stoop to a poor sinner, stoop,
And let Thy healing grace abound,
Heal my bruises, and bind up
My spirit's every wound.

Saviour of my soul, draw nigh,
In mercy haste to me.
At the point of death I lie,
And cannot come to Thee;
Now Thy kind relief afford,
The wine and oil of grace pour in;
Good Physician, speak the word,
And heal my soul of sin.

Pity to my dying cries
Hath drawn Thee from above,
Hovering over me, with eyes
Of tenderness and love;
Now, even now, I see Thy face;
The balm of Gilead I receive;

Thou hast saved me by Thy grace, And bade the sinner live.

Surely now the bitterness Of second death is past; O my Life, my Righteousness! On Thee my soul is cast! Thou hast brought me to Thine inn, And I am of Thy promise sure; Thou shalt cleanse me from all sin, And all my sickness cure.

J. and C. Wesley.

### 3958. SAMSON, Antitype of. Judges xvi: 30.

Samson the theatre o'erthrew, And thousands at his death he slew; But lo! our Samson from the skies, A more triumphant conqueror dies, A nobler victory obtains, And heaven for all His Israel gains.

He by the pangs of death oppressed, With outstretched hands the pillars seized; Compassed with foes He bowed His head, For mercy, not for vengeance prayed; And groaned His last expiring groan, And pulled th' infernal kingdom down.

The author dire of sin and death He slew by yielding up His breath; The powers of darkness He destroyed, And made their hellish boastings void: Died with the Philistines, but rose Triumphant o'er His slaughtered foes. J. and C. Wesley.

### 3959. SAMSON, Death of.

Judges xvi: 25-30.

See! he comes with fettered tread; Bursting heart and drooping head; Flowing tresses, quickly grown, O'er his shoulders wildly thrown; Arms with superhuman power, Nerved for that momentous hour.

Shouts of savage joy arise, While with fixed and wondering eyes On this peerless man they gaze, All absorbed in strange amaze. But they know not; God is there, Hearing, owning, answering prayer.

One vast effort, and 'tis done, Prayer is answered, victory won; Samson wears the martyr's crown, Dagon's temple tumbles down Priests and people, lords and all, Buried in that mighty fall.

So in after ages died Christ, for sinners crucified; So the Prince of martyrs fell. So He crushed the powers of hell; So His people's peace obtained, So the crown of glory gained.

J. S. Hawey.

# 3960. SAMSON, Death of.

The building was a spacious theatre, Half round on two main pillars vaulted high, With seats where all the lords and each degree Of sort, might sit in order to behold; The other side was open, where the throng On banks and scaffolds under sky might stand.

The feast and noon grew high, and sacrifice Had filled their hearts with mirth, high cheer, wine,

When to their sports they turned. Immediately

Was Samson as a public servant brought, In their state livery clad; before him pipes And timbrels, on each side went armed guards,

Both horse and foot, before him and behind Archers, and slingers, cataphracts and spears. At sight of him the people with a shout Rifted the air, clamoring their god with praise,

Who had made their dreadful enemy their thrall.

He, patient but undaunted where they led him,

Came to the place, and what was set before him

Which without help of eye might be assayed To heave, pull, draw, or break, he still performed

All with incredible, stupendous force:

None daring to appear antagonist. At length for intermission sake they led him Between the pillars; he his guide requested (For so from such as nearer stood we heard) As over-tired to let him lean awhile With both his arms on those two massy pil-That to the arched roof gave main support.

He unsuspicious led him; which when Sam-

Felt in his arms, with head awhile inclined, And eyes fast fixed he stood, as one who prayed,

Or some great matter in his mind revolved: At last with head erect thus cried aloud: "Hitherto, lords, what your commands imposed

I have performed, as reason was, obeying, Not without wonder or delight beheld: Now of my own accord such other trial I mean to show you of my strength, yet

As with amaze shall strike all who behold." This uttered, straining all his nerves, he bowed,

As with the force of winds and waters pent, When mountains tremble, those two massy pillars

With horrible convulsion to and fro, He tugged, he shook, till down they came and drew

The whole roof after them, with burst of thunder

Upon the heads of all who sat beneath—

Lords, ladies, captains, counsellors, or priests,

Their choice nobility and flower, not only
Of this, but each Philistian city round,
Met from all parts to solemnize this feast.
Samson with these inmixed, inevitably
Pulled down the same destruction on himself;

The vulgar only scaped who stood without.

John Milton.

#### 3961. SAMSON, Death of.

Where is my strength, my faith, my God,
My confidence of boasting now?
Borne down by sin's revolting load,
Beneath its iron yoke I bow.
Again indignantly I groan,
My strength, my faith, my God is gone.

Departed is the Lord from me,
Weak as another man I am;
Spoiled of my power and liberty,
I bear my punishment and shame;
The world their feeble foe despise,
Their god hath put out both mine eyes.

Into their hands by sin betrayed
(The sin I cherish in my breast),
Low in the deepest dungeon laid,
Fettered in brass, by guilt opprest,
A slave to Satan I remain,
And bite, but cannot burst, my chain.

Now to their idol's temple brought,
A sport I am to fiends and men;
They set my helplessness at naught,
They triumph in my toil and pain;
Th' uncircumcised lift up their voice,
And Dagon's worshippers rejoice.

Remember me, O Lord, my God!
If ever I could call Thee mine;
Though now I perish in my blood,
And all my hopes of heaven resign,
Yet listen to my latest call,
Nor suffer me alone to fall.

Oh, cast not out my dying prayer!
Strengthen me with Thy Spirit's might
This only once: I pray Thee, hear;
Avenge me for my loss of sight;
Avenge it on mine enemies,
For they have put out both mine eyes.

Blind as I am, with both my hands
The pillars let me feel, and seize,
On which the house of Dagon stands—
The pillars of self-righteousness:
'Tis done; with all my might I bow:
Help me, O God! and help me now.

Now let the ponderous ruin fall,
And crush the world, and Satan's head;
Oh, let it now o'erwhelm us all:
Since I must sink among the dead,

or Since I can neither fight nor fly,
Let me with the Philistines die!

J. and C. Wesley.

#### 3962. SAMSON IMPRISONED.

This, this is he; softly awhile! Let us not break in upon him: O change beyond report, thought, or belief! See how he lies at random, carelessly diffused. With languished head unpropped, As one past hope, abandoned, And by himself given over; In slavish habit, ill-fitted weeds O'erworn and soiled; Or do my eyes misrepresent? Can this be he, That heroic, that renowned, Irresistible Samson? whom unarmed No strength of man or fiercest wild beast could withstand; Who tore the lion, as the lion tears the kid, Ran on imbattled armies clad in iron, And weaponless himself Made arms ridiculous, useless the forgery Of brazen shield and spear, the hammered cuirass

Chalybean tempered steel, and frock of mail Adamantean proof; But safest he who stood aloof, When insupportably his foot advanced, Inscorn of their proud arms and warlike tools, Spurned them to death by troops. The bold

Ascalonite
Fled from his lion ramp, old warriors turned
Their plated backs under his heel, [the dust,
Or grov'ling soiled their crested helmets in
Then with what trivial weapon came to hand,
The jaw of a dead ass, his sword of bone,
A thousard foreskins fell, the flower of PalesIn Ramath-lechi famous to this day. [tine,
Then by main force pulled up, and on his

shoulders bore The gates of Azza, post, and massy bar, Up to the hill by Hebron, seat of giants old No journey of a Sabbath-day, and loaded so; Like whom the Gentiles feign to bear up Which shall I first bewail, heaven. Thy bondage or lost sight, Prison within prison Inseparably dark? Thou art become (O worst imprisonment!) The dungeon of thyself; thy soul (Which men enjoying sight oft without cause Imprisoned now indeed [complain] In real darkness of the body dwells, Shut up from outward light T' incorp'rate with gloomy night; For inward light, alas! Puts forth no visual beam. O mirror of our fickle state, Since man on earth unparalleled!

The rarer thy example stands,
By how much from the top of wondrous glory,
Strongest of mortal men,
To be set witch of abject fortune they are

To lowest pitch of abject fortune thou art For him I reckon not in high estate [fallen: Whom long descent of birth
Or the sphere of fortune raises;
But thee whose strength, while virtue was
Might have subdued the earth, [her mate,
Universally crowned with highest praises.

Milton, from "Samson Agonistes."

#### 3963. SAMSON, Lament of.

Ch wherefore was my birth from heaven fore-Twice by an angel, who at last in sight [told Of both my parents all in flames ascended From off the altar, where an offering burned, As in a fiery column charioting His godlike presence, and from some great act Or benefit revealed to Abraham's race? Why was my breeding ordered and prescribed As of a person separate to God, Designed for great exploits; if I must die Betrayed, captived, and both my eyes put out, Made of my enemies the scorn and gaze; To grind in brazen fetters under task With this heaven-gifted strength? O glorious strength

Put to the labor of a beast, debased Lower than bond-slave! Promise was that I Should Israel from Philistian yoke deliver: Ask for this great deliverer now, and find him Eyeless in Gaza at the mill with slaves, Himself in bonds under Philistian yoke; Yet stay, let me not rashly call in doubt Divine prediction; what if all foretold [fault, Had been fulfilled but through mine own de-Whom have I to complain of but myself? [me, Who this high gift of strength committed to In what part lodged, how easily bereft me, Under the seal of silence could not keep, But weakly to a woman must reveal it, O'ercome with importunity and tears. Oh, impotence of mind, in body strong! But what is strength without a double share Of wisdom, vast, unwieldy, burdensome, Proudly secure, yet liable to fall By weakest subtleties, not made to rule, But to subserve where wisdom bears command!

God, when He gave me strength, to show withal

How slight the gift was, hung it in my hair. But peace: I must not quarrel with the will Of highest dispensation, which herein Haply had ends above my reach to know: Suffices that to me strength is my bane, And proves the source of all my miseries.

John Milton.

# 3964. SAMSON, Riddle of.

Judges xiv: 5-14.

Through Timnath's vineyards as alone he strayed,

Roused from its secret lair, a lion roared. With his bare hands, and help from Heaven implored,

Lifeless the tawny monster soon he laid.

Passing once more he sought the same green shade,

When lo! a swarm of bees had strangely stored

In the bleached skeleton their fragrant hoard,

And there a dainty feast for him had made. Thus in our path, when threatening danger rises,

Let us trust God, and it will disappear: His providence assumes alarming guises

To make us fly to Him, unseen, but near: While Love prepares a thousand sweet surprises

God's ways to our weak hearts the more t' endear. R. Wilton.

### 3965. SAMUEL.

Thou chosen judge of Israel's race,
Grown gray in holy toil,
Whose lips are truth's own dwelling-place,
Whose hands no bribe can soil;
And is it thus the tribes of God
Spurn thy meck rule and gifted rod?

Yet where are Dathan's cursed crew?
And where Abiram's seed?
Must heaven its fires of wrath renew?
Must earth repeat her deed,
And from the nations sweep away
Who scorn the prophet's gentle sway?

But no; the flames of holy zeal
Sad pity's tears assuage;
Over his kindling eyes there steal
Tears for God's heritage,
While for the rebel tribes flows forth
The prayer that stems Jehovah's wrath.

Lyra Apostolica.

#### 3966. SAMUEL, Call of.

1 Samuel iii : 4-10.

In Israel's fane by silent night The lamp of God was burning bright; And there, by viewless angels kept, Samuel, the child, securely slept.

A voice unknown the stillness broke: "Samuel!" it called, and thrice it spoke; He rose, he asked, whence came the word? From Eli?—no; it was the Lord.

Thus early called to serve his God, In paths of righteousness he trod; Prophetic visions fired his breast, And all the chosen tribes were blest.

Speak, Lord, and from our earliest days Incline our hearts to love Thy ways; Thy wakening voice hath reached our ear; Speak, Lord, to us; Thy servants hear.

And ye who know the Saviour's love, And richly all His mercies prove, Your timely, friendly aid afford, That we may early serve the Lord. James Cawood.

# 3967. SAMUEL, Death of.

1 Samuel xxv; 1.

Rest, prophet, rest!
Thou hast fulfilled thy mission!

Samuel died.
Loud was the lamentation: tears unfeigned
At Ramah, o'er his tomb long time deplored
Him, last of those who righteous ruled the
land.

Ere man sat throned in Israel. All deplored The Nazarene, to whose unmingled cup The grape ne'er lent its flavor. Tears un-Wept him, a holy vessel, set apart [feigned An offering from the birth: yea, dedicate Ere yet the womb conceived. All spake of him Who, yet a child, in peaceful slumber laid Fast by the altar of Jehovah, thrice Rose at celestial communing, in days When the Lord's word was precious, and no Saw open vision. At his voice the brood Of Baalim and Ashtaroth, abashed, Fled with their priests from Israel. At his call, On Ebenezer's plain, celestial fire Consumed the foe. Who, sole, the king

withstood?
The prophet, sole. Whose arm, before him,

The Amalekite? the prophet, serving God.
Rest, venerable seer! brow, hoar with age,
Rest in the peace and sabbath of the tomb:
Till, from the bonds of death, God call thee
forth

A spirit unfleshed, once more to rise on earth, And pour Heaven's judgment on the unrighteous king.

Sotheby.

#### 3968. SAMUEL, Ministry of.

1 Samuel ii: 18.

Upon his knees, with reverent air,
The youthful prophet bends;
While, from his parting lips, the prayer
To Israel's God ascends;
His father's God, he loves to claim
An interest in the hallowed name.

He prays that all his people's guilt
May be, through grace, forgiven;
And that the blood on altar spilt
May make their peace with heaven,
Through One who, from all else concealed,
Is to his mental eye revealed.

Yes, in the vista dark and dim
Of slow revolving years,
In human guise, a child like him,
The Son of God appears;
And dies on earth a death of pain,
A sinless Lamb for sinners slain.

'Tis this which bids that youthful cheek With joy celestial glow; 'Tis this which makes each feature speak Of more than mortals know; And to the pictured semblance gives The air of one that breathes and lives.

Pray on, fair boy; and at the sight
Of that sweet form of thine,
May our devotion wax more bright,
Our fervor more divine;
And each, in spirit pure and mild,
Become, like thee, a little child!
Dr. Huie.

3969. SAMUEL, Obedience of.

Speak, for Thy servant heareth;
Alone in my lonely bed,
Before I laid me down to rest
My nightly prayer was said;
And naught my spirit feareth
In darkness or by day:
Speak, for Thy servant heareth,
And heareth to obey.

I've stood before Thine altar,
A child before Thy might;
No breath within Thy temple stirred
The dim and cloudy light.

And still I knew that Thou wert there
Teaching my heart to say:
"Speak, for Thy servant heareth,
And heareth to obey."

O God! my flesh may tremble
When Thou speakest to my soul;
But it cannot shun Thy presence blest,
Or shrink from Thy control.
A joy my spirit cheereth
That cannot pass away:
Speak, for Thy servant heareth,
And heareth to obey.

Thou biddest me to utter
Words that I scarce may speak;
And mighty things are laid me,
A helpless one and weak;
Darkly thy truth declareth
Its purpose and its way:
Speak, for Thy servant heareth,
And heareth to obey.

And shouldst Thou be a stranger
To that which Thou hast made?
Oh! ever be about my path,
And hover near my bed.
Lead me in every step I take,
Teach me each word I say:
Speak, for Thy servant heareth,
And heareth to obey.

How hath Thy glory lighted
My lonely place of rest;
How sacred now shall be to me
The spot which Thou hast blest!
If aught of evil should draw nigh
To bring me shame and fear,
My steadfast soul shall make reply,
"Depart, for God is near!"

I bless Thee that Thou speakest
Thus to an humble child;
The God of Jacob calls to me
In gentle tones and mild;

Thine enemies before Thy face Are scattered in dismay: Speak, Lord, Thy servant heareth, And heareth to obey.

I've stood before Thee all my days; Have ministered to Thee; But in the hour of darkness first Thou speakest unto me. And now the night appeareth More beautiful than day: Speak, Lord, Thy servant heareth, And heareth to obey.

#### Julia Ward Howe.

#### 3970. SATISFIED.

Psalm xvii: 15.

Not here! not here! Not where the sparkling waters

Fade into mocking sands as we draw near; Where in the wilderness each footstep falters: "I shall be satisfied;" but oh! not here!

Not here where all the dreams of bliss deceive us,

Where the worn spirit never gains its goal; Where, haunted ever by the thought that grieves us,

Across us floods of bitter memory roll.

There is a land where every pulse is thrilling With rapture earth's sojourners may not know,

Where heaven's repose the weary heart is stilling.

And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds

Lies the fair country where our hearts abide, And of its bliss is naught more wondrous told us

Than these few words, "I shall be satisfied."

Satisfied! Satisfied! The spirit's yearning For sweet companionship with kindred minds;

The silent love that here meets no returning; The inspiration which no language finds:

Shall they be satisfied? The soul's vague longing,

The aching void which nothing earthly fills? Oh! what desires upon my soul are thronging As I look upward to the heavenly hills!

Thither my weak and weary steps are tend-

Saviour and Lord! with thy frail child abide! Guide me toward home, where, all my wandering ending,

I then shall see Thee, and "shall be satisfied."

#### 3971. SATISFIED.

When I in Thy likeness, O Lord, shall awake, And shine a pure image of thee,

Then I shall be satisfied when I can break These fetters of flesh and be free. I know I must suffer the darkness of night To welcome the coming of dawn. I know this stained tablet must first be' washed white To let Thy bright features be drawn.

Then I shall be satisfied when I can cast The shadows of nature all by, When this cold, dreary world from my vis-To let this soul open her eye; [ion is past, I gladly shall feel the blessed morn drawing. When time's dreary fancy shall fade, [near, If then in Thy likeness I may but appear, And rise with Thy beauty arrayed.

To see Thee in glory, O Lord, as Thou art, From this mortal and perishing clay The spirit immortal in peace would depart, And joyous mount up her bright way; When on Thine own image in me Thou hast smiled,

Within Thy blest mansions, and when The arms of my Father encircle His child, Oh! I shall be satisfied then.

George C. Wells.

3972. SAUL, Effects of Music upon. 1 Samuel xvi: 23.

The king of Israel sat in state Within his palace fair, Where falling fountains, pure and cool, Assuaged the summer air:

But shrouded was the son of Kish, Mid all his royal grace; The tempest of a troubled soul Swept flashing o'er his face.

In vain were pomp, or legal power, Or courtier's flattering tone; For pride and hatred basely sat Upon his bosom's throne.

He called upon his minstrel-boy, With hair as bright as gold, Reclining in a deep recess, Where drooped the curtain's fold.

Upon his minstrel-boy he called, And forth the stripling came, Bright beauty on his ruddy brow, Like morn's enkindling flame.

"Give music," said the moody king, Nor raised his gloomy eye; "Thou son of Jesse, bring the harp, And wake its melody.'

He thought upon his father's flock, Which long, in pastures green, He led, while flowed, with silver sound, Clear rivulets between.

He thought of Bethlehem's starlit skies, Beneath whose liquid rays

He gazed upon the glorious arch And sang its Maker's praise.

Then boldly o'er the sacred harp He poured in thrilling strain The prompting of a joyous heart That knew no care nor pain.

The monarch, leaning on his hand, Drank long the wondrous lay; And clouds were lifted from his brow, As when the sunbeams play.

The purple o'er his heaving breast
That throbbed so wild grew still,
And Saul's clear eye glanced out, as when
He did Jehovah's will.

O ye who feel the poison-fumes Of earth's fermenting care Steal o'er the sky of hope, and dim What heaven created fair.

Ask music from a guileless heart,
High tones, with sweetness fraught,
And by that amulet divine
Subdue the sinful thought.
Mrs. L. H. Sigourney.

# 3973. SAUL, Farewell of.

Warriors and chiefs! should the shaft or the sword

Pierce me in leading the host of the Lord, Heed not the corse, though a king's, in your path;

Bury your steel in the bosoms of Gath!

Thou who art bearing my buckler and bow, Should the soldiers of Saul look away from the foe,

Stretch me that moment in blood at thy feet! Mine be the doom which they dared not to meet.

Farewell to others, but never we part,
Heir to my royalty, son of my heart!
Bright is the diadem, boundless the sway,
Or kingly the death, which awaits us to-day!

Lord Byron.

#### 3974. SAUL AND JONATHAN, Death of.

2 Samuel i: 17-27.

Ah, Israel! on thy places high
Thy beauty bendeth low;
Thy mighty sons dishonored lie,
While vaunts thy haughty foe!
Let none the tidings send to Gath,
Or Ashkelon convey,
Lest joy o'er Judah's darkened path
Should prompt their daughters' lay!

Gilboa! on thy fated hill
May never dew be found;
Nor gentle rain from heaven distil,
Nor offerings spread the ground:

For there the brave have bowed the head, And there, to fear resigned, The Lord's anointed vilely fled And left his shield behind.

Oft Jonathan, with bow of might,
Had marred the hero's plume;
Nor empty did the falchion bright
Of Saul its sheath resume:
Their lives were lovely, and 'twas meet
That death should join their names;
The eagle's swiftness graced their feet,
The lion's strength their frames.

Weep, maids of Israel, weep for Saul,
Your splendid robes who won;
And mourn your king's, your father's fall,
Who put your jewels on;
How, midst the battle's carnage red,
Are all the mighty slain!
O Jonathan! thy blood was shed
Where once thou thought'st to reign!

My Jonathan, my brother, sore
Am I distressed for thee!
Than love of youthful maiden more
Has been thy love to me.
How are thy mighty fallen low
On slaughter's crimsoned field!
While Israel mourns her broken bow,
Her broken spear and shield.

Dr. Huie.

#### 3975. SAUL AND JONATHAN, Lament for.

In the high places of thy land
Is Israel's beauty slain,
Unstrung the bow, unnerved the hand,
The spear and shield are vain;
Low as the dust, cold as the stone,
How are the mighty overthrown!

Publish it not in Ashkelon,
Oh! tell it not in Gath,
How there each high and mighty one
Was scattered in Heaven's wrath;
Lest over us, with harp and voice,
The daughters of the foe rejoice!

Hills of Gilboa! you no more
May dews and rains make gay,
For there the shield the mighty bore
Was vilely cast away;
The shield of Saul, the crowned, the famed,
Like his, the slave who died unnamed!

Once from the battle's bloody van,
And from the mighty slain,
Thy sounding bow, O Jonathan,
Returned not back in vain;
On hill and plain the sword of Saul
Streamed with the richest blood of all.

Pleasant and beautiful in life
Were they, and side by side
Death on the narrow field of strife
Their hearts did not divide;

Swifter than eagles seek the prey, And stronger than the lions they.

Weep, daughters! weep for Saul, whose Decked you with spoils from far! [throne How are the mighty overthrown Amid the shock of war! For thee my sorrows most o'erflow, O Jonathan! my brother thou!

For very pleasant hast thou been
To me; and far above
Measure and bound thy love was seen,
And more than woman's love.
How are the arms of battle strown!
How are the mighty overthrown!
H. W. J.

# 3976. SAUL AND JONATHAN, Lament of David over.

1 Samuel i: 17-27.

Thy beauty, Israel, is fled,
Sunk to the dead;
How are the valiant fallen! the slain
Thy mountains stain.
Oh! let it not in Gath be known,
Nor in the streets of Ashkelon.

Lest that sad story should excite
Their dire delight!
Lest in the torrent of our woe
Their pleasure flow;
Lest their triumphant daughters ring
Their cymbals, and their pæans sing.

You hills of Gilboa! never may
You offerings pay;
No morning dew, nor fruitful showers,
Clothe you with flowers:
Saul and his arms there made a spoil,
As if untouched with sacred oil.

The bow of noble Jonathan
Great battles won;
His arrows on the mighty fed,
With slaughter red.
Saul never raised his arm in vain,
His sword still glutted with the slain.

How lovely! oh, how pleasant! when
They lived with men!
Than eagles swifter, stronger far
Than lions are;
Whom love in life so strongly tied,
The stroke of death could not divide.

Sad Israel's daughters, weep for Saul;
Lament his fall,
Who fed you with the earth's increase,
And crowned with peace;
With robes of Tyrian purple decked,
And gems which sparkling light reflect.

How are thy worthies by the sword
Of war devoured!
O Jonathan! the better part
Of my torn heart!

The savage rocks have drunk thy blood: My brother! oh, how kind! how good!

Thy love was great; oh, never more
To man man bore!
No woman when most passionate
Loved at that rate!
How are the mighty fallen in fight!
They and their glory set in night!
George Sandys.

# 3977. SAVED, Abel the First.

Righteous Abel! first to tread The dark valley to the dead; First to pass the mystic gate, By a brother's vengeful hate; First of martyrs, first of souls Crossing o'er the untried shoals Where life's sea eternal rolls.

First of all the sons of earth Welcomed to a heavenly birth; First of mortals to behold Jasper walls and streets of gold; First of all the mighty throng That to Christ the Lord belong, First to sing redemption's song.

Through the gateway as he trod, Safe within the realm of God, O'er him heaven's all-glorious skies, Round him angels' eager eyes, Wondering whence this stranger fair, Whence the robe they saw him wear, Brighter both than any there.

Wondering still, they list the strain Abel sings and sings again, Sings so sweet, so strange, so new, Hosts from farthest bounds it drew: Ne'er on all the heavenly shore Strain like that they heard before, Thrilled to hear it o'er and o'er.

Ah! redemption's song on high Wakes the wonder of the sky, Still increasing since the hour Abel first disclosed his power. Vast the throng its music share, Vaster yet as ages wear, Countless when all gathered there.

S. D. Phelps.

### 3978. SAVIOUR, Hymn to the.

Oh! Thou didst die for me, thou Son of God!

By Thee the throbbing flesh of man was worn:

Thy naked feet the thorns of sorrow trod, And tempests beat Thy houseless head forlorn.

Thou, that wert wont to stand
Alone on God's right hand,
Before the ages were, the Eternal, eldest
born.

Thy birthright in the world was pain and grief,

Thy love's return ingratitude and hate;
The limbs Thou healedst brought Thee no relief,

The eyes Thou openedst calmly viewed Thy fate;

Thou that wert wont to dwell In peace, tongue cannot tell.

No heart conceive the bliss of Thy celestial state.

They dragged Thee to the Roman's solemn hall,

Where the proud judge in purple splendor sate;

Thou stood'st a meek and patient criminal,
Thy doom of death from human lips to wait;
Whose throne shall be the world
In final ruin hurled,

With all mankind to hear their everlasting fate.

Thou wert alone in that fierce multitude, When "Crucify Him!" yelled the general shout;

No hand to guard Thee 'mid those insults rude,

Nor lips to bless Thee in that frantic rout; Whose lightest whispered word The Seraphim had heard,

And adamantine arms from all the heavens broke out.

They bound Thy temples with the twisted thorn,

Thy bruised feet went languid on with pain; The blood from all Thy flesh with scourges torn,

Deepened Thy robe of mockery's crimson grain;

Whose native vesture bright Was the unapproached light,

The sandal of whose feet the rapid hurricane.

They smote Thy cheek with many a ruthless palm,

With the cold spear Thy shuddering side they pierced;

The draught of bitterest gall was all the balm

They gave t' enhance Thy unslaked, burning thirst;

Thou, at whose words of peace Did pain and anguish cease,

And the long-buried dead their bonds of slumber burst.

Low bowed Thy head convulsed, and drooped in death,

Thy voice sent forth a sad and wailing cry; Slow struggled from Thy breast the parting breath,

And every limb was wrung with agony.

That head, whose veilless blaze Filled angels with amaze,

When at that voice sprang forth the rolling suns on high.

And Thou wert laid within the narrow tomb, Thy clay-cold limbs with shrouding graveclothes bound;

The scaled stone confirmed Thy mortal doom, Lone watchmen walked Thy desert burialground,

Whom heaven could not contain, Nor th' immeasurable plain Of vast infinity enclose our circle round.

For us, for us, Thou didst endure the pain, And Thy meek spirit bowed itself to shame, To wash our souls from sin's infecting stain, T' avert the Father's wrathful vengeance flame;

Thou, that couldst nothing win
By saving worlds from sin,
Nor aught of glory add to Thy all-glorious

name. H. H. Milman,

#### 3979. SCAPEGOAT, The.

Leviticus xvi.

Away to the desert, thou doomed of God!

Away to a land in its terrors untrod!

Speed on in the might of thine agony sore,

For thou bear'st what no creature of earth

ever bore.

Away! for the crimes of a nation are shed In their blackness of darkness, at once on thy head;

And the bolts of God's vengeance pursue thee to smite

The sins of a host in thy wilderness flight.

Away! for thy heart is enlarged to know
The idolater's fear and the murderer's woe;
And thy nature is strengthened, concentred
to bear

All the pangs of the lost in their haunting despair.

Methinks at thy coming the desert grows dark,

Thy hoofs sear the sward like the lightning spark;

And the fountain, that gushed in its freshness so free,

Shrinks back from the lips of a victim like thee.

Speed on! thou art safe from man's arrows of pride;

From thee shall the hunter turn wildly aside; And the chasers alone to thy wilderness bed, Be the purple Simoom, or the sand-column red.

But no! lovely creature, a gentler fate May yet on the track of thy sorrows await; And He who has wrapped thee in terrors and wrath

With His goodness, ere long, may revisit thy path.

From thy heart shall the gloom of man's sinfulness flee,

And the rocks of the wild goats thy dwellingplace be,

And the richdropping fruits of the wilderness vine,

And the date and the fig be thy fellows and

For oh! thou frail creature of aspect forlorn, A glorious charge has thy feebleness borne! Thou hast suffered and sighed in that contest of woe

That the Son of the Highest shall tremble to know.

'Tis past! in far ages this symbol was shown, Of Him who should trample the wine-press

'Tis past! in far ages the Promised was slain—

Alas for the soul that has heard it in vain!
William Howitt.

#### 3980. SEA, Ships at.

God hath so many ships upon the sea! His are the merchantmen that carry treasure, The men-of-war, all bannered gallantly, The little fisher-boats and barks of pleasure; On all this sea of time there is not one That sailed without the glorious name there-

The winds go up and down upon the sea,

And some they lightly clasp, entreating
kindly,

And waft them to the port where they would be:

And other ships they buffet, long and blindly. The cloud comes down on the great sinking deep,

And on the shore the watchers stand and weep.

And God hath many wrecks within the sea; Oh, it is deep! I look in fear and wonder; The wisdom throned above is dark to me, Yet it is sweet to think His care is under; That yet the sunken treasure may be drawn Into His storehouse when the sea is gone.

So I that sail in peril on the sea,
With my beloved, whom yet the waves may
cover,

Say: "God hath more than angel's care for me,

And larger share than I in friend and lover." Why weep ye so, ye watchers on the land? This deep is but the hollow of His hand.

Carl Spencer.

3981. SEA, Walking on the.

Mařk vi : 45-50.

Hath the Master bidden
Thee the deep to try,
Though o'ercast and hidder
Lowers the evening sky?
Venture forth obeying,
On the mountain praying,
Jesus signals, saying:
Fear not, it is I.

Does the tempest, raging.
Round thee fierce and high,
Ruin seem presaging?
Courage, help is nigh!
On the billows nearing,
Lo! thy Lord, appearing,
Speaks in accents cheering:
Fear not, it is I.

Does Hc, on the surges,
Seem as passing by?
Silent thus He urges
Thee for aid to cry;
Let not awe oppress thee,
Lo! He comes to bless thee,
Hear Him now address thee:
Fear not, it is I.

'Mid the darkness dreary,
Forced the oar to ply,
Dost thou, worn and weary,
Often heave a sigh?
Jesus hears thy sighing,
He, thy need supplying,
Answers to thy crying:
Fear not, it is I.

Does thy pathway only,
To thy longing eye,
Strewn with thorns and lonely
On before thee lie?
Lo! unseen to guide thee,
Jesus walks beside thee;
Hear Him gently chide thee:
Fear not, it is I.

What though, reft and cheerless,
All thy comforts fly;
Trust thy Lord and, fearless,
Dread and doubt defy;
Onward press enduring;
Strength from Him securing,
Who still speaks assuring:
Fear not, it is I.

Oliver Crane.

3982. SEAL, The Sixth.

Revelations vi: 12.

The hour is come! The mighty sun
Darts downward, like a blood-red shield.
Earth, has thy final day begun?
Earth, has thy solid centre reeled?
Why bursts the ocean on its shore?
Howls tempest, tenfold thunders roar!

Like foam along the surges borne;
Like leaves, when gusts of autumn rise;
From heaven's eternal vine are torn
The stars, the clusters of the skies.
The moon, like barks by tempests driven,
Wanders her wild, blind way through
heaven.

No chance has bid you rush, ye winds!
No chance has bid those thunders roll!
Whose are those earthquakes? His who binds
The fetter on the struggling soul.
Ye lightnings! yours is not the blaze;
A mightier withers, smites, and slays!

The thunder peals for overthrow;

The ripening of a world of crime.

Thou crimsoned mass of wrong and woe,

Now comes the great, consummate time,

When thou shalt blaze from pole to pole—

Ashes and dust—a burning scroll.

Six thousand wild and weary years
By truth the sackcloth has been worn;
The prize of virtue chains and tears,
And faith a stain, and zeal a scorn!
And gold and gems have paid the blow
That laid their glorious beauty low.

Earth's scourges, Heaven's avenging ire—War, famine, pestilence, the chain, All fruitless; scorned the prophet's fire, The dungeon, nay, the grave, in vain! The sole inheritance of time, The hardened heart, the deeper crime.

Still, man makes fellow-man a slave;
Still raves the livid infidel;
Still burthens earth that more than grave,
Dungeon of soul, the convent cell;
Still idols are the gods of Rome.
But vengeance wakes! the hour is come!

Who rides upon the whirlwind!
Who rushes, slaying and to slay!
His angels, Woe and Death, behind,
Calling the voltures to their prey!
I hear the desert lion roar,
Snuffing afar the feast of gore!

Whose lifted sceptre smites earth's thrones;
Whose glance eclipses star and sun?
God! shall we worship "stocks and stones"?
Come in Thy might! "Thy will be done!"
And standing upon sea and shore,
Proclaim that "Time shall be no more."

Ye men of blasphemy and blood,
The sword is out, your reign is o'er;
Fierce caterers of the vulture's food,
Ye now shall gorge them with your gore,
Pay pang for pang, and groan for groan;
Tortures that tear, but not atone!

And ye, the most undone of all,
Who dragged the martyr to the pyre!
Call to the depths of ocean—call,
To quench within your breasts the fire.

Worse than the earthquake or the storm— The sting of soul, th' undying worm!

Aye, now ye know what 'tis to die!

Howl to the mountains and the caves;
Aye, fix on Heaven the frenzied eye;
Plunge terror-stricken in your graves!
Ye doomed! the time is past for prayer;
Your heart has but one word—despair!

Wail to the skies, thou guilty globe!
Wail, all thy warriors, all thy kings!
When ruin wraps thee like a robe,
When flame from all thy mountains springs,

And ocean feels its burning breath, All death—an universe of death!

George Croly.

# 3983. SENNACHERIB, Destruction of. 2 Kings xix: 35.

The angel of death o'er the armed hosts is flying,

The fire from his wing their heart's-blood is drying;

From the slumber of life into death they have passed,

And his is the march like a rustling blast, Their prowess and strength defying.

Swifter far than the flash 'mid the tempest's roar

He delivered the terrible message he bore; And myriads lay breathless and rotting ere day

Lit the stranger to mark the Assyrian array, Like grass upon Galilee's shore.

There is silence of horror all over the plain; There are few that arise from that couch of the slain;

And they wander in fear 'mid the festering de id,

And they shout, but no comrade lifts up his head;

They shout, and they shout in vain.

There the steed and his rider, the chief of the sword,

Are melted away by the breath of the Lord; And the purple Sennacherib is wailing his power,

For whose bosom of pride, in prosperity's hour,

The wine-cup of wrath is poured.

There are none that the burial rites prepare For the thousands that cover the green earth there;

The living are fled to their far country, The unsepulchred dead are the vultures' prey, And wolves the carnival share.

# 3984. SENNACHERIB IN HADES.

Isaiah xiv: 9-12.

Hell from beneath is moved to meet thee At thy coming, mighty monarch! Sleeping dead for thee it stirreth:

All the chief ones of the nations. All they speak, and say unto thee, Art thou also weak as we are? Art thou like to one among us? All thy pomp is brought to nothing, And the music of thy viols; Noisome worms, spread underneath thee, Give the lie to all thy glory. Lucifer! how art thou fallen To the ground, thou son of morning! How the nations didst thou weaken! For within thine heart thou boastedst, "I will climb to lofty heaven, Above the stars of God exalted O'er the height of clouds ascending, And be equal with the Highest!" Yet thou shalt be brought to Hades, Down to dwell in pit of darkness; They that see thee shall look on thee, And shall say as they consider: "Is this he who made earth tremble? Is this he who shook the kingdoms? Made the world a howling desert, And destroyed its mighty cities, Opening not his captives' prison?" All the monarchs of the nations, Each one lieth in his glory, Each one claims his house of silence. But like branch cut off and worthless, Thou shalt have no grave to keep thee; Like a carcass trodden under, Never joined with them in burial; For thou hast destroyed the nations! J. R. Macduff.

## 3985. SHADRACH, MESHECH, ABEDNEGO.

Daniel iii: 12.

God of Israel's faithful three
Who braved a tyrant's ire,
Nobly scorned to bow the knee,
And walk unburt in fire;
Breathe their faith into my breast,
Arm me in this fiery hour;
Stand, O Son of man, confest
In all Thy saving power!

Lo! on dangers, deaths, and snares I every moment tread,
Hell without a veil appears,
And flames around my head:
Sin increases more and more;
Sin in all its strength returns;
Seven times hotter than before,
The fiery furnace burns.

But while Thou, my Lord, art nigh,
My soul disdains to fear;
Sin and Satan I defy,
Still impotently near;
Earth and hell their wars may wage;
Calm I mark their vain design,
Smile to see them idly rage
Against a child of Thine.

J. and C. Wesley.

3986. SHARON, The Rose of

There was a vale where roses bloomed, And all the live-long year perfumed; And they were roses passing fair, Most meet for beauty's brow to wear; So sweet, that not a nightingale But loved amid those flowers to wail; And all confessed such heavenly dyes Could only bloom in paradise: O canst thou tell within that vale Why roses scent no more the gale.

For sunbeams there are still most bright, And softest dews of heaven delight; And hoary Carmel's rugged crown Still rolls its genial currents down; And teeming round its fertile soil, Implores the busy hand of toil, While generous nature yearns to bless Each thoughtful care with large success: Then, tell me, why within that vale Those roses scent no more the gale?

O Sharon! spot so famed of yore, Are all thy vaunted charms no more? And must our footsteps only press Through a wide howling wilderness? Alas! thy very echoes lone Seem now to sigh in piteous tone As if they grieved a stranger's eye Should e'er such shame and woe descry: Then, tell me, why within thy vale Blooms there no rose to scent the gale.

Sharon! shall flowers no more again Spring from thy ancient fruitful plain? And must you glittering sun illume Naught but a drear and voiceless tomb? No, brighter hours are yet in store, When sin's dark reign of grief is o'er: Oh, then shall shine such glorious hues As ne'er was kissed by Israel's dews, And roses deck thy happy vale As never bowed to mortal gale.

E. D. Jackson.

# 3987. SHEAVES, Ungarnered.

Almost ripe was the harvest,
With its wealth of waving grain;
And I looked for the reapers busy,
Scattered up and down the plain.
Oh! I watched till the fields were whitened,
But no one came to glean;
And I saw how the reapers, listless,
Just leaned on their sickles keen.

And I called: "O reapers, hasten,
There's a chill breath over the plain;
Ye must gather the harvest quickly,
And bind up the ripened grain!"
But the reapers made answer: "We're ready
To join in the harvest home;
And we wait with our sickles, sharpened,
Till the Master-reaper come."

Oh! where was the Master-reaper,
That He tarried when fields grew ripe?
And why were the reapers all listless
When their sickles were glancing so bright?
From places made fragrant with blossoms,
All over the fruit-strewn lands,
They were bringing the choicest of treasures
For the Master-reaper's hands.

Then I cried: "O Master-reaper,
They are standing all idle here,
Though the fields are ready for reaping,
And the shadows of night are near!
Oh! truly great is the harvest,
There's enough for each one to do;
The sickles are sharpened for labor,
And the reapers are waiting for you!"

But He only called to them gayly:
"Go, reapers, all over the plain,
And sing the glad song of the harvest
As ye gather the rich, ripe grain!"
But never a sweep of a sickle
Broke the stillness that grew forlorn—
Oh, I knew there would be no reaping
When He came not to beckon them on!

And now, when the Lord of the harvest Is calling all over His lands,
When the laborers, eager and joyous,
Are hastening with well-filled hands;
I know as they pass before Him,
How he looks on His own, and grieves
For the wasted fields—for the many
Who are bringing no garnered sheaves.
Victoria A. Smith.

## 3988. SHEBA, Queen of.

1 Kings x: 1-9.

From Sheba a distant report,
Of Solomon's glory and fame,
Invited the queen to his court,
But all was outdone when she came;
She cried, with a pleasing surprise,
When first she before him appeared,
"How much what I see with my eyes
Surpasses the rumor I heard!"

When once to Jerusalem come,
The treasure and train she had brought,
The wealth she possessed at home,
No longer had place in her thought;
His house, his attendants, his throne,
All struck her with wonder and awe;
The glory of Solomon shone
In every object she saw.

But Solomon most she admired,
Whose spirit conducted the whole;
His wisdom, which God had inspired,
His bounty and greatness of soul;
Of all the hard questions she put,
A ready solution he showed;
Exceeded her wish and her suit,
And more than she asked him bestowed.

Thus I, when the gospel proclaimed
The Saviour's great name in my ears,
The wisdom for which He is famed,
The love which to sinners He bears;
I longed, and I was not denied,
That I in His presence might bow;
I saw, and transported I cried,
"A greater than Solomon Thou!"

My conscience no comfort could find,
By doubt and hard questions opposed;
But He restored peace to my mind,
And answered each doubt I proposed.
Beholding me poor and distressed,
His bounty supplied all my wants;
My pray'r could have never expressed
So much as this Solomon grants.

I heard, and was slow to believe,
But now with my eyes I behold
Much more than my heart could conceive,
Or language could ever have told:
How happy Thy servants must be,
Who always before Thee appear!
Vouchsafe, Lord, this blessing to me,
I find it is good to be here.

John Newton.

# 3989. SHEPHERD, Goo..

John x:14.

The snow was drifting o'er the hills,
Fierce was the wind and loud,
While the Good Shepherd forward pressed,
His head in sorrow bowed;
"O Shepherd, rest, nor farther go;
The tempest hath begun."
"I cannot stay, I must away
To seek My little one!"

A thorn-wreath bound the gentle brow
That beamed with pity sweet,
And marks of wounds were in His hands,
And scars upon His feet.
Again I said: "O Shepherd, rest;
The tempest hath begun."
He murmured: "Nay, I must away
To seek My little one!"

"I saw Thy flock at peace within Thine old well-guarded fold;
O Shepherd, pause, for wild the gale That rages o'er the world!"
"No; one poor lamb hath gone astray, And soon may be undone;
I cannot stay, I must away
To seek My little one!"

"But, since Thy flock are all secure,
Why to the height repair?
If thou hast ninety-nine at home,
Why for a truant care?"
"Dearer to Me than all the rest
Is that poor struggling son!
I cannot stay, I must away
To seek My little one!"

"Good Shepherd, tell me, if his need Should bring the wanderer home, Wilt Thou not punish him with stripes, Lest he again should roam?"
"No; I would clasp him to My heart, As mother clasps her son; I cannot stay, I must away To seek My little one!"

Even so, I thought, our gracious Lord
Hath in His heart divine
A wealth of love for all His saints—
For all the ninety-nine!
But most He loves and most He seeks
The soul by sin undone;
And still He sighs: "I must away
To seek My little one!" W. H. D. A.

#### 3990. SHEPHERD, Voice of the.

"Come unto Me," with loving voice at morn I heard the Shepherd call; But narrow seemed the fold, and fair the fields

Beyond the frowning wall.

Again, at midday, came the gentle voice,

But far my feet had strayed, And, weary with the heat, I only longed To find the forest shade.

Once more it came, but cool the shadows lay Across the glassy wold,

And resting there, content with present ease, I scorned the sheltering fold.

Soon fell the night, with neither silver star Nor song of happy bird,

And through the gloom no more, with pleadings sweet,

The Shepherd's voice I heard.

Affrighted then, I turned, and blindly sought To cross the pathless lea, Till faint with fear, in sorest need, I cried:

"O Shepherd, come to me!"

No answering voice the sullen silence cleft, But, lo! beside me stood

One who, with sorrowing brow, had followed close,

Unseen through wold and wood.

Then all the night grew light, and soft and The stars shone overhead, [sweet While homeward by the Shepherd's tender The wandering sheep was led. [hand Mary B. Sleight.

# 3991. SHUNAMITE, The. 2 Kings iv: 18-34.

I dwell among mine own, and I am blest,
My husband, household, dear familiar friends;
I dwell among my people, and at rest,
Thankful to God for all His goodness sends;
I have enough, nay, more," she meekly cried;
"I dwell among mine own, and I am satisfied."

Was there no boon a monarch could bestow, Naught that a prophet might demand on earth,

Nothing to cause that cup to overflow, So filled with brimming blessings from her birth?

"I dwell among mine own," she only said,
"In this my happy home, and need no human aid."

Riches were hers, but she was blessed with more

Than those in earthly treasure affluent; Of garners teeming with their ripened store, A sweet and graceful spirit of content. This was the great inheritance which Heaven To the rich Shunamite had largely given.

One blessing long desired, but still denied, Was wanting to that house of peace and joy: She had no son. The blessing was supplied; The mother smiled upon her infant boy. But He whose love the long-sought blessing sent,

Now taught a higher lesson than content.

The blessing was recalled. The shades of death

Closed the fair eyelids of the lovely child. The mother felt that with his parting breath Earth of its sweetest blossom was despoiled; But checked the strong temptation to rebel, And said, in meek submission, "It is well!"

O hard, sweet lesson! taught, my God, by Thee,

Deeply to suffer, and breathe no complaint, In resignation to Thy wise decree, With the true wisdom of this gentle saint. How blest the lot when in one heart unite Faith and content, as in the Shunamite!

And I am blest, though poor; I also dwell, All loving, loved by all, "among mine own;" And I have learned to answer, "It is well," Under the deepest sorrow I have known. Blest with true riches, in content of mind, And the best happiness, a will resigned.

C. B. Taylor.

#### 3992. SHUNAMITE, The.

It was a sultry day of summer-time.
The sun poured down upon the ripened grain
With quivering heat, and the suspended
leaves

Hung motionless. The cattle on the hills Stood still, and the divided flock were all Laying their nostrils to the cool roots, And the sky looked like silver, and it seemed As if the air had fainted, and the pulse Of nature had run down, and ceased to beat.

"Haste thee, my child!" the Syrian mother said;

"Thy father is athirst;" and, from the depths Of the cool well under the leaning tree, She drew refreshing water, and with thoughts Of God's sweet goodness stirring at her heart, She blessed her beautiful boy, and to his way Committed him. And he went lightly on, With his soft hands pressed closely to the cool

Stone vessel, and his little naked feet Lifted with watchful care; and o'er the hills, And through the light-green hollows where the lambs

Go for the tender grass, he kept his way, Wiling its distance with his simple thoughts, Till, in the wilderness of sheaves, with brows Throbbing with heat, he set his burden down.

Childhood is restless ever, and the boy Staved not within the shadow of the tree, But with a joyous industry went forth Into the reapers' places, and bound up His tiny sheaves, and plaited cunningly The pliant withs out of the shining straw, Cheering their labor on, till they forgot The heat and weariness of their stooping toil In the beguiling of his playful mirth. Presently he was silent, and his eye Closed as with dizzy pain, and with his hand Pressed hard upon his forehead, and his breast Heaving with the suppression of a cry, He uttered a faint murmur, and fell back Upon the loosened sheaf, insensible. They bore him to his mother, and he lay Upon her knees till noon—and then he died! She had watched every breath, and kept her

Soft on his forehead, and gazed in upon The dreamy languor of his listless eye; And she had laid back all his sunny curls, And kissed his delicate lip, and lifted him Into her bosom, till her heart grew strong—His beauty was so unlike death! She leaned Over him now, that she might catch the low Sweet music of his breath, that she had learned To love when he was slumbering at her side In his unconscious infancy.

"So still!

"Tis a soft sleep! How beautiful he lies, With his fair forehead, and the rosy veins Playing so freshly in his sunny cheek! How could they say that he would die, O

I could not lose him. I have treasured all His childhood in my heart, and even now, As he has slept, my memory has been there, Counting like treasures all his winning His unforgotten sweetness: [ways—"Yet so still!

How like this breathless slumber is to death! I could believe that in that bosom now There were no pulse, it beats so languidly! I cannot see it stir; but his red lip! Death would not be so very beautiful! And that half smile—would death have left

that there?
And should I not have felt that he would die?
And have I not wept over him? and prayed
Morning and night for him? and could he
die?

No; God will keep him! He will be my pride Many long years to come; and his fair hair Will darken like his father's, and his eye Be of a deeper blue when he is grown; And he will be so tall, and I shall look With such a pride upon him? He to die!" And the fond mother lifted his soft curls, And smiled, as if 'twere mockery to think That such fair things could perish.

Suddenly
Her hand shrunk from him, and the color fled
From her fixed lip, and her supporting knees
Were shook beneath her child. Her hand
had touched

His forehead, as she dallied with his hair,
And it was cold—like clay! Slow, very slow,
Came the misgiving that her child was dead.
She sat a moment, and her eyes were closed
In a dumb prayer for strength, and then she
took

His little hand and pressed it earnestly; And put her lip to his; and looked again Fearfully on him; and then, bending low, She whispered in his ear: "My son! my

And as the echo died, and not a sound Broke on the stillness, and he lay there still, Motionless on her knee, the truth would come, And with a sharp, quick cry, as if her heart Were crushed, she lifted him and held him close

Into her bosom, with a mother's thought, As if death had no power to touch him there!

The man of God came forth, and led the child Unto his mother, and went on his way.

And he was there, her beautiful, her own, Living and smiling on her, with his arms Folded about her neck, and his warm breath Breathing upon her lips, and in her car The music of his gentle voice once more!

N. P. Willis.

#### 3993. SIGHT REGAINED.

By the wayside sat a blind man,
Melancholy, sad,
While the beasts and birds about him
Seemed so glad
As they sported in the sunlight,
While to him the world was midnight—
Sightless, lightless,
There he sat,
Musing, musing, only that.

How he longed to know the daylight
Bathing field and flower,
Gilding cloudlets, arching rainbows,
Full of mystic power!
See the forms his touch revealed!
But, alas! his eyes were sealed;
Thinking, sighing,
Lone, all day
Sat the blind man by the way.

See! he's startled from his musings
By some distant sound,
And he listens, breathless, bending
To the ground;
While a zephyr floating by
Whispers, "Blind man, help is nigh."
Nearer, clearer,
Murmurs rare
Mingle strangely in the air.

Soon a thousand feet are treading
Past the very spot
Where the blind man has bemoaned
His bitter lot.
Busy voices glide along,
Joy anon breaks forth in song,
While one voice
More rich and clear
Falls like music on his ear.

Rising and erectly standing,
Eagerly he speaks,
While a glow of fervor kindles
On his cheeks.
"Tell me, tell! what means this throng?
Why this joy, these words, this song?"
Kindly, promptly,
Comes reply,
"Jesus of Naz'reth passeth by."

As through clouds the sunlight breaking
Brightens carth and sky,
So a radiance of gladness
From on high
Seemed to lighten up his face,
When he heard that mighty grace
Was even nigh,
To touch his eye,
And end the burden of his sigh.

Christ is near; but He is passing—
And will not He see
Him whose eager looks are pleading?
Will not He
Pause to touch and bless those eyes
With miraculous surprise?
Still on he moves
Amid the throng;
Footsteps, voices, glide along.

Soon the hesitating blind man
Will be left alone;
Left to find his new-born hope
Forever gone.
Will he let that moment fly?
Will he not break forth and cry?
Ah, yes, he must;
Or soon, too late,
Hopeless blindness is his fate.

Suddenly an outcry startles
All the passing throng;
Loud and full of supplication,
Loud and long:
"Jesus! Son of David! hear
One who knows that Thou art near;

Mercy! mercy
Have on me!
Touch these eyes, that I may see!"

"Why this outcry?" ask the people.
"Hold, Bartimeus!
Silence, silence, man! why need you
Clamor thus?"
But he did not cease his prayer,
Louder still it rent the air
As he pleaded
With his might,
"Son of David, give me sight!"

Not the volume of his pleading,
Nor the uttered word,
But the spirit of entreaty
Jesus heard,
For His onward steps were stayed,
Quick He called for him who prayed;
Eager he
The Lord to find,
Staff and mantle left behind.

In the blessed Master's presence
Now the blind man stands,
Waiting for the revelations
Of command.
But, instead, He touched his eyes,
Forth the wondrous virtue flies:
Lo, he sees!
His night is o'er!
Bartimeus is blind no more.

De Los Lull.

## 3994. SILOAM.

Ye who Shiloah's gentle stream despise,
That softly flows from Zion's holy hill,
Who slight those living waters that arise
In God's own holy mount, and, calm and still,
Pour on with tranquil windings and glad
sound,
Diffusing peace and sweet refreshment round,
'Mid those green pastures and luxuriant
meads
Where His thrice happy flock the heav'nly
Shepherd leads.

Ye who desert these peaceful streams, and love

The turbid floods that hoarse and furious roll, Whose restless spirits still will seek to rove 'Mid scenes congenial to th' unquiet soul, Prepare to see these rushing waters swell, And sweep the fields where ye have loved to dwell!

Prepare to see your treasure swept away,
Prepare to be o'erwhelmed; or turn while
yet you may.

Ye who despise the still small voice of God, Whose deep, calm whisper calls you to return, Prepare to feel His dread avenging rod, Prepare to see His kindling anger burn! Ye who neglect the Gospel's voice of peace, Know that these calls of mercy soon shall

And ye, whose trust is in the Law, shall hear The Law's dread thunders burst on your despairing ear. James G. Small.

#### 3995. SILOAM, The Pool of.

Wend o'er the waste where now no floweret springs,

But bloomed of yore the "garden of the kings;"

Ye reach an opening pierced in Ophel's side, While high beyond the huge mosque lifts its pride—

'Tis cool Siloam's fount; when palms grew round,

Here Jewish minstrels woke their harps' sweet sound,

And Hebrew sages, on these rocks reclined, Taught listening crowds, and scattered pearls of mind;

This rugged path the blessed apostles trod; Beneath you arch once stood their King, their God;

And here the wretch whose eyes were sealed in night,

At Mercy's word received the gift of sight. Now, on these steps worn smooth by countless feet,

Young Arab maids at eve are wont to meet, Their fair heads bearing pitchers, and their hands

Wreathing the well's dark sides with flowery bands.

Thou blessed fount! whose crystal waters still

Bubble unchanged beneath that holy hill—Fire, war, and ruin, wasting on each side, Have left untouched thy pure and sparkling A living coolness in that cell below, [tide, Health in thy dew, and music in thy flow. Sure angels, while deserting Salem's towers, And Zion's Mount, and David's perished bowers,

Might hither come, and sorrowing vigil keep,

Glide through the shade, above those waters weep,

And fold their wings, resolving ne'er to flee,
The lingering guardians, hallowed fount! of
thee.

Nicholas Michell.

## 3996. SILOAM, Village of.

Poor village! rich in name alone,
Memorial of the Sent of God,
The Father's everlasting Son,
Whose holy feet these slopes have trod.

Above thee towers gray Olivet,
Beneath dark Hinnom's vale I see,
Before thee Salem's wall and gate,
And at thy side Gethsemane.

Siloam! know the Sent of God, And learn the meaning of thy name; Oh give the Sent One an abode, Know who He is and whence He came!

So shall He come and bless thee now, So shall He end thy gloomy night; So shall He make thy joy o'erflow, And fill thee with His glorious light.

Rude village of the rock and tomb!
Daily before thy heedless eyes,
Memorial of the sinner's doom,
The ruins of old Zion rise.

And daily, on Moriah's slope,
In you sad wall, each massive stone
Like tomb-words on the grave of hope,
Tells of the glory past and gone.

Across the vale yon ruined pool
Speaks of the eye-restoring might
Of Him whose mercy, ever full,
Yearns still to bless thee with His light.
Horatius Bonar.

# 3997. SILVER, The Lost Piece of.

Holy Lord Jesus, Thou wilt search till Thou find

This lost piece of silver, this treasure enshrined

In casket or bosom, once of such store, Now lying under the dust of Thy floor.

Gentle Lord Jesus, Thou wilt move through the room,

So empty, so desolate, and light up its gloom: The lost piece of silver, that no man can see, Merciful Jesus! is beheld clear by Thee.

Defaced and degraded, trampled in the dust, Its superscription Thou knowest still, we trust;

And Thou wilt uplift it and make it reshine, For it was silver—pure silver of Thine.

Loving Lord Jesus, Thou wilt come through the dark,

When men are all sleeping and no eye can mark.

Though "clean forgotten, like a dead man out of mind,"

This lost piece of silver Thou wilt search for and find. D. Maria Mulock Craik.

#### 3998. SIMEON AND THE INFANT CHRIST. Luke ii: 22-32.

Within the temple at the hour
Of prayer, led by the Spirit's power,
Behold a patriarch appears,
Bowed down with age, and weight of years.
He was a man devout and just,
And all his hope and all his trust
Was in the promise of his Lord,
The promise of His faithful Word;
For this he waited—waited on,
This patriarchal Simeon:

His was a lengthened ray of hope; Far-reaching lay the distant scope: The "consolation" which he sought, God to its great fulfilment brought-The birth of Jesus, God's dear Son, The advent of the Promised One. For this he lived, nor yet to die, Until to his expectant eye, Long on the watch, the Christ should be Revealed for him at last to see. And in the temple courts that day, Upon a virgin's bosom lay A Babe, around whose infant head A halo of bright glory shed— A light that was revealed to none But to the aged Simeon, Before whose eyes it shone so bright— That golden aureole of light--And by the sacred token showed The witness of Incarnate God.

Deep promptings filled the old man's breast, His hopes and fears are now at rest. This is the promised Christ, the King; Awake, my soul, arise and sing! And there, the aisles and courts among, He uttered forth this dying song—
"Nunc Dimittis."

O lettest now Thy servant, Lord, Depart according to Thy word; Give Thou the waiting soul release, And bid me now depart in peace.

In peace, for waiting days are o'er, The anxious soul need wait no more. Mine eyes, long looking out for Thee, Do now Thy full salvation see.

Salvation now for all prepared, Before all nations hath appeared; On those who lay in darksome night, On them hath shone the wished-for light.

A Light, wherever man hath trod,
To light the Gentiles to their God;
For Israel's glory—ne'er to cease:
Lord, let me now depart in peace!
Robert Maguire.

3999. SIMON, the Cyrenian.

Matthew xxvii: 32.

Along the dusty thoroughfare of life, Upon his daily errands walking free, [pain, Came a brave, honest man, untouched by Unchilled by sight or thought of misery.

But lo! a crowd: he stops; with curious eye A fainting form all pressed to earth he sees; The hard, rough burden of the bitter cross Hath bowed the drooping head and feeble knees.

"Ho! lay the cross upon yon stranger there, For he hath breadth of chest and strength of limb."

Straight it is done, and heavy laden thus, With Jesus' cross he turns and follows Him.

Unmurmuring, patient, cheerful, pitiful, Prompt with the holy sufferer to endure, Forsaking all to follow the dear Lord, Thus did he make his glorious calling sure.

O soul, whoe'er thou art, walking life's way, As yet from touch of deadly sorrow free, Learn from this story to forecast the day When Jesus and His cross shall come to thee.

O, in that fearful, that decisive hour Rebel not, shrink not, seek not thence to flee; But, humbly bending, take thy heavy load, And bear it after Jesus patiently.

His cross is thine. If thou and He be one, Some portion of His pain must still be thine; Thus only mayst thou share His glorious crown,

And reign with Him in majesty divine.

Master in sorrow! I accept my share
In the great anguish of life's mystery.
No more alone, I sink beneath my load,
But bear my cross, O Jesus, after Thee.

Harriet Beecher Stowe.

4000. SISERA.

Judges v : 28-30.

Why tarries Sisera? His mother stands At the high window, where her eye commands

The hill and vale afar, while waning day Shows not her son in all the winding way.

Forth from the lattice goes her earnest cry, "Where art thou, Sisera? My son, O why, While o'er the world this solemn twilight steals,

Why tarry thus thy burning chariot wheels?

"When wilt thou come triumphant from the plain,

With Israel's spoils and captives in thy train:
Thy parent's pride, a shouting kingdom's
boast,

Thou valiant leader of a dauntless host?

"How went the battle? None will come and tell

Where the dart entered or the javelin fell; What shield was shivered, which the trusty sword

That met its aim, or whose the blood that poured.

"If that I gave thee from my own rich veins Enpurpled earth's cold sod, what hope remains?

Thy nation's glory must with thee depart,
And one dread swell will burst thy mother's
heart!

"But why thy joyful coming thus delay? Is it to share the spoil and take the prey? Dim grows the distance to my weary eye; Nor hoof, nor wheel, nor foot of man come nigh!"

SISERA.

Why, hapless mother, does he not return?

Go to the Kenite's distant place and learn! Fly to the tent on Zaanaim's plain; Ask Heber's wife for him thou call'st in vain!

Enter her tent and slowly raise the veil; Lift that spread mantle; see the fatal nail! Behold thy son, as now he lieth low; Inglorious chief! and by a woman's blow!

Is this the brow that thou hast hoped to see Twined with the laurel, high in victory? The blood thou gav'st him in a form so fair Is thick around it, on the matted hair!

Pierced through the temples! pillowed on the ground!

Is this the head that glory should have crowned?

Was the fair captive's needle-work to deck, With many colors, this poor severed neck?

Oh! 'tis a fearful thing to be a rod
Used on a people by the hand of God,
To bring His children back when they offend;

To chasten them; then have the scourges end!

To Tabor's mount the bands of Barak drew, In arms but feeble; in their numbers few; While Jabin's hosts, with Siscra their head, By Kishon's stream the valley overspread.

With strong war-chariots they took the field; With prancing horses, gleaming spear and shield.

Thick as the grass they overran the plain, Like that, when mown, to strow it with the slain.

When to the onset, like a stream that gushed Forth from the mount, the men of Israel rushed.

The Lord of hosts was with them in the fight, And death or dread seized every Canaanite.

The ancient river felt its heavy tide Swell with the blood that flowed upon its side,

Horses and horsemen weltered in the waves That bore down thousands into restless graves.

Then Sisera, unchiefed, with none to head Leaped from his chariot and fled. His steps the fugitive in terror bent To ask of Jael refuge in her tent.

She gave him milk, and in a "lordly dish" She brought him food; she granted him his wish

Here to be screened from Barak; but his sleep She fastened on him! it is long and deep!

O Sisera! it was a fearful thing
To be a minion of an evil king;
Against an injured people to contend,
Who had the God of armies for their friend.

Miss H. F. Gould.

# 4001. SISERA, Death of.

Judges iv: 17-22.

Above all women praised be Jael,
Heroine Kenite, Heber's wife;
Blessed be she above all women,
For her bearing in the strife.
When within the curtained harem
Water she was asked to give,
Curdled milk in lordly vessel
Gave she to the fugitive.

Sisera, the warrior-chieftain,
Lay in slumber deep and sound;
With her hand the wooden tent-peg
Wrenched she from the yielding ground.
With the blow of workman's hammer
She the prostrate victim slew,
And with this inglorious weapon
Clave his temples through and through.

At her feet he bowed, he lay; At her feet he bowed, he fell: Fell, the hero of the fray, Deemed so late invincible!

The mother of Sisera,
Proud-hearted queen,
Went to the lattice
A chieftain in mien:
From the window she cried,
"Why tarries his car?
What hinders his bringing
The trophies of war?
Impatient we look for the wreath on His brow;
Why tarry the wheels of His chariot now?"

The princesses answer,
She also replies,
"They only thus tarry
To portion the prize:
One damsel—two damsels—
Each hero will share,
And bright divers colors
Shall Sisera wear;
Rich garments, embroidered
And varied in hue,
The ornaments stripped
From the foemen he slew."

So perish Thine enemies, Lord, I implore Thee!

Perish all those to Thy glory defiant: But let Thine own people, who love and adore Thee,

Be like to the sun going forth as a giant.

J. R. Macduff.

# 4002. SMITING THE ROCK IN KADESH. Numbers xx: 1-13.

Water! no water! rock and sand, A weary, parched, and burning land; The springs all sunk, the torrents dry, The clouds all perished from the sky!

Zin seemed on fire, and Kadesh lay Blasted beneath the torrid ray; No shadowy palms, nor herb, nor grass; Earth, glowing iron; sky, blazing brass! The goat-skins, all their moisture spent, Hung shrunk and crackling in each tent; And ghastly bands of frantic men Searched vainly every grot and glen.

Then hoarse and deep along the plain Gathered a sound of wrath and pain, And loud the angry murmur burst From millions mad with torturing thirst:

"Is this the land our seers foretold,
Whose streams in milk and honey rolled?
Whose woods and groves drip balm and oil?
Whose harvests load the heaven-drenched soil?

"Why have ye here God's people brought, Us and our herds to slay for naught; Where never fruits nor vines were found, And fountless deserts blaze around?

"Would God that when His instant ire Wrapped Korah's host in sheeted fire, We, too, had shared that pangless doom, Or filled with them the earthquake tomb!"

So raved the ingrates God had fed With one long miracle of bread! In prostrate agony of woe God's seer held back Heaven's righteous blow.

Then flashed God's glory, pealed His word, While awe-struck thousands trembling heard Jehovah's mandate, echoing wide, Till listening caves and crags replied:

"Take thou the rod! the nation call! Command you cliff before them all! And springs shall rise and streams shall burst, Till man and nature slake their thirst."

Now, forth before th' expectant throng, Erring, yet in God's mercy strong, Lifting toward heaven the mystic rod, Stands he who erst dread Sinai trod.

He smites. The stern dark rock rebounds The blow, and all the vale resounds; But all its secret springs unknown Leap, startled, in their veins of stone!

Again the prophet's arm descends; The conscious granite groans and rends, And lo! a fountain, silver fair, Mounts flashing through the burning air!

Wide through the camp glad voices cry, And "Water!" "Water!" fills the sky; While rapturous thousands mingling rush Where glittering rivulets foam and gush.

With brazen helm the warrior dips The spouting nectar to his lips; The old man, trembling, bowed with years, Thanks God, and drinks with reverent tears.

The youth, half eager, half afraid, Hands his full pitcher to the maid; The mother, in her thirst half wild, First satisfies her youngest child.

The bullock snuffs the freshening gale, Bellows, and bounds along the vale; And cow and goat, and lamb and hound, Quaff the cool rills that gurgle 'round.

The war-steed neighs, and champs his chain, Then charges thundering down the plain; The patient camel breaks his fast, And drinks, the longest, and the last.

O Thou, the Rock of Truth and Grace, Once cleft to save a dying race! Thy streams of mercy, full and free, Still flow for all mankind and me.

Oh may we, like Thy flock of old, Drink deep from all Thy springs untold; Nor e'er, like Israel, doubt the plan Of God's unfailing love for man.

Nor e'er, like him God honored most,
Forget in whom is all our boast;
And once, impatient, rash, and vain,
Lose Canaan here—and heaven scarce gain.

George Lansing Taylor.

4003. SMOKING FLAX and Bruised Reed, The.

Matthew xii: 20.

When evening choirs the praises hymned
In Zion's courts of old,
The high-priest walked his rounds, and
The shining lamps of gold; [trimmed
And if, perchance, some flame burned low,
With fresh oil vainly drenched,
He cleansed it from its socket, so
The smoking flax was quenched.

But Thou who walkest, Priest Most Hign!
Thy golden lamps among,
What things are weak, and near to die,
Thou makest fresh and strong.
Thou breathest on the trembling spark,
That else must soon expire,
And swift it shoots up through the dark,
A brilliant spear of fire!

The shepherd, that to stream and shade
Withdrew his flock at noon,
On reedy stop soft music made,
In many a pastoral tune;
And if, perchance, the reed were crushed,
It could no more be used;
Its mellow music marred and hushed;
He brake it, when so bruised.

But Thou, Good Shepherd, who dost feed Thy flock in pasture green, Thou dost not break the bruised reed That sorely crushed hath been.

sodom. 451

The heart that dumb in anguish lies, Or yields but notes of woe, Thou dost retune to harmonies More rich than angels know!

Lord, once my love was all ablaze,
But now it burns so dim;
My life was praise, but now my days
Make a poor broken hymn.
Yet ne'er by Thee am I forgot,
But helped in deepest need,
The smoking flax Thou quenchest not,
Nor break'st the bruised reed.

W. B. Robertson.

### 4004. SODOM.

The wind blows chill across those gloomy waves:

Oh! how unlike the green and dancing main! The surge is foul as if it rolled o'er graves: Stranger, here lie the cities of the plain. Yes, on that plain, by wild waves covered

Yes, on that plain, by wild waves covered now,

Rose palace once, and sparkling pinnacle; On pomp and spectacle beamed morning's glow,

On pomp and festival the twilight fell.

Lovely and splendid all; but Sodom's soul

Was stained with blood, and pride, and

perjury;

Long warned, long spared, till her whole heart was foul,

And fiery vengeance on its clouds came nigh.

And still she mocked and danced, and taunting spoke

Her sportive blasphemies against the Throne: It came! the thunder on her slumber broke; God spake the word of wrath! her dream was done.

Yet, in her final night, amid her stood Immortal messenger, and pausing Heaven Pleaded with man: but she was quite imbued; Her last hour waned; she scorned to be forgiven!

'Twas done! Down poured at once the sulphurous shower,

Down stooped in flame the heaven's red canopy.

Oh for the arm of God in that fierce hour!
'Twas vain, nor help of God or man was nigh.
They rush, they bound, they howl, the men
of sin;

Still stooped the cloud, still burst the thicker blaze;

The earthquake heaved! then sank the hideous din!

You wave of darkness o'er their ashes strays.

George Croly.

#### 4005. SODOM, Doom of.

Genesis xviii: 33 to xix: 28.

The morning sun arose. And while afar O'er fane and hill and up the mountain's height

Streamed the swift radiance of his fiery car, What eye was raised to greet his cheering light?

What grateful heart, inspired with new delight,

Broke forth in songs of early praise? None, none.

On the tumultuous host of yesternight A slumbering silence lay. Yet there was one Who from their sin and shame still stood apart,

And in the abode of crime kept an untainted heart.

The holy man went forth to greet the day, Yet o'er his soul came awe and silent fear, Such as the heart may feel, but cannot say What secret danger it betokens near. He knelt upon the earth and to the ear Of Him whose saving presence still is nigh In storm and calm, forever prompt to hear His humble creatures' supplicating cry, The patriarch addressed his ardent prayer, Trusting in Abraham's God, and safe beneath His care.

That humble prayer found audience in heaven,

And moved the pity of Eternal Love; The attendant angels hear the mandate

given,

And swiftly leaving their bright seats above.

And swiftly leaving their bright seats above, On mercy's errand down to earth they move. And first to Mamre's plain they take their

Where righteous Abraham intercedes, who strove,

As man with man, the Almighty's wrath to stay:

Then hastily the fated city seek,
And to the faithful few their fearful message
speak:

- "Haste thee, delay not,
  Thou favored of God;
  Haste thee, and stay not
  His uplifted rod.
- "Lo! it descendeth
  On city and plain;
  The arm that contendeth
  Is lifted in vain.
- "The strong in his power,
  The youth in his bloom,
  The storm shall devour,
  The fires consume.
- "On the palace' proud dome,
  On the false idol fane,
  That tempest shall come
  With its fiery rain.
- "It shall come, and the song
  Shall be hushed in the hall;
  For the weak and the strong
  Together shall fall.

"To Justice is given
His terrible sword;
The vengeance of Heaven,
The wrath of the Lord.

452

"Then haste thee! delay not,
Thou favored of God;
Oh! haste thee, and stay not
His uplifted rod."

Then rose the ancient patriarch, and passed Forth from the city, filled with awe and fear. And now the heavens, though with no clouds o'ercast,

A wild and terrible aspect seem to wear; And ever and anon a lurid glare Streams with a meteor-light athwart the sky; And, borne upon the hot and burdened air, From unseen spirits comes a fearful cry Of desolation, telling but too late [fate. To the blaspheming host their well-deserved

O Sodom! thy hour has come!
It has come, for the cup
Of thy sin runneth o'er;
And thy cry shall go up
To Jehovah no more,
For sealed is thy terribue doom.

O Sodom! thy beauty and pride
To ashes shall turn
In a tempest of flame;
And thy towers shall burn,
And thy temples of shame
Be swept with the fiery tide!

Angels of mercy, depart!
Oh! seek not to save
The accursed of God.
Let them sink to their grave
In the fiery flood,
Who madly have chosen their part.

Angels of death draw near;
And, behold! from their home
In the storm-driven cloud,
With the thunders they come,
And a flaming shroud
In their vengeful hands they bear.

Lo, the downrushing of the gathered storm! Upon the mountain's woody height far round Th' horizon's verge, with the red lightning warm.

The stately cedars burn; the solid ground And rock-built summits tremble with the sound

Of bursting thunders; and the darkened skies Responsive to the quaking earth resound, While onward still the rushing tempest flies. Then on the city falls the liquid fire, Kindling each temple, dome, and heavenascending spire.

O Sodom! now extend the arm of power, And stay the coming of thy awful doom; Or, if thou art grown weak in this dread hour, Call then upon thy boasted gods, in whom Thy children trust. Alas! the fires consume Temple and image; in the costly fane The idol's priest sinks to his fiery tomb, O'ertaken in his idolatry; in vain A thousand supplicating voices rise—On sweeps the raging storm, nor heeds their feeble cries.

And as they gaze upon the burning sky
That has no ray of hope for their despair,
Some fiercely curse the name of God and die;
And some, in the last agony of fear,
Send up the unavailing prayer;
On every side are heard the shrieks of death,
Till stifled in the hot and sulphurous air,
That scorches and consumes, is every breath;
And drowned amid the wildly-rushing gale
Are man's despairing groans and childhood's
feeble wail.

Woe to thee, Sodom! thou that in thy pride Didst vainly dream of everlasting fame, And, glorying in thy power, dar'dst deride Heaven's vengeance, and blaspheme Jehovah's name;

All, save the record of thy sin and shame, Is blotted from the earth. Thy funeral pyre Was kindled by the all-consuming flame Of thy own deadly guilt and fierce desire; And thou art sunk beneath the stormy flood That o'er thee ever rolls, cursed with the curse of God. George W. Nind.

# 4006. SOLOMON AND THE LILY.

Luke xii: 27.

When the great Hebrew king did almost strain

The wondrous treasures of his wealth and brain

His royal southern guest to entertain;
Though she on silver floors did tread,
With bright Assyrian carpets on them spread,
To hide the metal's poverty;
Though she looked up to roofs of gold,
And naught around her could behold
But silk and rich embroidery,
And Babylonish tapestry,
And wealthy Hiram's princely dye;
Though Ophir's starry stones met everywhere
her eye;

Though she herself and her gay host were dressed

With all the shining glories of the east;
When lavish art her costly work had done,
The honor and the prize of bravery
Was by the garden from the palace won;
And every rose and lily there did stand
Better attired by nature's hand.
Where does the wisdom and the power divine
In a more bright and sweet reflection shine?
Where do we finer strokes and colors see
Of the Creator's real poetry,
Than when we with attention look
Upon the third day's volume of the book?

SOLOMON.

But we despise these His inferior ways, Though no less full of miracle and praise: Upon the flowers of heaven we gaze; The stars of earth no wonder in us raise.

A. Cowley.

# 4007. SOLOMON, Antitype of. 2 Chronicles ix: 6.

Drawn by Thy messenger's report,
I hearken, Lord, to Thee:
But oh! their word how faint, how short
Of what I hear and see!
True Son of David, I confess
Thou far exceed'st the fame:
Not angel-tongues could half express
The wonders of Thy name!

What wisdom from Thy lips distils,
So full of glorious grace!
The glory all Thy household fills
Reflected from Thy face:
Thy charms the seraphs' thought transcend,
And dazzle all above;
For only saints can comprehend
The mystery of Thy love.

J. and C. Wesley.

### 4008. SOLOMON, Glory of. Matthew vi: 29.

Seated upon a throne, superb and high,
Of ivory, with finest gold inlaid,
Crowned with a blaze of jewels, and arrayed
In robes magnificent of Tyrian dye,
The king "in all his glory" strikes the eye
With wonder, from amidst luxurious shade
Of purple canopy, and proud parade
Of couchant lions keeping watch hard by.
But all that royal pomp the palm must yield
In texture rare and beauty of array
To roses wild and lilies of the field,
Which bloom and perish in a single day.
Lord, if the flowers are decked in robes so
fair,

What clothing shall Thy saints in glory wear?
R. Wilton.

# **4009.** SOLOMON, Intercession of. 1 Kings viii: 22, 23.

Lo, the pious monarch stands
And lifts his heart and eyes,
Spreads to heaven his praying hands,
To Him who fills the skies!
Never king appeared so great,
Himself not half so glorious shone,
Clad in all his robes of state,
And on his ivory throne.

See, through him, the heavenly King
Who for his subjects prays,
Israel's Intercessor! Sing
And magnify his grace;
Praise our Lord, who ever lives
To save and bless His saints forgiven,
Till He to Himself receives
And blesses us in heaven.

C. Wesley.

#### 4010. SOWER, The.

"Such as I have I sow; it is not much,"
Said one who loved the Master of the field;
Only a quiet word, a gentle touch
Upon the hidden harp-strings, which may

yield

No quick response; I tremble, yet I speak For Him who knows the heart so loving, yet so weak.

And so the words were speaken, soft and low,

Or traced with timid pen; yet oft they fell On soil prepared, which she would never know.

Until the tender blade sprang up to tell
That not in vain her labor had been spent;
Then with new faith and hope more bravely
on she went.

Frances Ridley Havergal.

# 4011. SPICES, Unused.

Luke xxiv: 1.

What said those women as they bore Their fragrant gifts away? The spices that they needed not That resurrection-day?

Did Mary say within her heart, Our work hath been in vain? Or, counting o'er the spices bought, Of so much waste complain?

Not so, for though the risen Lord Their spices did not need, Not unrewarded was the love That planned the reverent deed.

For though unused their fragrant store, Yet well might they rejoice, Since they the first who saw the Lord, The first who heard His voice.

Sweet story, hast thou not some truth For my impatient heart?
Some lesson that shall stay with me Its comfort to impart?

Have I not gathered in the past, In days that are no more, Of spices sweet and ointment rare, What seemed a precious store?

A little knowledge I had gained,
A little strength and skill.
I thought to use them for my lord,
If such should be His will.

Alas! my store unused hath been.
The strength I prized hath gone;
My weary hands have lost their skill,
And yet my life goes on.

In all the busy work of life
I have but scanty share,
And scanty is the service done
For Him whose name I bear.

So many hopes and plans have died In weariness and pain, My heart cries out in sore distress: "Was all my work in vain?"

Be still, sad heart, thy hopes and plans
Are known to One divine;
He knoweth all thou wouldst have done
Had greater strength been thine.

My unused spices! Dearest Lord,
They were prepared for Thee,
Yet if for them Thou hast no need,
Let love my offering be.
M. H. Howland.

### 4012. SPIES, Report of the.

Numbers xiii: 27.

Ho ye! ho ye! We return from the land! Cried the spies as they trudged through the desert sand;

We have spied it out from the north to the south—

From Lebanon's heights to the Jordan's mouth:

Its soil that with milk and honey flows;
Its plain that with roses of Sharon glows;
Its deep-flowing river and trickling rills,
That wind around 'mong the vine-clad hills;
And the great sea rimmed with its sandy
strand;

Ho ye! Let us go to the beautiful land!

The cedars of Lebanon lift in their pride Their evergreen plumes on the mountain side; And the mighty winds through their forests roar

Like the booming of surges along the shore; And Hermon's crown, scarred by thunderclap.

Crests the soaring range with its snowy cap; And feeds the springs in its rock-ribbed hills, Whose flowing the lake and river fills; And its feet in the waters of Galilee dips That woo the beach with their rippling lips.

Across the land 'neath the fells and dells
The breast of the rich Esdraelon swells
In rounded slopes, kissed by summer heat,
That teem with the stalks of growing wheat;
And the plain outspreading rolls and heaves
With ripening wealth of yellow sheaves;
Like a cincture of gold engirdling the land
From Jordan's flood to the bright sea-strand,
O'er its bosom convulsed as in laughter loud,
Till it shakes and shouts as with joy of God!

And southward the hills of beauty shine Clad with clustered grapes of the tendrilled vine;

With groves and orchards of great-branched trees

That dance and sing to the play of the breeze; Whereon pomegranates of blood-red dyes Catch the ruby tints of the morning skies;

And the mellow fig the rich sunshine sips
Till its flesh doth melt on the eater's lips;
We plucked from Eshcol this clustering
shoot,

These apples and figs—here is the land's fruit!

And many things which we cannot tell Hath this goodly land unspeakable! For who could bring back the bloom of its flowers.

Or the glory sublime that on Lebanon towers, Or the sweetness and freedom of mountain

Or the spirit of life in all things there! Or the wide expanse of the great blue sea Like the stretches of boundless eternity. Let our silence speak! For who can tell The charm of this land unspeakable!

Let us go to the land of these fruits divine, Whose clusters of grapes on the vine-branches shine;

Where the apples blood-red mid the verdure glow,

And the fig-trees loaded with fruitage bend low:

And the beauties and glories, which cannot be told,

Seem to robe the whole as with cloth of gold! And from bending skies look down the bright eyes

Of God as on gardens of paradise!
Ho ye! One and all! Hear the wondrous
story!

Ho ye! Let us go to these hills of glory!

Let us go! Let us go to this land of heaven, Whose foretaste in these first fruits is given! Let us conquer the giants that dreadful stand To bar our way to this promised land! Let us go with faith in our mighty Lord, In His arm of strength and His conquering sword;

In the name of the word which our God hath spoken,

In the name of His oath that cannot be broken.

In the promise of Him who His purpose fulfils,

Let us go to possess these eternal hills!

Homer N. Dunning.

#### 4013. STAR IN THE EAST.

Matthew ii.

The burning East hath caught a sign,
Upon the brow of night,
And starts the sage to see it shine
O'er all the morning's light—
A stranger with his steps of fire,
Upon the starry way,
And wings that tarnish not, nor tire,
Amid the blaze of day,
But keeping still his flashing eye
Unshut, amid the sun-bright sky!

He is not of the stars who sang
At that primeval birth,
When all their lyres with music rang
To hail the young bright earth;
When swelled the world's high anthem out,
And pealed the spheres abroad,
And one wide pæan met the shout,
From all the "sons of God"!
He fought not with the starry train
That fought on Kishon's ancient plain!

It prophesieth in the skies:
O where hath it been hid,
For ages, 'mid the myriad eyes
That watch the pyramid?
The Persian, with his starry wit,
He cannot speak its name;
And who shall read the story writ
Upon its brow of flame?
It hath no page in Grecian art,
Nor sign on Zoroaster's chart!

It spreadeth forth its glittering wing
And beckoneth to the west,
And circleth like a living thing
In haste, that may not rest:
The sage hath watched its course afar,
And pondered it apart,
Till, lo! the story of that star
Beams in upon his heart,
And brightly rises on his soul
The legend of its burning scrol!!

'Tis he—'tis he—the light of whom
Those ancient prophets told,
The star that should from Jacob come,
To shine on Judah's fold!
The East shall offer odors sweet,
To meet its rising smiles,
And kings bring presents to His feet,
From Tarshish and the isles,
And Sheba, from the desert far,
Be summoned by that herald star.

Along the wild, like ships at sea,
The pilgrim-camel rides,
And through the heavens silently
That glorious banner glides:
The desert-fiend, in breathless haste,
Stalks faint and far away,
And like a garden blooms the waste,
Beneath the holy ray,
Where they who weary not nor rest
Are traveling, star-led, to the west.

But onward, onward gliding still,
Afar and yet afar,
By day and night, o'er plain and hill,
Looks out yon golden star!
O, never herald's presence yet,
With such a glory shone;
And sure such guide must bring the feet
Unto a gorgeous throne.
And who shall meet His awful eye,
Whose burning couriers walk the sky?

Yon herald halteth suddenly!
And with their fragrant freight
The stately camels stoop the knee
Before—a stable-gate!
O, He whose name was first on high
Is lowliest in his birth;
And He whose star is in the sky,
Hath but a crib on earth;
And they, the wise, have trod the wild
To bow before—a little child!

So, guided by that eastern ray.

The lowly and the poor

May gather precious truths to-day
Beside that stable-door—

That not unto the highest here
The highest place is given:

And they who serve below may wear
The starry crown in heaven:

And shining things still keep the road

That leads the Christian to his God!

Thomas K. Hervey.

**4014.** STAR, The Guiding. Matthew ii: 9.

Far in the desert East it shone, A guiding-star, and only one; The other planets left the sky, Trembling as if rebuked on high. The moon forsook her silvery height, Abashed before that holier light: The storm-clouds that on other lay Melted before its glorious ray; Till half the heaven shone pure and clear, Like some diviner atmosphere Than ours, where heavy vapors rise From the vile earth, to dim the skies; Meet herald of that promised day, When souls shall burst the bond of clay, And, purified from earth-stains, come, Radiant to its eternal home. On rolled the star, nor paused to shed Its glory o'er the mountain's head, Whereon the morning's sunshine fell, Where eve's last crimson loved to dwell, The gilded roof, the stately fane, The garden, nor the corn-hid plain, The camp where red watch-fires were keeping Guard o'er a thousand soldiers sleeping. But temple, palace, city past, That star paused in the sky at last. It paused where, roused from slumbers mild, Lay 'mid the kine a new-born child.

Are there no clarions upon earth,
To tell mankind their monarch's birth?
Are there no banners to unfold,
Heavy with purple and with gold?
Are there no flowers to strew the ground,
Nor arches with the palm-branch bound?
Nor fires to kindle on the hill?
No! man is mute—the world is still.
Ill would all earthly pomp agree
With this hour's mild solemnity;
The tidings which that infant brings
Are not for conquerors nor for kings;

Nor for the sceptre nor the brand,
For crowned head, nor red right hand.
But to the contrite and the meek,
The sinful, sorrowful, and weak:
Or those who, with a hope sublime,
Are waiting for the Lord's good time.
Only for those the angels sing,
"All glory to our new-born King,
And peace and good-will unto men,
Hosanna to our God! Amen."

L. E. Landon.

## 4015. STAR, The Signal.

From the far East we come;
In these soft heavens above
We mark the messenger of God,
The ensign of His love.
No thunder spoke; we heard
No voice from plain or height;
He kindled in these tranquil skies
A gem of silent light.

Men of the morning-land
Are we, and to the West
We turn, that we may follow where
Our signal-star shall rest.
Children of sunrise, wc
A brighter sunrise hail,
Before the splendor of whose rays
This sun of ours grows pale.

We come to seek the King;
For we have seen His star
Moving before us in that blue,
And beckoning us afar.
A gleam of glory bright,
An angel sent from God,
It led us out, it led us on,
Along the shining road.

Show us the King we seek,
Show us the new-born King,
That, kneeling at His cradle, we
To Him these gifts may bring.
Him King of heaven we call,
Him King of earth we own;
And hail the day when He shall wear
Of heaven and earth the crown.

Horatius Bonar.

# 4016. STARS, Song of the. Job xxxviii: 7.

When the radiant morn of creation broke, And the world in the smile of God awoke, And the empty realms of darkness and death Were moved through their depths by His mighty breath,

And orbs of beauty, and spheres of flame, From the void abyss, by myriads came, In the joy of youth, as they darted away, Through the widening wastes of space to play, Their silver voices in chorus rung; And this was the song the bright ones sung:

"Away, away! through the wide, wide sky, The fair blue fields that before us lie, Each sun, with the world that around us roll, Each planet, poised on her turning pole,

With her isles of green, and her clouds of white,

And her waters that lie like fluid light.

"For the Source of glory uncovers his face, And the brightness o'erflows unbounded space; And we drink, as we go, the luminous tides

In our ruddy air and our blooming sides.

Lo! yonder the living splendors play:

Away on our joyous path, away!

"Look, look, through our glittering ranks In the infinite azure, star after star, [afar, How they brighten and bloom as they swiftly pass!

How the verdure runs o'er each rolling mass!
And the path of the gentle winds is seen
Where the small waves dance and the young
woods lean.

"And see where the brighter day-beams pour, How the rainbows hang in the sunny shower, And the morn and the eve, with their pomp of hues,

Shift o'er the bright planets, and shed their dews;

And, 'twixt them both, o'er the teeming ground,

With her shadowy cone, the night goes round!

"Away, away! in our blossoming bowers, In the soft air wrapping these spheres of

In the seas and fountains that shine with morn,

See, love is brooding, and life is born, And breathing myriads are breaking from night,

To rejoice, like us, in motion and light.

"Glide on in your beauty, ye youthful spheres,
To weave the dance that measures the years. Glide on, in the glory and gladness sent
To the farthest wall of the firmament—
The boundless visible smile of Him,
To the veil of whose brow our lamps are dim."
W. C. Bryant.

# 4017. STEPHEN, Death of. Acts vii: 55.

With awful dread his murderers shook,
As, radiant and serene,
The lustre of his dying look
Was like an angel's seen;
Or Moses' face of paly light,
When down the mount he trod,
All glowing from the glorious sight
And presence of his God.

To us, with all his constancy, Be his rapt vision given, To look above by faith, and see Revealments bright of heaven; And power to speak our triumphs out, As our last hour draws near, While neither clouds of fear nor doubt Before our view appear.

William Croswell.

### 4018. STEPHEN'S MARTYRDOM.

Acts vii : 55-60.

Yesterday, with joy elated,
Earth the advent celebrated
Of David's Son and Lord;
Yesterday their homage bringing,
Angel choirs, hosannahs singing,
Their new-crowned King adored.

Lo! to-day, where zealous Stephen, Full of faith and power from heaven, And full of holy grace, Now disputing, now insulting, Stands triumphing and exulting O'er Israel's faithless race.

Round him howling, red eyes flashing,
Ravening wolves their teeth are gnashing,
And thirsting for his blood;
Lying tongues against him setting,
Venomed fangs with malice whetting,
Behold the viper's brood.

Manful wrestler, nothing bending, Steadfast for the prize contending, Good Stephen, hold thy ground; Perjured witnesses refuting, Rage, with reason, still confuting, Hell's synagogue confound.

Christ, thy witness, is in heaven, Witness true and faithful, Stephen, Who on thy fight looks down; Mindful of the name thou bearest, Bravely show thou nothing fearest, Thus striving for thy crown.

Fadeless crown of bliss securing,
Little while the pain enduring,
Victory ends thy strife;
Glory transient grief is bringing,
Dawn of day through death is springing,
The dawn of endless life.

Holy Spirit, him imbuing, Heavenly vision him enduing, He penetrates the skies; God's supernal glory viewing, Strength for victory renewing, He pants to win the prize.

Lo! at God's right hand contending, Jesus stands, His aid extending, There, Stephen, fix thine eye; See, the heavens are unsealing, Christ, Himself to thee revealing, Attends thy dying cry.

Loudly to his Saviour crying, Gladly Christ thus glorifying, He calmly yields his breath; While his foes the stones are heaping, Zealot Saul their clothes is keeping, Consenting to his death.

457

Humbly kneeling, naught gainsaying,
Naught against his slayers laying,
Meekly to his Father praying
Their crime to disregard;
Thus in Christ he sweetly sleepeth,
Who the law of Christ thus keepeth,
And, to Christ thus faithful, reapeth
The martyr's first reward.
Adam of St. Victor, Tr. by N. B. Smithers.

# 4019. STEPHEN'S MARTYRDOM.

Happy saint, so quickly driven
From the flesh by violent pain,
Here enjoy the sight of heaven,
Here behold the Son of Man;
Jesus waiting
To receive thy soul again.

Lo, He stands with arms extended
(Risen from His dazzling throne),
Sees His servant's warfare ended,
Sends His flaming chariot down;
Smiles triumphant,
Reaches out the palm and crown!

Every confessor and servant
Who of Jesus testifies,
Faithful unto death and fervent,
Shall obtain the victor's prize;
See his Saviour
Grasp him through the opening skies.

If Thou call even us to inherit
Joys for martyred saints prepared,
Thou wilt fill us with Thy Spirit,
Pledge of that supreme reward;
Sinking, dying,
We shall view our heavenly Lord.

Thou wilt set Thyself before us,
Standing in the holiest place,
God omnipotently glorious,
We shall on Thy brightness gaze,
Gaze triumphant
On Thy beatific face.

Jesus, to our supplication
In that final hour attend,
To the God of our salvation
While our spirits we commend;
Then receive us,
Crowned with bliss which ne'er shall end!

J. and C. Wesley.

# 4020. STONE FROM THE MOUNTAIN.

Daniel ii: 35.

Jesus, fix Thy kingdom here!
Thy kingdom is the stone
Sent from heaven in man to appear,
And stand on earth alone.
Let it now the image smite,
Break the iron and the clay,
Conquer (not by power or might)
And force the world to obey.

By this stone to powder ground
The kingdoms all shall be;
Then their place no more is found,
When earth submits to Thee.
Let Thy kingdom now prevail,
All opposing power disperse,
To a boundless mountain swell,
And fill the universe.

J. and C. Wesley.

### 4021. SUPPER, The Great. Luke xiv: 16-24.

Come, sinners, to the gospel feast, Let every soul be Jesus' guest; You need not one be left behind, For God hath bidden all mankind.

Sent by my Lord, on you I call, The invitation is to all: Come, all the world; come, sinner, thou; All things in Christ are ready now.

Jesus to you His fulness brings, A feast of marrow and fat things: All, all in Christ is freely given, Pardon, and holiness, and heaven.

Do not begin to make excuse, Ah! do not you His grace refuse; Your worldly cares and pleasures leave, And take what Jesus hath to give.

Your grounds forsake, your oxen quit, Your every earthly thought forget, Seek not the comforts of this life, Nor sell your Saviour for a wife.

"Have me excused," why will ye say? Why will ye for damnation pray? Have you excused, from joy and peace! Have you excused, from happiness:

Excused from coming to a feast! Excused from being Jesus' guest! From knowing now your sins forgiven, From tasting here the joys of heaven!

Excused, alas! why should you be From health, and life, and liberty, From entering into glorious rest, From leaning on your Saviour's breast!

Yet must I, Lord, to Thee complain, The world hath made Thy offers vain; Too busy, or too happy they, They will not, Lord, Thy call obey.

Go, then, my angry Master said, Since these on all My mercies tread, Invite the rich and great no more, But preach My gospel to the poor.

Confer not thou with flesh and blood, Go quickly forth, invite the crowd, Search every lane, and every street, And bring in all the souls you meet. Come, then, ye souls by sin opprest, Ye restless wanderers after rest, Ye poor and maimed, and halt, and blind, In Christ a hearty welcome find.

Sinners my gracious Lord receives, Harlots, and publicans, and thieves; Drunkards, and all ye hellish crew, I have a message now to you.

Come and partake the gospel feast, Be saved from sin, in Jesus rest: O taste the goodness of our God, And eat his flesh, and drink His blood.

'Tis done: my all-redeeming Lord, I have gone forth and preached the Word, The sinners to Thy feast are come, And yet, O Saviour, there is room.

Go, then, my Lord again enjoined, And other wandering sinners find; Go to the hedges and highways, And offer all My pardoning grace.

The worst unto My supper press, Monsters of daring wickedness; Tell them My grace for all is free, They cannot be too bad for Me.

Tell them their sins are all forgiven, Tell every creature under heaven I died to save them from all sin, And force the vagrants to come in.

Ye vagrant souls, on you I call, (O that My voice could reach you all!) Ye all are freely justified, Ye all may live, for Christ hath died.

My message as from God receive, Ye all may come to Christ and live: O let His love your hearts constrain, Nor suffer Him to die in vain.

His love is mighty to compel, His conquering love consent to feel: Yield to His love's resistless power, And fight against your God no more!

See Him set forth before your eyes, Behold the bleeding sacrifice! His offered love make haste t' embrace, And freely now be saved by grace.

Ye who believe His record true Shall sup with Him, and He with you: Come to the feast, be saved from sin, For Jesus waits to take you in.

This is the time, no more delay,
This is the acceptable day,
Come in, this moment, at His call,
And live for Him who died for all.

J. and C. Wesley.

#### 4022. SUPPER, The Last.

Matthew xvii: 26-29.

It was an evening in the Holy Land, When Jesus gathered His disciples dear;

The Jews' passover-feast was nigh at hand, And they were met their Master's words

to hear.

By His own hand the faithful few were fed, They drank the cup He gave them in that hour,

Nor saw the clouds that gathered round His head.

Nor dreamed for them He'd bow to Cæsar's power.

Though on the hills around Jerusalem

He oft had wandered with the chosen few, And taught the holy prophecies to them

Who ne'er before their deepest meaning knew,

They dreamed not of His death, but would have crowned

The Meek and Lowly as a conquering King:

How could they bear to have their Master • bound!

How know he must o'ercome through suffering!

Upon His breast His best-loved follower leaned,

While round him there Christ's arms in love were thrown:

How from such holy joy could John be weaned!

How walk the paths of earth again alone! Yet ere the morning must that Master sigh Beneath the shades of fair Gethsemane, And while angelic ministers are nigh,

Must bear, O sinner, sorrow's weight for

thee!

The supper o'er, and Judas far away,

His cheering words of love our Saviour
spake,

Then prayed for all who near His cross should stay,

Then bade the echoes with a hymn awake; Thus prayer and music blended in that hour With pathos, melody, and love divine,

Twin influences that o'er the soul have power A holy wreath around the heart to twine.

O Saviour blest! whene'er I bend the knee, Or sing the songs of Zion to Thy praise, I'll think, in love and faith, how Thou for me Once trod, in holy grief, earth's weary

ways; And oh! as I shall at Thy table bow,

And taste the bread and wine with grateful heart,

How oft my tears must fall that such as Thou Must die to win me to the better part!

Phebe A. Hanaford.

#### 4023. SUPPER, The Last.

Luke xxii: 19.

Behold that countenance, where grief and love

Blend with ineffable benignity,

And deep, unuttered majesty divine.

Whose is that eye which seems to read the heart,

And yet to have shed the tear of mortal woe? Redeemer! is it Thine? And is this feast Thy last on earth? Why do the chosen few, Admitted to Thy parting banquet, stand As men transfixed with horror?

Ah! I hear

The appalling answer, from those lips divine, "One of you shall betray me."

One of these?

Who by Thy hand was nurtured, heard Thy prayers,

Received Thy teachings, as the thirsty plant Turns to the rain of summer? One of these! Therefore, with deep and deadly paleness droops

The loved disciple, as if life's warm spring Chilled to the ice of death at such strange shock

Of unimagined guilt. See, his whole soul Concentrated in his eye, the man who walked The waves with Jesus, all impetuous prompts The horror-struck inquiry—"Is it I?

Lord! is it I?" while earnest pressing near, His brother's lips, in ardent echo, seem Doubling the fearful thought. With brow upraised,

Andrew absolves his soul of charge so foul;
And springing eager from the table's foot,
Bartholomew bends forward, full of hope
That by his car the Master's awful words
Had been misconstrued. To the side of
Christ,

James, in the warmth of cherished friendship, clings,

Yet trembles as the traitor's image steals
Into his throbbing heart; while he whose
hand

In sceptic doubt was soon to probe the wounds

Of him he loved, points upward to invoke The avenging God. Philip, with startled gaze,

Stands in his crystal singleness of soul,
Attesting innocence—while Matthew's voice,
Repeating fervently the Master's words,
Rouses to agony the listening group,
Who, half incredulous, with terror seem
To shudder at his accents.

All the twelve
With strong emotion strive, save one false
breast

By Mammon seared, which, brooding o'er its

Weighs thirty pieces with the Saviour's blood.

Son of perdition!—dost thou freely breathe In such pure atmosphere?—And canst thou hide, 'Neath the cold calmness of that settled brow,

The burden of a deed whose very name Thus strikes thy brethren pale?

But can it be

That the strange power of this soul-harrowing scene

Is the slight pencil's witchery?—I would speak

Of him who poured such bold conception forth

O'er the dead canvas. But I dare not muse Now of a mortal's praise. Subdued I stand In Thy sole, sorrowing presence, Son of God—

I feel the breathing of those holy men From whom Thygospel, as on angel's wing, Went out through all the earth. I see how deep

Sin in the soul may lurk, and fain would kneel

Low at Thy blessed feet, and trembling ask, "Lord! is it I?"

For who may tell what dregs
Do slumber in his breast? Thou, who didst
taste

Of man's infirmities, yet bar his sins From Thine unspotted soul, forsake us not In our temptations; but so guide our feet, That our Last Supper in this world may lead To that immortal banquet by Thy side, Where there is no betrayer.

Mrs. L. H. Sigourney.

# 4024. SYCHAR.

John iv: 5-30.

Sweet was the hour, O Lord, to Thee, At Sychar's lonely well, When a poor outcast heard Thee there Thy great salvation tell.

Thither she came; but O, her heart,
All filled with earthly care,
Dreamed not of Thee, nor thought to find
The hope of Israel there.

Lord! 'twas Thy power unseen that drew
The stray one to that place,
In solitude to learn from Thee
The secrets of Thy grace.

There Jacob's erring daughter found Those streams unknown before, The water-brooks of life that make The weary thirst no more.

And, Lord, to us, as vile as she, Thy gracious lips have told That mystery of love revealed At Jacob's well of old.

In spirit, Lord, we've sat with Thee
Beside the springing well
Of life and peace, and heard Thee there
Its healing virtues tell.

Dead to the world, we dream no more
Of earthly pleasures now;
Our deep, divine, unfailing spring
Of grace and glory, Thou.

Denny.

#### 4025. SYCHAR.

God speaketh wondrously to men—His ways Suit not our thought,

Confounding all our wisdom—what we raise Smiting to nought.

His works are great—the laws His hand that guide

Who search, may trace;

His word is greater—clouds and darkness hide
His rules of grace.

God's ways are not as ours; we strive and cry

With hurrying feet,

Lifting our voice to every passer-by Loud in the street.

But He who made the ear, and knows who yearned

His voice to heed,

Seeks out unlikeliest haunts, and undiscerned Lets fall the seed.

His common truth as sunlight, air, or dew, Wide He imparts;

But choicer utterance keeps for chosen few, Or single hearts:

Speaking to high and low—the prophet crowned,

Saint in his cell,

A child in dreams, a simple woman found Beside a well.

And I have longed (how oft!) in musings tender

Such truth so taught

In humble rhymes, but as I can, to render, Not as I ought.

Sweet tale of Christ! methinks, of all the stories

That hold expressed

In human light the shadow of His glories,
I love thee best.

Thy quiet noon, thy path of mercy planned, Are but a part,

A holier corner of a holy land Hid in my heart.

Thy fields to harvest white, or in green prime,

My feet ne'er trod,

Yet oft in pilgrimage of thought I climb The hills of God;

And, while I gaze, I see Him yet once more By Joseph's ground,

Hungered and lone, but not as heretofore With angels round.

I see Him, not in grandeur pacing slowly
The waters wide,

But, wearied with His journey, sitting lowly By the roadside.

I hear Him, not amidst the fire and thunder Speaking His law,

But passing common courtesies, to her wonder

Who came to draw.

And we may wonder yet, who find Him first Asking our loves,

With heaven no commerce sharing, till His thirst

Some kindness moves.

When shall Thy Church, Lord Christ, in fulness taste

That living water?

Our slower feet rebuke by eager haste Samaria's daughter.

We quaff, but think some stolen stream is sweet,

And thirst again;

Full many a mile we walk, with weary feet Toiling in vain.

For oft we take the gift, but lose the Giver Out of our thought,

As one who counts, in praising of the river, Its source as nought—

As one who, holding in his hand some token Of absent friend,

Prizes for grace or use, not love unbroken, Its truer end.

And thus we lie to times and places bound, Our faith enslave;

Except the holy vestments wrap us round, Christ cannot save.

Back to the mount with fire and blackness burning

Our steps we trace,

The dear-bought lesson of the Cross unlearning,

Fallen from grace.

O loveliest of all valleys! not for singing Of thousand birds,

Not for the orange flower its fragrance flinging

O'er flocks and herds

After their manner feeding: not for store Of figs, oil-olive, honey, corn and wine; But for the echoes sounding evermore

Of words divine.

Deep was that well; but deeper far the fountain

Unsealed there:

"Not at Jerusalem nor in this mountain Rises the prayer "Purer or sweeter than from hill or valley In every clime;

From grove or shrine, from field or mart or alley

Peals the same chime.

"With not unequal favor, where in truth And spirit bend

High, low, bond, free, Jew, Gentile, age or youth,

Waiting the end,

"'Till earth is all one temple, man one priest,

And life one prayer."

What wonder if, by Heaven's own voice released

From earthlier care,

She left her curse behind, no more desiring Those nether springs,

Heart-smitten, God-confronted, late aspiring To higher things?

And blessèd above women shall she be Who asked no sign,

Yet heard what scribes heard never, "I am He,"

From lips divine.

And thou who read'st this tale, to thee is spoken

One truth yet more;

Deem not of other world from this off-broken As sea from shore;

See God with man in kindly converse sit, As friend with friend;

Hear heavenly notes with nature's music knit,
Reaching one end.

Eternity itself is nought but time; Death cannot sever

One life in two; the present passing chime Is that For Ever.

The very stars are ours; those seas of gloom In wide expansion

Are but dark stairs that lead from room to room

In the same mansion.

The universe is one—you round of blue Hath nowhere ending:

The world we cannot see with that we view Is alway blending:

Above, the rush of angel's wing: below, The children playing:

Around, each common, homeliest thing we know,

Each trivial saying,

And yet, beside, the miracle of prayer;
The sudden vanishing of friends;
God's voice and hand and footstep everyIn what transcends [where

Our highest thought—the subtle maze of life;

The mystery of the flower and tree; The order struggling slowly out of strife; All that we see.

Look round—thou viewest the living crowds, the light,

The earth, the sky;

All more than these, perforce, with spellbound sight Thou passest by;

But if thine eyes, as at some prophet's prayer, Sudden were free,

What sights upon the many-peopled air Thou then shouldst see!

And death may be that dark and unknown thing,

Such calm and simple change, In the same world, at home, as birds on wing, Freely to range,

Discerning all to eye and ear before Quite hid or dimly shown; Heaven at our side; and, 'midst the nations'

> roar, Christ on His throne.

Charles Lawrence Ford.

# 4026. SYCHAR, Christ at.

Upon the well by Sychar's gate, At burning noon, the Saviour sate, Athirst and hungry from the way His feet had trod since early day. The twelve had gone to seek for food, And left Him in His solitude.

They come, and spread before Him there, With faithful haste, the pilgrim fare, And gently bid Him, "Master, cat!" But God had sent Him better meat, And there is on His lowly brow Nor weariness nor faintness now.

For while they sought the market-place, His words had won a soul to grace, And when he set that sinner free From bonds of guilt and infamy. His heart grew strong with joy divine, More than the strength of bread and wine.

So, Christian, when thy faith grows faint Amidst the toils that throng the saint, Ask God, that thou mayst peace impart Unto some other human heart; And thou thy Master's joy shall share, R'en while His cross thy shoulders bear. George W. Bethune.

# 4027. SYNAGOGUE, The.

I saw them in their synagogue, As in their ancient day, And never from my memory The scene will fade away,

For dazzling on my vision, still The latticed galleries shine With Israel's loveliest daughters, In their beauty half divine.

It is the holy Sabbath eve: The solitary light Sheds, mingled with the hucs of day, A lustre nothing bright; On swarthy brow and piercing glance It falls with saddening tinge, And dimly gilds the Pharisee's Phylacteries and fringe.

The two-leaved doors slide slow apart Before the eastern screen, As rise the Hebrew harmonies, With chanted prayers between, And 'mid the tissued veils disclosed, Of many a gorgeous dye, Enveloped in their jewelled scarfs, The sacred records lie.

Robed in his sacerdotal vest, A silvery-headed man, With voice of solemn cadence, o'er The backward letters ran; And often yet methinks I see The glow and power that sate Upon his face, as forth he spread The roll immaculate.

And fervently that hour I prayed That from the mighty scroll Its light in burning characters Might break on every soul: That on their hardened hearts the veil Might be no longer dark, But be forever rent in twain Like that before the ark.

For yet the tenfold film shall fall, O Judah, from thy sight, And every eye be purged to read Thy testimonics right, When thou, with all Messiah's signs In Christ distinctly seen, Shall, by Jehovah's nameless name, Invoke the Nazarene.

William Croswell.

#### 4028. SYRIANS, Rout of the. 2 Kings vii: 6

Where had thy war-host, oh Israel! fled, When ye crouched at the sound of the Syrians' tread?

Nor raised was the banner, nor grappled the

Yet the Syrian shrunk at the voice of the

It came when at midnight was closed every the sky! Hark! startling and fearful it burst from And chariot and horsemen, with crash and with clang

All trackless and wild o'er the slumberers rang!

The foeman leaped up; fly, oh fly from the strife!

Leave purple and silver, and rush for your life!

Through thy forests, Manasseh, they swept like the wind,

And the anger of Heaven rolled fiercely behind!

Rise, daughters of Judah; no wail for the slain

Shall mingle a sigh with your harp's merry strain;

And gather young garlands, and bind on your brow,

The red drop rest not on their loveliness now.

Yet no chieftain shall laugh in the pride of his might,

To the King of the kingly, the sword of the fight;

Be the gush of your heart as his altar-seat poured,

And wreathe a green leaf round the shrine of the Lord. Mary E. Brooks.

## 4029. SYRO-PHŒNICIAN WOMAN.

Mark vii; 30.

"Grant, Lord, her prayer, and let her go; She crieth after us." Nay, to the dogs ye cast it so;

Their pride, by condescension fed,
He speaks with truer tongue:
"It is not meet the children's bread
Should to the dogs be flung."

Serve not a woman thus.

The words, because they were so sore,
His tender voice did rue;
His face a gentle sadness wore,
And showed He suffered too.

He makes her share the hurt of good,
Takes what she would have lent,
That these proud men their evil mood
May see, and so repent;

And that the hidden faith in her May burst in soaring flame, From childhood deeper, holier, If birthright not the same.

"Truth, Lord; and yet the dogs that crawl Under the table, eat
The crumbs the little ones let fall—And that is not unmeet."

Ill names, of proud religion born,
She'll wear the worst that comes;
Will clothe her, patient, in their scorn,
To share the healing crumbs.

The cry rebuff could not abate
Was not like water spilt:
"O woman, but thy faith is great!
Be it even as thou wilt."

Oh happy she who will not tire, But, baffled, prayeth still! What if He grant her heart's desire In fulness of her will!

George Macdonald.

4030. TABERAH, The Burning at. Deuteronomy ix: 22.

The fire of heaven breaks forth,
When haughty reason pries too near,
Weighing th' eternal mandate's worth
In philosophic scales of earth, [fear.
Selecting these for scorn, and those for holy

Nor burns it only then:
The poor that are not poor in heart—
Who say, "The bread of Christian men,
We loathe it, o'er and o'er again"—
The murmurers in the camp, must feel the
blazing dart.

Far from the Lord's tent door,
And therefore bold to sin, are they: [lore?"
"What should we know of faith's high
Oh! plead not so—there's wrath in store,
And, tempered to our crimes, the lightnings
find their way.

John Keble.

#### 4031. TABOR, CALVARY, OLIVET.

Dear Saviour, when Thy chosen three Ascended Tabor's mount with Thee, And when Thy glory threw Around Thy form resplendent rays, It circled Thee with heavenly blaze, Dazzling to mortal view.

Then did Thy great apostle pray
On Tabor's radiant mount to stay,
And fix his dwelling there;
Held by Thy glory's potent spell,
There he proclaimed it good to dwell,
That tranquil bliss to share.

Little did that apostle know
What toils awaited him below,
Ere bliss should crown his head:
Ah, little did Thy favorite think
So deeply of Thy cup to drink;
He knew not what he said.

When Thou didst vanish from their sight,
From Olivet's majestic height,
To mount Thy glorious throne;
Thy chosen ones gazed fondly there,
And watched Thee till the bright cloud's glare
Left them in grief alone.

They, as they gazed from Olivet,
Their charge too quickly could forget—
They loved to linger there;
Till angels warned them to retire,
For Him, who would return in fire,
With fervor to prepare.

From Calvary Thy followers fled: Where Thy redeeming blood was shed None of Thy twelve were found Save Thy beloved John, who stood Faithful beneath the saving wood When numbers scoffed around.

With him oh let my station be;
Dear Saviour, let me mourn with Thee,
Thy cross to me is sweet:
Oh, be Thy sorrowing path my way;
Lord, it is good for me to stay
And press Thy sacred feet.

F. C. Husenbeth.

# 4032. TADMOR OF THE WILDERNESS. 1 Kings ix: 18.

Beneath the arch of eastern skies,
On Syria's barren wild,
Where oft the scowling sand-storm flies,
And hides the desert child,
How beautiful to catch the sight
Of Tadmor's mountain purple height!

And while the flush of evening glows
Upon the western sky,
Unequalled by the blushing rose
Where Sharon's zephyrs sigh,
How sweet to hear the camel-train
Come tinkling home across the plain!

Gigantic loom the "desert ships,"
As steadily they come;
While joyfully the Kabyl skips
Along his houseless home,
And shakes his spear with childlike glee,
And cries, "The boundless waste for me!"

The boundless waste, the fruitless sea,
Where scorching rays are cast,
The steed that with the wind can flee,
When danger gathers fast,
The scanty tent, the brackish spring,
And night, that comes with jewelled wing:

The solitude where footprints die,
And prowling lions tread,
Where caravans of wealth sweep by,
In watchfulness and dread:
And sink to sleep and wake to know
That Ishmael is still their foe.

And now, behold, from towering hill,
The howling city stand,
In silver moonlight sleeping still,
So beautiful and grand;
No sadder sight has earth than this:
'Tis Tadmor of the wildnerness.

Half buried in the flowerless sand
Whirled by the eddying blast,
Behold her marble columns stand,
Huge relics of the past;
And o'er her gates of solid stone
The sculptured eagle fronts the sun.

Palmyra! thou wert great indeed,
When through thy portals passed
The Persian on his weary steed,
And found a rest at last

From Samiel's breath, and war's alarms, Beneath thy tall and waving palms.

Zenobia, mistress of the East,
In glory rested here;
'Neath yonder porch she held her feast,
While satraps bowed in fear;
And oft the silver strain came up,
While Bacchus filled her golden cup.

And here she oped her portals wide,
And called the wise around;
And hither, in her days of pride,
The sage a refuge found;
And Arab chief and Rabbin hung
On gray-haired wisdom's silver tongue.

When Rome's fierce thousands hither came,
O'er yonder sands she fled,
And here returned in grief and shame,
A sovereign captive led;
While loud her people's wail arose
Above the shouts of conquering foes.

And when the gleaming cohorts flung
Their banners o'er thy head,
And cymbals clashed and clarions rung,
Before Aurelian's tread,
Then died thy race, and sank thy towers,
And desert lightnings seared thy flowers.

Jesse Erskine Dow.

#### 4033. TALENT, One.

Matthew xxv: 18.

In a napkin smooth and white, Hidden from all mortal sight, My one talent lies to-night.

Mine to hoard, or mine to use; Mine to keep, or mine to lose; May I not do what I choose?

Ah! the gift was only lent, With the Giver's known intent That it should be wisely spent.

And I know He will demand Every farthing at my hand, When I in His presence stand.

What will be my grief and shame, When I hear my humble name, And cannot repay His claim!

One poor talent—nothing more! All the years that have gone o'er Have not added to the store.

Some will double what they hold, Others add to it tenfold, And pay back the shining gold.

Would that I had toiled like them! All my sloth I now condemn; Guilty fears my soul o'erwhelm. Lord, oh teach me what to do! Make me faithful, make me true, And the sacred trust renew.

Help me ere too late it be, Something yet to do for Thee, Thou who hast done all for me.

# **4034.** TALENTS, Responsibility for. Matthew xxv: 14, 18.

Thou that in life's crowded city art arrived, thou knowest not how,

By what path, or on what errand—list and learn thine errand now.

From the palace to the city on the business of thy King

Thou wert sent at early morning, to return at evening.

Dreamer waken, loiterer hasten; what thy task is, understand;

Thou art here to purchase substance, and the price is in thy hand.

Has the tumult of the market all thy sense confused and drowned?

Do its glittering wares entice thee, or its shouts and cries confound?

Oh! beware lest thy Lord's business be forgotten, while thy gaze

Is on every show and pageant which the giddy square displays.

Barter not His gold for pebbles; do not trade in vanities;

Pearls there are of price and jewels for the purchase of the wise.

And know this—at thy returning thou wilt surely find the King

With an open book before Him, waiting to make reckoning.

Then large honors will the faithful earnest service of one day

Reap of Him, but one day's folly largest penalties will pay.

Richard C. Trench.

### 4035. TALENTS, The.

Matthew xxv: 14-30.

There is a kingdom far away,
And thither Christ has gone,
And there abides until that day
When to His throne and crown
All sceptres bow, and nations fall,
And Christ is King and Lord of all.

Meanwhile His gifts He hath bestowed,
And talents He hath given,
To yield their increase up to God,
And bring forth fruit for heaven.
To each as each had power to bear—
Five, two, or one—and left them there.

The gift received, the use begun,
Is as the fruitful field,
Which, ploughed, prepared, and thickly
Its hundredfold doth yield: [sown,
"Well done!" shall be the welcome word,
Joy to the servant and his Lord.

The talent buried and not used
Shall ne'er increase its store;
While that which is most wide diffused,
And gains the most, has more.
Thus "grace for grace" shall we receive;
The more we spend, the more He'll give.

Pray for the talent-bearers, pray;
And with their Master plead—
They need such help upon their way.
Pray for the talented,
Whether the five, the two, the one,
That fruit be borne and duty done.

My talent, Lord, whate'er it be,
May I with zeal employ,
And one day yield it back to Thee
Increased with fruits of joy!
To Thee may all my talents tend,
Their author Thou, and Thou their end!

Talents are seeds by Heaven's good gift bestowed,

To render back their increase unto God; Talents are deeds to do, or duties done, Whate'er their number be—five, two, or one.

As is their use, so is their worth,
As is the impulse given,
They wither here upon the earth,
Or ripen here for heaven.

Robert Maguire.

## 4036. TARES, Parable of the.

Matthew xiii: 21-30, 36-43,

The seed of right, the seed of wrong,
Are sown beneath the sod;
And these to diverse hands belong,
To Satan and to God.
One field, one soil is this below,
In which these diverse seeds to sow,
From which eternal issues flow.

It is God's kingdom in the earth,
His kingdom in the soul;
The good seed is the harvest's birth,
While seasons onward roll.
The field the world; the seed-time now;
The sower goes his seed to sow;
The good seed sown, it now doth grow.

The seed thus planted, and all done,
Men slept, and rose, and wrought;
It is pure wheat, and wheat alone:
This was their careless thought.
But while men slept, a secret foe
Did come in darksome night, and lo!
Another seed did gently sow.

The tares amid the seed broadcast,
And hid beneath the ground,
Amid the golden sheaves at last
In large abundance found.
To-day together they may grow;
To-morrow, severed, they shall go
To everlasting weal or woe.

Robert Maguire.

#### 4037. TEACHER, The Divine.

John iii: 2.

The moon had cleared the eastern hill,
And full o'er David's city shone,
When all within its walls were still:
All, did I say? No, there was one
Of stately port, and noble birth,
Called "great" among the sons of earth.

He, with a quick and timid step,
As though some threatening foe was nigh,
Came to the spot where Jesus slept,
With anxious heart and earnest eye;
And this the salutation given:
"Thou art the Teacher sent from heaven!"

"Thou art a Teacher from on high:
None else such mighty works could do;
Diseases at Thy bidding fly;
Wonders like these we never knew;
The sick restored, the dead arise,
Satan himself before Thee flies."

Thus did the Jewish ruler hail
Him who indeed was sent by God,
Jehovah's counsel to reveal,
And rescue sinners by His blood.
How did our blessed Saviour teach?
Where and to whom did Jesus preach?

Sometimes within that splendid pile,
The boast of Judah's favored land,
Admiring multitudes the while
Beheld Him, with supreme command,
As He its Lord and Master were,
Turn out the bold intruders there.

Sometimes He stood upon the shore,
As crowds collected on the strand;
And taught amidst the billows' roar,
Who could the winds and waves command:
There mighty works the Saviour wrought,
There to His feet the sick were brought.

Then would He mount a vessel's side,
And teach upon the deep blue sea;
Whose eye could through its caverns glide:
Lord of the ocean's depths is He.
Silver, and gold, and pearl, and gem,
Are known, and ordered forth by Him.

Sometimes from off the mountain's brow,
When He the night had spent in prayer:
His people reap that harvest now,
The seeds of which were scattered there;
When with his Father He would plead
For all their wants in time of need.

Is not the Saviour teaching still?
The wheels of Providence He turns;
All is subservient to His will,
'Tis He prevents, and He confirms.
What comfort to His saints to know
That He controls their every foe!

Does He not by His Spirit teach
All whom His heavenly Father gave?
That "small still voice" their hearts must reach,

He must conduct whom Christ will save.
Our Lord ascended up on high,
And captive led captivity.

Hopkins.

# 4038. TEMPEST STILLED.

Matthew viii: 23-27.

Darkness, and silence, and the sea; Sublime, serene, mysterious three! Above, beneath, within, around, How calm, how holy, how profound!

Gennesarct slumbers like a child Wearied o'er many a flowery wild, And all his gambolling ripples rest On earth's benignant, boundless breast.

And Christ had sent the crowds away
That thronged Him all that wondrous day;
And, as the last dim daylight died,
They launched upon the dusky tide.

But as, with lengthened strokes and strong, The well-rowed shallop shoots along, Soothed by the measured, slumb'rous sound, . The Saviour sinks in sleep profound.

Where 'round the stern the eddies curl With many a soft and whispering whirl, Stretched on a rower's mat He lies, While darkness shrouds the shadowy skies.

And now the fair and favoring gale Invites to spread th' assisting sail, And soon the little fleet, on wings, Before the freshening breezes springs.

But lo! along the inky west The lightning rims a storm-cloud's breast, And thunder, faint at first, and far, Rolls on the ear with deepening jar!

And now the fitful gusts that meet Slacken, then strain, the rattling sheet; 'Tis furled; the wind, with ominous moan, Expires in silence, like a groan.

The hardy fishermen with dread Glance at the sky, now flame, now lead, And each grips fast his trusty oar, And leans to catch the rising roar.

It comes! The uproar, wild and hoarse, Proclaims the hot Levanter's course, As, like a panther from his lair, It leaps upon the quivering air! The thunder bursts with bellowing bound! Blackness and blaze the skies confound! The winds like demons scream and rave! The sheeted foam blends wave with wave!

Instant the slumbering surges rise, And watery steeps assail the skies! The shallop, like an egg-shell driven, Now sinks to hell, now shoots to heaven!

Through many a night that stalwart crew Had mocked the murkiest blast that blew, Following their rude profession's call; No right like this among them all.

For hell has burst her inmost cage, And all her fiends around them rage, Burning to whelm with endless loss The race now ransomed by the cross.

But while the hovering hosts of hell On blast and billow 'round them yell, And mingle sands, and seas and skies, The trembling band to Jesus flies.

"Master! we perish! Save us! Save!" He rose, in aspect grand, but grave, While round His awe-inspiring form Burst all the blackness of the storm.

"Silence! Be hushed!" The thunder heard, The tempest trembled at His word; The winds shrank cowering to their caves, And ocean slept, with all his waves.

A mighty calm! so soft, so still! Strange fears His wondering followers fill: "What man is this? What being, pray? Whose word e'en winds and waves obey?"

O Saviour! storm-controlling Lord! Well may our songs Thy praise record; Well may we join ethereal powers, And hail Thee nature's God, and ours!

When storms of sin our souls assail, Or sorrows like a sea prevail, Thy voice shall quell the rising sin, And soothe the waves of woe within.

And when the gathering hosts of hell Muster in legions fierce and fell, With Christ on board we'll fear no ill; For He can bid them "Peace, be still."

George Lansing Taylor.

# 4039. TEMPEST, Stilling the.

Mark iv : 35-41.

A storm was out upon the sea,
The waves were rolling high;
And winds of dreadful might were felt
Fiercely careering by;
No pleasant star was seen,
No distant watch-fire's glow;
But night was black, and creaked the ship
In the lake's roughened flow.

So bright had been the day of love,
So kind the words of grace
That fell from the Redeemer's lips,
They dreamed not of distress:
At His divine command,
Out on the rippling sea
The meek disciples launched their bark,
And threw their canvas free.

The Man of Sorrows, pressed with toil,
Had sunk to balmy rest;
And not a thought of wind and storm
Was in that holy breast;
He knew not of the grief,
That drove to wild despair
His dear disciples, while they feared,
Because their Lord was there.

But hark! they cry! they cry!
In accents of distress,
"Master! we perish! wake!"
In tones of bitterness;
"Carest Thou not that we should sink
Here in the swelling main?
Shall we not bring Thee, Master, safe
Back to the shore again!"

He woke in calmness at their call,
Roused from His deep repose;
Beheld the dashings of the sea,
And how the billows rose;
He heard the roaring wind,
He felt the rapid blast,
And saw His trembling friends,
Whose courage failed them fast.

Above the howlings of the storm,
A gentle voice was heard,
Mild as the softest zephyr's strain,
His own Almighty word—
"Peace, ye rebellious waves—
Ye stormy winds, be still!"
The sea and winds obey
The great Creator's will.

The blest disciples know
It was no mortal power
That could avail to quell
The tumult of that hour;
Wonder came o'er their reeking brows,
And doubts their bosoms thrill—
"What man is this, who speaks the word,
And winds and waves are still?"

# **4040.** TEMPEST, Stilling the. Luke viii: 22-25.

All day the Saviour sat beside the sea,
And taught the multitudes that gathered
there,

Till evening came and spread o'er Galilee
The wing of darkness on the silent air.

He bade the throng depart and seek their rest,
While he retired upon the fragile bark;
And floating o'er the water's glassy breast,
He sought repose while night reigned lone
and dark.

"All's well," the sailor cried, as o'er the sea
The evening zephyr floated sweet and
mild;

And on the ship sped joyously and free, As light and buoyant as a happy child.

And Jesus slept! O blessed, hallowed sleep, To soothe the burden of His royal heart; And loving angels gathered there to keep Sweet watch, and bid the weariness depart.

But hark! a fearful sound breaks on the ship; A tempest sweeps full armed across the sea; And pale and trembling is the sailor's lip, As rise the billows wild on Galilee.

The sails are torn, the masts sway to and fro,
The cordage shrieks amid the howling
storm,

The waters burst and fill the hold below, And awful fear convulses every form.

He sleeps, in peace the weary Saviour sleeps, For storm and calm are both alike to Him; Alike the mountains firm or surging deeps, The light of day or shadows damp and dim.

Now deeper thunders roll and lightnings flush,

And torrents flood the trembling vessel's deck;

While one wild billow sweeps with awful crash,

And threatens all the ship an instant wreck.

They wake the Master now, and cry, "O save, We perish, Lord! we perish, hear, O hear! Let not the billows be our lonely grave: O shelter us, O save us in our fear."

Then He arose, and spake unto the sea,
"Peace! be thou still; and cease, O wind."
The storm recoils, his legions turn and flee,
And leave the waters calm and still behind.

Again the stars look down with golden gleam,
And Jesus' name was praised upon the sea;
And soft and lovely as an angel's dream,
We love this nightly tale of Galilee.

Dwight Williams.

## 4041. TEMPEST, Stilling the.

A mighty storm is on Gennesaret; The sailors' beards with spray and tears are

As swiftly through the night and water sweeps

A boat, in which The-Christ-of-Sinners sleeps.

In sore distress the sinful sailors pray: "O save us, Lord! The fearful tempest stay!" While one upon the other looks and weeps, Calm as a child The-Christ-of-Sinners sleeps.

In deeper woe the Galileans cry:
"Save, Lord, we perish! Save us or we die!"

Across the Dreamer's face a sweet smile creeps, Amid the din The-Christ-of-Sinners sleeps.

Quick peals of thunder, shouts of deep despair

Fly fast as raindrops through the flaming air! The foam-capped billows pile in snowy heaps! The-Christ-of-Sinners still in silence sleeps.

All hope of human help the sailors yield; They watch and wait a God to be revealed; The prayer of faith the promised harvest reaps—

The-Christ-of-Sinners slumbers not, nor sleeps!

"O ye of little faith!" aloud He cries;
"Have ye not learned who rules the sea and skies?"

Be still, wild winds! Peace, rolling, troubled deep!

And at His voice the tempest sinks to sleep.

O sinless soul! despite the storms of life, Sleep on securely, Jesus rules the tide; Defy all danger, stem the waves of strife! For they are saved who in the ship abide! Simeon Tucker Clark.

#### 4042. TEMPEST, Stilling the.

Behind the hills of Naphtali
The sun went slowly down,
Leaving on mountain, tower, and tree
A tinge of golden brown.

The cooling breath of evening woke
The waves of Galilee,
Till on the shore the waters broke
In softest melody.

"Now launch the bark," the Saviour The chosen Twelve stood by— [cried—"And let us cross to yonder side, Where the hills are steep and high."

She gently o'er the water creeps,
With swelling sail outspread;
And the wearied Saviour soundly sleeps,
A pillow'neath His head.

On downy bed the world seeks rest; Sleep flies the guilty eye; But He who leans on the Father's breast May sleep when storms are nigh.

But soon the lowering sky grew dark
O'er Bashan's rocky brow;
The storm rushed down upon the bark,
And waves dashed o'er the prow.

The pale disciples trembling spake,
While yawned the watery grave,
"We perish, Master! Master, wake!
Carest Thou not to save?"

Calmly He rose with sovereign will,
And hushed the storm to rest; [still!"
"Ye waves," He whispered, "peace! be
They calmed like a pardoned breast.

So have I seen a fearful storm
O'er wakened sinner roll,
Till Jesus' voice and Jesus' form
Said, "Peace, thou weary soul!"

And now He bends His gentle eye
His wondering followers o'er:
"Why raise this unbelieving cry?
I said, To yonder shore."

When first the Saviour wakened me, And showed me why He died, He pointed o'er life's narrow sea, And said, "To yonder side."

"I am the ark where Noah dwelt, And heard the deluge roar; No soul can perish that has felt My rest.—To yonder shore."

Peaceful and calm the tide of life
When first I sailed with Thee;
My sins forgiven, no inward strife,
My breast a glassy sea.

But soon the storm of passion raves; My soul is tempest tost; Corruptions rise like angry waves: "Help, Master! I am lost!"

"Peace, peace! be still, thou raging breast!
My fulness is for thee."
The Saviour speaks, and all is rest,
Like the waves of Galilee.

And now I feel this holy eye
Upbraids my heart of pride:
"Why raise this unbelieving cry?
I said, To yonder side."
Robert Murray McCheyne.

#### 4043. TEMPEST, Stilling the.

Loud was the wind, and wild the tide; The ship her course delayed: The Lord came to their help and cried, "'Tis I; be not afraid."

Who walks the waves in wondrous guise,
By nature's laws unstayed?
"'Tis I," a well-known voice replies;
"'Tis I; be not afraid!"

He mounts the deck; down lulls the sea;
The tempest is allayed;
The prostrate crew adore; and He
Exclaims, "Be not afraid!"

Thus, when the storm of life is high, Come, Saviour, to my aid! Come, when no other help is nigh, And say, "Be not afraid." Speak, and my griefs no more are heard; Speak, and my fears are laid; Speak, and my soul shall bless the word, "'Tis I; be not afraid!"

When on the bed of death I lie, And stretch my hands for aid, Stand thou before my glazing eye, And say, "Be not afraid!"

Before Thy judgment-seat above, When nature sinks dismayed, Oh, cheer me with a word of love, "'Tis I; be not afraid."

Worlds may around to wreck be driven,
If then I hear it said, [heaven,
By Him who rules through earth and
"'Tis I; be not afraid!"

Henry Francis Lyte.

# **4044.** TEMPEST, Stilling the Matthew xiv: 24.

Fear was within the tossing bark,
When stormy winds grew loud;
And waves came rolling high and dark,
And the tall mast was bowed.

And men stood breathless in their dread, And baffled in their skill; But One was there, who rose and said To the wild sea, "Be still!"

And the wind ceased—it ceased! that word Passed through the gloomy sky:
The troubled billows knew their Lord,
And sank beneath His eye.

And slumber settled on the deep,
And silence on the blast,
As when the righteous fall asleep
When death's fierce throes are past.

Thou that didst rule the angry hour, And tame the tempest's mood, Oh, send Thy Spirit forth in power, O'er our dark souls to brood!

Thou that didst bow the billows' pride
Thy mandates to fulfil,
Oh, speak to passion's raging tide—
Speak and say, "Peace: be still!"
Felicia D. Hemans.

#### 4045. TEMPEST, Stilling the.

The strong winds burst on Judah's sea,
Far pealed the raging billow,
The fires of heaven flashed wrathfully,
When Jesus pressed His pillow;
The light frail bark was fiercely tossed;
From surge to dark surge leaping,
For sails were torn and oars were lost,
Yet Jesus still lay sleeping.

When o'er that bark the loud waves roared, And blasts went howling round her, Those Hebrews roused their wearied Lord, "Lord! help us, or we founder!" He said, "Ye waters, Peace: be still!"
The chafed waves sank reposing,
As wild herds rest on field and hill,
When clear, calm days are closing,

And turning to the startled men,
Who watched the surge subsiding,
He spake in mournful accents then,
These words of righteous chiding:
"O ye, who thus fear wreck and death,
As if by Heaven forsaken,
How is it that ye have no faith,
Or faith so quickly shaken?"

Then—then those doubters saw with dread
The wondrous scene before them;
Their limbs waxed faint, their boldness fled,
Strange awe stole creeping o'er them:
"This, this," they said, "is Judah's Lord,
For powers divine array Him;
Behold! He does but speak the word

And winds and waves obey Him!"

J. Gilborne Lyons.

# 4046. TEMPLE, Builders of the. Acts vii: 47.

David, the man of war,
The alien hosts o'erthrows;
Type of that mighty Conqueror,
Who trod down all His foes,
Who in His mortal days,
By having all subdued,
Heaped exhaustless stores of grace
To build the house of God.

David's immortal Son,
Magnificent in power,
Sublime on His celestial throne
He reigns for evermore:
The real Prince of peace,
The Solomon from on high,
He rears the house of holiness,
And bids it reach the sky.

Before His Father's face,
Our Advocate with God,
Favor He finds for us, and grace
Through His prevailing blood;
His meritorious death,
Which now He pleads above,
Doth peace to all His church bequeath
And pure confirming love.

Who laid the ground alone,
The temple of the Lord,
He by His Spirit carries on,
And by His hallowing word.
And when the Finisher
Of faith Himself reveals,
The rising church He perfects here,
The house with glory fills.

J. and C. Wesley.

4047. TEMPLE, Christ in the.

He sought Moriah's walls,

That heaved to heaven in pride;

The temple, like whose glorious halls

The world had naught beside.

He entered—'twas His own;
Of nations called the house of prayer;
But money-changers filled His throne,
And traffic's foot was there.

Woke, at His watchful nod, Thunders for the offence? No—with a word the Son of God Cast the defilers thence:

The merchant from his courts,
The doves, the changers, and their gold;
And silenced the confused reports
Of men that bought and sold.

Thus near the Saviour drew
The temple of the Holy Ghost—
My heart, that sheltered, still untrue,
Folly's tumultuous host.

The Master's once it was,
But others had possession found;
And where He should have given laws,
His enemy was crowned.

With a reproving frown,

To see His altar dimmed by sin:
The gates of beauty broken down,
The world come trooping in.

He, with a scourge of cords,
Drove every idol thence.

'Twas sharp, yet kind; my gracious Lord's
This temple has been since.

William B. Tappan.

4048. TEMPLE, Cleansing the.

Messiah saw within
The holy court
Of His own temple, grievous sin,
Traffic and mummery and sport.

The money changers sat,
Watching for gain,
Stout oxen, sheep, lambs, sleek and fat,
That should in sacrifice be slain.

He drove out beast and men
Forth to the day;
And to the fair dove-sellers then
Said gently, "Take these things away."

How could a corded whip
Expel those thence,
Wielded by one—and not a lip
Move, nor an arm in fierce defence?

'Twas not the feeble rod
That made the rout:
They saw His eye; they knew the God;
The present God, then flashing out!
William B. Tappan.

4049. TEMPLE, Dedication of the.

2 Chronicles v: 13, 14.

Each pillar of the temple rang,

The trumpets sounded loud and keen,
And every minstrel blithely sang,
With harps and cymbals oft between.

And while those minstrels sang and prayed, |
The mystic cloud of glory fell,
That shadowy light, that splendid shade,
In which Jahovah pleased to dwell.

It slowly fell and hovered o'er
The outspread forms of cherubim;
The priests could bear the sight no more,
Their eyes with splendor dim:
The king cast off his crown of pride,
And bent him to the ground,
And priest and warrior side by side
Knelt humbly all around.

Deep awe fell down on every soul,
Since God was present there,
And not the slightest breathing stole
Upon the stilly air;
Till he, their prince, with earth bent-eyes,
And head uncrowned and bare,
And hands stretched forth in reverend guise,
To heaven preferred his prayer.

That prayer arose from off the ground
Upon the perfumed breath
Which steaming censers poured around
In many a volumed wreath.
That prayer was heard, and heavenly fire
Upon the altar played,
And burnt the sacrificial pyre
Beneath the victim laid.

And thrice resplendent from above
The cloud of glory beamed,
And with unmingled awe and love
Each beating bosom teemed.
They bowed them on the spacious floor,
With heaven-averted eye,
And blessed His name who deigned to pour
His presence from on high. H. Rogers.

#### 4050. TEMPLE, Erection of the.

Then towered the palace, then in awful state
The temple reared its everlasting gate;
No workman's steel, no pond'rous axes rung;
Like some tall palm the noiseless fabric
sprung.

Majestic silence! Then the harp awoke, The cymbal clanged, the deep-voiced trumpet spoke:

And Salem spread her suppliant arm abroad, Viewed the descending flame, and blessed the present God. Bishop Heber.

# 4051. TEMPLE, Lessons from the. Ephesians ii: 21.

Bright as a vision, silent as a thought,
Slowly ascending cloud-like to the skies,
Drawn heavenwards by soft warblings faintly
caught

From lips angelic, see yon temple rise—God's glorious house of prayer and sacrifice—Gold, marble, cedar curiously wrought,
The fair creation of that monarch wise
Whose mind capacious was divinely taught.

A grander temple now, unseen, is growing,
The bright and undecaying home of grace,
Its living stones from every country flowing,
And from all time. Oh! when that temple
holy

Appears in perfect beauty, may a place
Be found for me and for my service lowly.

R. Wilton.

### 4052. TEMPLE, The Living.

1 Corinthians iii: 16.
once which brightly s

The temple once which brightly shone
On proud Moriah's rocky brow—
Not there doth God erect His throne,
And build his place of beauty now.

The sunbeam of the orient day
Saw nought on earth more bright and fair;
But desolation swept away,
And left no form of glory there.

But God, who reared that chiselled stone, Now builds upon a higher plan, And rears the columns of His throne, His temple in the heart of man.

O man, O woman! know it well—
Nor seek elsewhere His place to find—
That God doth in the temple dwell,
The temple of the holy mind.

Thomas C. Upham.

# 4053. TEMPTATION OF CHRIST, The. Matthew iv: 1-11.

Blest Spirit, who the woman's offspring led Into the wild, to bruise the serpent's head, Help me in sacred numbers to recite His glorious conquest, and the tempter's flight.

Soon as great God, amidst clear Jordan's wave,

To His loved Son His attestation gave,
The Holy Spirit His retreat inspired,
And Jesus to the wilderness retired,
There to encounter the full power of hell,
And teach mankind temptations to repel;
Cursed Satan then, alarmed with spiteful
fear,

Flew swiftly to the Luciferian sphere,
With the arch-rebel mischief to invent,
Who instantly applauded his intent;
And Lucifer, at Satan's dire request,
The fall'n archangels, who whole realms
infest,

Called from their several stations to his aid.

And three mock thunders were the signal made.

In a short time, when the abaddons came, Satan thus strove their fury to inflame:

"Great Lucifer, and brave abaddons all, Advanced to govern kingdoms since our fall, You the man Jesus know, that hateful name, Who dares a war against hell's powers proclaim; Man I must style Him, for He seems no more, Both He and Adam seem of equal ore; If man, He to temptation open lies: I Him, as well as Adam, may surprise; Yet something more than Adam, I suspect, When on some ill abodings I reflect; Dark prophecies predict our falling state, The wonders at His birth some dread create, His baptism, and the bright appearance there,

Affright our realm with a tremendous glare. Yet to sit still would be eternal shame, And we too late our cowardice may blame; Lend me your help: I'll to confound Him try:

I'll with this Son of God for conquest vie; You must in the encounter me attend, Though I shall more on wile than force depend.

I saw Him in the waste alone abide, And we can muster thousands on our side. Come all well armed, and keep me in your In ambuscade, till I call you, lie. There is a mount, which you remember well, Which none of Jury's hills in height excel: If by smooth guile the wretch I cannot court, This Son of God I thither will transport; You must all subterraneous fires foment, Of all effluviums quicken the ascent; The exhalations which earth's moisture drain,

All vapors streaming from the spacious main, And spirits which from subtler bodies rise In that horizon artfully comprise; From various tinctures various colors mix, Such as may in the clouds surrounding fix; Each, dipping in the paint his tapered spear, Must drop his proper kingdom on the sphere, And all its glories to the life describe, That at one view the eye may all imbibe-Thrones, sceptres, crowns, gems, robes, wealth, power immense,

Lascivious beauties, all that charms the sense;

I'll offer all, His constancy to shake: If He's a mortal man the bait will take; If take, we shall on God revenge our doom, And boldly may on nobler aims presume. I'll watch the lucky moment for assault, This Son of God to Satan shall revolt." With that each flow to his appointed post, While he patrolled along the sandy coast.

While God Incarnate in the desert stayed, The fiercest beasts their homage to Him

Beasts more humane than the obdurate Jew, They with less savage fury men pursue; There He His hours in contemplation spent, Gave His unbounded spirit boundless vent. The fiend, whose malice could endure no

Strives thoughts impatient, impious to suggest;

Putting his hellish malice on the rack,

That he at last might overwhelm His strength By number, importunity, and length; But Jesus fixed on Heaven His steady mind, And no suggestion there could entrance find. The Father with pleased eyes His son beheld, Saw Satan by the woman's seed repelled; Till, after forty days' continued fast, He to keen hunger condescends at last.

The watchful tempter soon the hunger knew. And up to air in twice three minutes flew. Where he of brightest lightning wove a vest, And his foul spirit in feigned glory drest; Mock thunderbolt in his right hand he grasped,

His left a flaming, dazzling sceptre clasped; A crown of meteor-stars adorned his head, All calculated for exciting dread; Then on the stream of a tempestuous wind He flew to act the malice he designed; His voyage at the locust-tree he closed, Where Jesus in the barren wild reposed; "Son of that God," said he, "above enthroned,

While I sole god am of this region owned, Upon the mountain I to Moses spoke, The sphere was then filled all with fire and smoke;

But I to you descend in kindly flame, Your welcome to my empire to proclaim; Your hunger some mortality betrays, Which yet your power can ease unnumbered ways;

Command these stones to turn to bread: that sign

Will witness your original Divine." fed, "Man best," said Jesus, "by God's Word is And lives not merely by his daily bread."

Then to the temple battlement, through air, The fiend wafts Jesus, Jesus to ensnare; "God," said he, "charge upon His angels

To keep your feet unhurt in stony ways: Cast yourself down—the angels in their arms Will catch you falling, and secure from harm."

"The sacred writings," Jesus said, "declare To tempt the Lord thy God thou shalt not dare."

Thence Jesus to the mountain he conveys, And all his confluence of charms displays; All that could ravish, tempt, delight mankind,

Was there in lively images combined. "You," said the fiend, "the lord of all shall If you but prostrate fall and worship me; For all this lower universe is mine, I to bestow it have the right divine. Let me cease to be god if I delay To give you over all despotic sway." [plied; "Get thee behind Me, Satan," Christ re-"Thou by God's Word art as His creature tied;

The Lord thy God to worship, Him to own, Twice twenty days he plied the fierce attack, And pay obeisance to His sovereign throne," The fiend, who heard himself by Jesus | That fiercest fights show virtues most subnamed,

Confounded was, but could not be ashamed; And raving at discovery of his cheats, As towards his ambuscade he retreats, He Michael met, with the angelic bands, Who lay encamped upon the desert sands, All armed, at call their Lord to have relieved, Had they not His victorious might perceived. Bright Michael, lest proud Satan should escape,

Seized the fiend flying, tore his glittering

shape;

Satan assumed his horrid form again, And Michael bound him with a double chain, Sent him to the abaddons' ambuscade, His feeble spite to punish and upbraid. The radiant host put them in dreadful fright, They felt their strength in the angelic fight; All were just taking wing, when Satan came In chains, and stripped of his prestigeous flame;

All vowed of pains he should have Tophet's store,

And, what would grieve him most, should tempt no more.

Brave Michael and his host to Jesus haste, And brightened with their wings the dismal waste.

Soon as they Jesus saw, they Him surround, And fell in low prostrations on the ground; The scraphs sang a new triumphant song, And to their harps sang all the radiant throng;

With loud hosannahs they each stanza closed, And to obey His orders stood disposed; Our Lord their zeal approved with gracious

And sent them to resume their bliss on high.

Though Jesus in the wild had nought to eat, To do His Father's pleasure was his meat, And a return He to the world designed, To perfect the redemption of mankind; There He vouchsafed His mortal food to take,

And suffer human frailty for man's sake. Blessed Jesus to the lonely waste retired, Ere to His charge prophetic He aspired; And saints, ere they on public posts attend, Choice hours in prayer, retreat, and fasting

spend.

Writ sacred for His magazine He chose, Hell better to unmask and to oppose; He of God's presence taught a constant awe, From Satan with abhorrence to withdraw, That he with zeal refitted, alway flies, Can conquer none who this vain world despise;

That all in aid Divine should acquiesce, Distrusting neither succor nor success; For daily food take no unlicensed way, Best feasted when they best God's will obey, By no rash acts God's promise to abuse, And by presumptuous pride the blessing

Like Jesus to be tempted is no crime;

That when cursed Satan seems to be subdued,

Souls his return by watching must preclude; That angels ever take a lover's part, And help him to repel each fiery dart; That Jesus Satan of his force bereft, And conquest easy to His votaries left.

All glory to God's Son, whose humble might Taught feeble man victoriously to fight; Glory to Jesus all the choir repeats. Who the full force and fraud of hell defeats. Bishop Ken.

#### 4054. TEMPTATION OF CHRIST, The.

When man was foiled in paradise, he fell From that fair spot, thenceforward to con-The barren and the thorny wilderness [fess Was the one place where he had right to dwell:

And therefore in the wilderness as well Our second Head did that dread strife decide, And those closed gates again set open wide, Victorious o'er the wiles and strength of hell.

Thou wentest to the proof, O fearless Lord, Even to the desert, as Thy battle-field, A champion going of His free accord; We had no fears, for, unlike him of old Who lost that battle for us, Thou didst wield

Arms of unearthly temper, heavenly mould. Richard C. Trench.

#### **4055.** THEBES.

Thebes, hearing still the Memnon's mystic tones,

Where Egypt's earliest monarchs reared their thrones,

Favored of Jove! the hundred-gated queen, Though fallen, grand; though desolate, serene:

The blood with awe runs coldly through our

As we approach her far-spread, vast remains. Forests of pillars crown old Nilus' side, Obelisks to heaven high lift their sculptured

Rows of dark sphinxes, sweeping far away, Lead to proud fanes, and tombs august as they.

Colossal chiefs in granite sit around, As wrapped in thought, or sunk in grief profound.

Titans or gods sure built these walls that stand

Defying years, and ruin's wasting hand. So vast, sublime the view, we almost deem We rove, spell-bound, through some fantastic dream,

Sweep through the halls that Typhon rears below, And see, in you dark Nile, hell's rivers flow.

E'en as we walk these fanes and ruined ways, In musings lost, yet dazzled while we gaze, The mighty columns ranged in long array, The statues fresh as chiselled yesterday, We scarce can think two thousand years

have flown

Since in proud Thebes a Pharaoh's grandeur shone,

But in yon marble court or sphinx-lined street

Some moving pageant half expect to meet, See great Sesostris, come from distant war, Kings linked in chains to drag his ivory car; Or view that bright procession sweeping on, To meet at Memphis far-famed Solomon, When, borne by Love, he crossed the Syrian wild,

To wed the royal Pharaoh's blooming child.

Here let me sit in Karnak's gorgeous hall, Firm as when reared each massy pictured wall:

Yielding to meditation's calm control, How shrinks, in conscious littleness, the soul!

And as thought leaps the gulf that yawns between

Past days and now, what is and what hath been,

How brief, how petty human life appears! A cloud that fleeteth as it rains its tears; A puny wave on Time's vast ocean-shore, That frets and foams, then melts to swell no

These ancient piles a higher moral teach
Than sage can write or orator can preach:
The heart grows humbler in a scene like this,
Yet soars above low schemes of transient
bliss;

And while it sighs that man should waste his hours

Rearing such mighty fanes to unknown powers,

Looks inward at the creed itself maintains, If born of heaven, or free from error's stains.

But musing thus, by wandering dreams beguiled,

We half forget the fabrics round us piled— Fabrics that breathe from every sculptured stone

Awe and a solemn grandeur all their own. Dim vistas stretch, white columns yonder

And obelisks point, like flame, into the skies.

There frown huge kings in stone—such
frown they wore

When on their thrones three thousand years before;

And one, the mightiest, Isis' arms entwine, Immortal deemed, and like herself divine. Oh wondrous art! you granite roof behold! Fair still the colors, glittering still the gold; In azure skies, moons, clustering stars, appear—

[here!

Alas! the cunning hand that traced them Oblivion buries all that he can do.

But pass we altars and rich glorious things, Gigantic pillars, echoing halls of kings; What see we traced in outline? shadowy, dim,

The very breathing face and sinewy limb— 'Tis Thothmes, he who bade the Hebrew groan.

When hailstones fell and thunders shook his throne,

He to whom Moses spoke, the king who sped On wings of wrath when trembling Israel fled,

Raised his bright sword, and drove his bickering car,

Comet-like breathing terror from afar,
Pursued his foe adown the Red Sea coast,
Then sank engulfed with all his fiery host.

Nicholas Michell.

#### 4056. THIEF, Penitent.

Luke xxiii: 43.

A monument of mercy's power,
Rescued by Jesus on the tree,
Saved at the last tremendous hour,
One soul, and only one, we see,
With brokeness of heart sincere
That all may hope, that all may fear.

He but to be remembered wants,

The time and all things else he leaves.

More than he asks the Saviour grants,

A kingdom promises and gives—

"I will My majesty display,

And thou shalt reign with Me to-day."

J. and C. Wesley.

#### 4057. THIEF, Prayer of the Dying.

In that last hour of agony,
When He was lifted up to die
Who did our griefs and sorrows bear,
A plaintive voice came through the air,
Where darkening rose the crosses three—
"When in Thy kingdom, Lord, remember
me!"

So I, O pitying Christ, am fain, Out of my loneliness and pain, Or where they still the cross prepare, And hatred curses, and despair, To lift my sorrowing eyes to Thee, And cry, "O Lord, at last, remember me!"

'Tis not the monumental stone
Can make me great, or loved, or known;
This boon no graven lines can give,
Ever in memory to live:
'Twill be as though I had not been,
And I shall lie forgotten and unseen.

Away! delusive hope, away! Man is the creature of a day: What can he, in his highest pride Of thought, achieve that may abide? He dies—his works shall perish too— Oblivion buries all that he can do. Eternal seem the stars of night, While manhood pales its little light; The hills of solemn solitudes, The restless, thunder-sounding floods Endure the same; but not to me Remains an earthly immortality.

But, O my God! it shall be well If I in Thy remembrance dwell: Whether the sea shall lull my rest, Or earth enfold me in her breast, Whate'er my fate, howe'er my lot, 'Tis well if Thou forget Thy creature not.

I ask no fame but this: that I In God's remembrance may not die; But with His righteous children be Before His mind perpetually; Then I can earthly fame forego, And every hope of memory here below.

Arthur J. Lockhart.

#### 4058. THIEVES, The Two.

Matthew xxvii: 38.

The thieves on either hand on crosses hung, And one reviled Him with a hell-fired tongue: "If Thou art Christ, Thyself and us now

And save us from this painful, murdering tree."

The other made a pious, grave reply:

"How darest thou with words reproachful

We of our crimes the just chastisement bear; Pilate was forced Him guiltless to declare; Of God's tremendous bar hast thou no fear, At which we in few minutes must appear?" With that, he, deeply sighing for sins past, Soft, penitential eyes on Jesus cast;

"Ah, Lord, remember me," he humbly cried,

"When Thou art in Thy kingdom glorified!" At the first triumph which His cross had made,

Jesus, amidst His pains, was pleased, and said:

"Die with this consolation, thou shalt be This very day in Paradise with Me." One act intense may in God's mild repute For a whole age of penances commute.

Bishop Ken.

#### 4059. THOMAS.

John xx: 24-29.

Looking backward, backward across the flood of years

To where the glorious company of early saints appears.

I see, with piercing vision and eager, outstretched hands,

Questioning, reasoning, arguing, Thomas the Doubter stands.

"The Lord hath risen, hath stood among us

grieve."

"Unless I see him, touch the wound of

And view the nail prints, I will not believe!"

"The holy women heard the angels tell How He hath burst the bondage of the tomb.

Hast thou not heard thy brethren speak, as well.

Of that strange meeting in the Upper Room? And when toward Emmaus they slowly walked.

The risen Saviour joined them on the way, How burned their hearts within them as they talked!"

Poor, doubting Thomas sadly utters: "Nay, Unless mine eyes shall see the bloody stain, Unless I see the print the sword did leave, Unless my fingers press the wounded side, And touch the thorn-marks, I cannot believe!"

Lo! as he speaks a gracious Presence stands Within their midst, and meekly bows His head,

All torn with thorns, and shows those tender hands

And pierced side, which for our sins had bled.

"Come hither, Thomas, thrust thy doubting hand

Into the side once wounded for thy sake; View the sad brow pressed by the thorny

And let the sight thy faithless heart-strings break."

Ah, the loved voice, the well-known, tender smile!

Thomas the Doubter bends the adoring knee.

"My Lord, my God, forgive Thy stubborn child

Grant me the blessing of sweet faith in Thee!

Lord, have I not, like Thomas, doubted Thee?

Doubted Thy power, Thy goodness, and Thy love:

Doubted that Thou from sin could set me

Doubted the voice that called me from above? Melt my hard heart and break my stubborn will:

Wean me from thoughts that trouble and deceive;

Oh, let mine be the blessing promised still To those who, having seen not, yet believe!

## 4060. THOMAS.

John xx : 29.

Blessed are they who, needing no loud sign Of reason, or felt proof, or voice divine, Hath conquered death that we no more may Believing, love; and, loving, ask not sight! They on the bosom of the Infinite

Have been, and there in faith forever lie; Believe because they love, and ask not why: But on His bosom lie they all day long, And drink His words, and are refreshed and And be not faithless, but believe." strong

Through all Thy works, Thee, Lord, at every

Through all Thy word, Thee and Thy cross discern;

Shrine within shrine, and hall encircling hall,

Pass unto Thee—to Thee, the All in All. Thine too are they of ruder sense, who deem Such thoughts but fancies of the mystic's dream;

Then, to their questioning and ruder sense, In palpable and solemn evidence Thy presence breaks, in providential change Defying thought, or visitation strange: They see and feel Thy hands and pierced

Worship, and their adoring heads would hide.

Such dwell in Thy blest courts, and see Thy

But not most near Thine altar have their place. Isaac Williams.

#### 4061. THOMAS, Unbelieving. John xx: 27, 58.

There was a seal upon the stone, A guard around the tomb: The spurned and trembling band alone Bewail their Master's doom. They deemed the barriers of the grave Had closed o'er Him who came to save; And thoughts of grief and gloom Were darkening, while depressed, dismayed, Silent they wept, or weeping prayed.

He died; for justice claimed her due, Ere guilt could be forgiven: But soon the gates asunder flew, The iron bands were riven; Broken the seal; the guards dispersed, Upon their sight in glory burst The risen Lord of Heaven! Yet one, the heaviest in despair, In grief the wildest, was not there.

Returning, on each altered brow With mute surprise he gazed, For each was lit with transport now, Each eye to heaven upraised. Burst forth from each th' ecstatic word-"Hail, brother, we have seen the Lord!" Bewildered and amazed He stood; then bitter words and brief Betrayed the heart of unbelief.

Days passed, and still the frequent groan Convulsed his laboring breast; When round him light celestial shone, And Jesus stood confessed. "Reach, doubter! reach thy hand," he said;

"Explore the wound the spear hath made, The front by nails impressed: No longer for the living grieve,

Oh! if the iris of the skies Transcends the painter's art, How could he trace to human eyes The rainbow of the heart; When love, joy, fear, repentance, shame, Hope, faith, in swift succession came, Each claiming there a part; Each mingling in the tears that flowed, The words that breathed—"My Lord! My God!" Thomas Dale.

#### 4062. TIME, Wrecks of.

Rolling on, with march sublime, Lo! I hear the wheels of time; Twelve o'clock, I heard the bell! 'Tis the last year's funeral-knell!

Seasons change, and, as they pass, Cry aloud, "All flesh is grass!" Human pomp but blooms an hour; Man is an ephemeral flower!

Where are now the mighty dead? Names of golden ages fled! Lights of Egypt, Greece, and Rome, Sleep in the oblivious tomb!

All the pale-horsed king obey: Ancient fathers, "Where are they?" Prophets, who events foreshow, Do they live forever?—No!

All the post-diluvian throng, Sons of history and song, Heroes, artists, poets, sages, Sink into the gulf of ages!

Mighty cities, empires, states; Babylon, with brazen gates; Thebes, and the Assyrian's glory, Flourish but in ancient story!

Stately temples, shrines of gold, Perish like a story told! Time, unfaithful to his trust, Writes their record in the dust!

City of the desert wide! Where is now Palmyra's pride? All thy mighty colonnades Desolating time pervades!

Ruins upon ruins rise, When I backward glance mine eyes; Only shades of what has been Flit across the dreary scene.

Midst this mighty wreck of things, What are heroes, warriors, kings? What is man? Alas! I sigh, What a bubble, Lord, am I!

Every moment brings me near Vast eternity's frontier; And the next may land me there: Up, my soul, this hour prepare!

Minutes roll, and pulses beat; Teach me, sacred Paraclete, While the flight of time I sing, Round the bleeding Cross to cling!

Oh how short man's woe or bliss, Life is a parenthesis Two eternities between, One to come, and one has been.

From the birth-hour of this ball, To the final end of all, Time is but a few short pages In the tome of endless ages.

For should thousand ages run, Measured by you flaming sun, Still they are but as a mite In duration infinite!

Joshua Marsden.

4063. TISHBITE, Elijah, the.

Tishbite sage, inspired of Heaven! Burning light to Israel given, Clad with zeal and might of grace, Grandest prophet of his race!

True, sublime in earnest life, Strong and brave in fearful strife, Boldly speaks the will of God, Wields the stern reformer's rod.

Glorious triumphs sought and won, Deeds immortal nobly done, Rounding out his work-day well, Till is touched its vesper-bell.

Oh, to him how bright the end! Opening skies a chariot send, Drawn by steeds of flaming light, Wondrous to the prophet's sight.

Angel hands now place him there, Whirlwinds lift him high in air, Stars his soaring passage wait, Heaven shouts welcome at its gate.

Not for us the car of light, Through the shadow is our flight; Led by Faith's illuming ray, Need we fear to launch away? S. D. Phelps.

#### 4064. TONGUES, The Gift of. Acts ii: 3, 4.

God's wondrous power, on that great day revealed,

When from on high the Sacred Influence fell, Knowledge and light surpassing human lore. Diffusing in its course, vent'rous I sing. Oh for one transient gleam from that pure | With sullen murmur deep'ning in its course, fount

Of life celestial, whose all pow'rful rays Instant dispelled the mists of ignorance, Informed the mind, and urged the willing tongue!

Oh for one spark of that transcendent fire Which shed its rapid influence through the

Kindling at once in the astonished mind The sacred flame of Heaven-directed zeal, In strains poured forth of wisdom Heaven taught,

Which in conception to perfection sprang, Mocking the tedious steps of human wit! Too vain that wish.—But thou, O Spirit pure! Who deign'st to guide the wayward heart of man,

When conscious weakness claims Thy aid benign.

Thou from whose eyes the palpable obscure Naught hides, who ever mark'st my inmost

And check'st with care paternal every ill, Suggesting kindly, pure and holy thoughts, Frame Thou my mind; dispose my humble

To feel Thy goodness and adore Thy might; Grant me, with faith to read Thy wond'rous works,

To hear with joy, to tell with gratitude; Grant me, at humble distance, to revere Those acts of power I know not how to scan; Grant me, with scorn to view the sceptic's pride,

Who dares to tread the dark, meand'ring maze,

And strive with mortal ken (how short! how

To trace the steps of dread Omnipotence; Grant me, with humble yet exulting mind, In all Thy wond'rous works to mark the end, Nor rashly strive to comprehend the means; To view, with rev'rent awe, the mighty cause, And feel with gratitude the blest effect; Grant me, in this meek, sober frame of mind, To view Thy goodness, and > sing Thy

So shall my lays, though rude, attention claim, Nor useless sink in cold oblivion's wave; Warm from the heart they bear intrinsic worth,

And conscience shall bear witness to their truth.

'Twas on that day, that memorable day, When erst the prophet of the favored seed From Israel sprung, high-honored Moses held, With trembling awe, converse with God Himself;

'Twas on that day, when round the sacred mount

The rapid lightnings shot their vivid glance, Flashing a larger and a larger curve, Whilst the dread thunder mutt'ring from

Burst rattling all around in discord wild,

When, 'midst the horror of the awful scene, The holy prophet learned those high behests By which to lead his sacred flock, and show Types of a purer plan in days to come; On that same day, the still more sacred flock Of Christ, who only mourn His recent loss, Stol'n from the clamors of the impious crowd, In thought pursued His steps to heav'n, and cheered

Each other's griefs with thoughts of bliss to come.

Not hopeless did they grieve; for o'er the

His last bequest has shed a gleam of joy; "A comforter to come" restrained their

A steadfast faith suppressed the rising sigh, And expectation raised their downcast eyes. Nor vain their hope; for now with sudden

A rushing noise through all that sacred band, Silence profound and fixed attention claimed, A chilling terror crept through every heart, Mute was each tongue, and pale was ev'ry

The rough roar ceased; when, borne on flery wings,

The dazzling emanation from above In brightest vision round each sacred head Diffused its vivid beams; mysterious light! That rushed impetuous through th' awaking

Whilst new ideas filled the passive soul, Fast crowding in with sweetest violence. 'Twas then amazed they caught the glorious

Spontaneous flowed their all-persuasive words,

Warm from the heart, and to the heart addressed,

Deep sunk their force in ev'ry captived ear.

Oh see the crowd, pressing with eager steps To catch the flowing periods as they fall! See how, with wond'ring rapture, they devour The pleasing accents of their native tongue! See how, with eyes uplifted, they advance, With outstretched hands and smiles of social love,

To greet the partners of their native soil! Oh catch the varying transports in their looks, In awful wonder see each passion lost, When ev'ry nation urged an equal claim. Fond men, forbear; and know the voice of

truth, By weak restraints of language unconfined, Flows, independent, from that radiant shrine From whence the dayspring draws her glit-

To shine on all with undistinguished ray, And scatter dazzling light on ev'ry clime.

t'ring store

Thou speak'st, immortal Truth! beneath each

The trembling earth acknowledges thy voice; Where, nobly scorning ev'ry meaner tie,

Pride catches quick the mortifying sound, Far, far aloof flies ev'ry golden dream, And all is blindfold error and distress. Oh! 'twas that potent voice, whose magic

Burst through the organs of the sacred band, What time, O Salem! 'midst thy hallowed

The mingled crowd from many a distant realm,

In fixed attention hung upon their words, Which, with conviction fraught, flowed unrestrained,

Though, skilled alone in virtue's sacred lore, They never had employed life's precious

In learning's paths; without proud science wise.

By weakest ministers th' Almighty thus Makes known His sacred will, and shows His

By Him inspired they speak with urgent tongue

Authoritative, whilst th' illumined breast Heaves with unwonted strength; high as their theme

Their great conceptions rise in rapt'rous flow, As quick the ready organs catch the thought, And, in such strains as science could not

Bear it, in all its radiance, to the heart: The list'ning throng there feel its blessed

And deep conviction glows in every breast.

See ev'ry crime which stains the human mind At their strong bidding takes its rapid flight: Delusion's dreams no more infect the soul, High-boasting pride, fierce wrath, impetuous

And avarice swelling with hydropic thirst, Fade, like unwholesome dews before the sun: They fade to rise no more; for see, a band Of radiant virtues seize their late abode, And stamp the mansion with the seal of truth.

There heavenly Knowledge shines in glitt'ring pride,

And Patience sits, with meek submissive

Disarming stern Oppression; Justice there Erects her rigid test of right and wrong; And there, with God's own armor all-begirt, Stands Fortitude erect in Christian strength; There Temp'rance stands with ever-watchful

To curb the passions with a steady rein; And Candor there her golden rule displays, To act by others as thy heart must wish They, in like circumstance, should act by But chiefly there, in ever-fixed seat, Sits heav'n-born Charity; her eagle eye Thrown o'er the wide expanse of Nature's works,

She deems all human ills her own, and sighs
If aught of mis'ry dwell beneath the sun.
With such bright guests the Christian mind
is stored,

Pledges of truest knowledge, joy, and peace: These to make known became the sacred task By Heav'n imposed upon the chosen band; Thrice happy they to such high office called, The blessed ministers of God's high will! For them the fulness of His might is shown, O'erleaping the strong bounds of nature's laws;

Grim Death for them contracts his hasty stride,

And checks his dart even in the act to strike; His horrid messengers, Disease and Pain, Loose their remorseless grasp unwillingly, And leave their prey to ease and thankfulness:

For them bright Wisdom opens all her stores, Her golden treasures spreading to their view, Whilst Inspiration's all-enliv'ning light Hangs hov'ring o'er their heads in glitt'ring blaze;

Warmed by the ray they pour the sacred In eloquence seraphic; truths divine, [strain Forever registered in Heav'n's high page, Flow from their lips, and glow within their breasts;

Amazed they feel the sacred ecstasy, With heav'nly rapture thrill in ev'ry nerve; Whilst in their flowing words, with wisdom fraught

Celestial, shines the heav'nly Spirit pure. This is no fancied power, no idle dream, No flatt'ring scheme by heated fancy formed; The genuine influence fills each raptured soul, And beams in ev'ry eye conspicuous.

Far other flame the vain enthusiast feels, When, reason by delusive fancy led In sad captivity, the thoughts confused Rush on his mind in dark and doubtful sense. Consider well, what are the genuine marks Of heavenly inspiration. It was not In wild eestatic rants and dubious phrase, In doctrines intricate and terms perplexed, The simple messengers of Jesus spake. Oh search and see, were not their doctrines pure.

And in such plain and modest phrase expressed

As best befits instruction's wholesome plan? Mighty to save, they sought no other pow'r, No meed, but that which conscious Virtue

When she conducts some hapless wand'rer back

To paths, without her aid, forever lost. If such your heav'nly aim, your lives unblamed Will give, like theirs, an earnest of your truth; If daily trained to ev'ry virtuous act, You tread the steps the blessed Jesus trod, Through the strait path, the way of holiness, Then may ye lead your flocks to His abode; But, oh beware! think not the heav'nly guest.

Can fix his residence with aught impure;
Think not the heart which pride or int'rest
guides

Can ever be the seat of heavenly grace;
If yet the Holy Spirit deigns to dwell
In earthly domes, 'tis not in those defiled
With pride, with fraud, with rapine, or with
lust:

'Midst the rough foliage of the thorny brake
The clust'ring grape not blushes, and the fig
Decks not the prickly thistle's barron stalk;
Ev'n thus shall all be measured by their
fruits;

So spake the living Oracle of Truth:
Oh never, never lose this sacred guide,
By every blast of doctrine borne away,
But gazing ever on the gospel light,
That endless source of evidence and truth,
Prove ev'ry doctrine by that golden rule.
And "try the spirits if they be of God."

Charles Jenner.

## 4065. TOUCHING CHRIST, Miracle by.

Luke viii: 43-48.

Near Him she stole, rank after rank; She feared approach too loud; She touched His garment's hem, and shrank Back in the sheltering crowd.

A shamefaced gladness thrills her frame:
Her twelve years' fainting prayer
Is heard at last; she is the same
As other women there.

She hears His voice; He looks about.

Ah! is it kind or good

To drag her secret sorrow out

Before that multitude?

The eyes of men she dares not meet: On her they straight must fall; Forward she sped, and at His feet Fell down, and told Him all.

His presence makes a holy place;
No alien eyes are there;
Her shrinking shame finds godlike grace
The covert of its care.

"Daughter," He said, "be of good cheer;
Thy faith hath made thee whole."
With plenteous love, not healing mere,
He would content her soul.

George Macdonald.

#### 4066. TRANSFIGURATION, The.

O brightest of days in His sorrowful story,
When there came such a voice from the excellent glory,
"My beloved! my Son!"

A foretaste of triumph; a banner outflying, Emblazed with a crown, ere by sharpness of dying

The battle was won.

O sweetest of hours! when in luminous vision

Their senses were steeped in that splendor Elysian,

The thrice-blessed Three!

Who, heavy with sleep, on the rough mountain heather

Sank in weakness of earth, but were strengthened together

Heaven's brightness to see.

Transfigured before them, the dead and the living.

His glory primeval, inherent, outgiving, He grew to a God!

While the holy departed, as angels attendant, On either side one, in like glory resplendent, Stood there on the sod.

Can this be the Man who, with scorning and scourging,

Shall pass through the street, while the multitude, surging,

"Away with Him!" cry?

Shall mount the sad hill with His mocking pursuers,

Where, on either side one, He, with bold evil-doers

Is lifted to die?

Be it far from Thee, Lord! In Thy glory and terror

Redeem Thy lost sheep from their darkness and error,

From thraldom and foe;

Thy standard uprear, till, as floods overflowing,

The tribes of the Lord, in a mighty o'erthrowing,

To victory go.

O foolish and blind! slow of heart in discerning

That He whom ye serve, all earth's vanities spurning,

Must conquer through loss:

Not so those bright strangers, who, lowly conversing,

Listen long to their Lord, the Great Prophet, rehearsing

His tale of the Cross.

Far other their end—he, the ancient Lawgiver,

Laid to sleep by the Lord—or Who, parting the river,

Ascended in fire;

But their dawn in His light, ever brighter outpouring,

Must fade—as e'en now, to their Paradise soaring,

They meekly retire.

Still in rapturous awe would His chosen ones linger.

But, lo! one bright touch from that giorified finger

Unlooses the spell;

Heaven fades, and their thoughts all too swiftly are gliding

Back to life's common cares, as the ocean subsiding

With tremulous swell.

Like a single bright star, for one moment outshining,

Then hidden, for mists all the firmament lining,

That vision was given; [overshading, But the light of that Cloud still their souls And the sound of that Voice from their hearts never fading,

Was their beacon to heaven.

Charles Lawrence Ford.

#### 4067. TRANSFIGURATION, The.

Upward they trod
The lonely mount to talk with God.
One led; he wore a perfect form,
With tender beaming smile and warm;
And there were three that followed Him
Up through the shadows wild and dim.
They came to pray, and there apart,
And far from worldly pomp and art,

They bowed the knee, The Saviour, and His faithful three.

In solitude

The soul best feels the reverent mood;
Thus, it is blessed to recede,
And find God's hiding in our need,
To mount above the world's concern,
And feel the inner glory burn,
Of love's celestial fire. How sweet
The silence of this lone retreat;

Fit place for prever

Fit place for prayer Which hallowed all the mountain air.

O voice of love,
Did e'er such words pathetic move
The Spirit listening to all tones
That rise from His dear pleading ones?
Sweet voice of Jesus, never prayer
Arose more tender on the air;
It melted, charmed the listening three,
Till on the wings of ecstasy

They rose away, And stood before the gates of day.

The mountain fades,
The daylight dwindles into shades;
The gates of light swing open wide;
And lo! a more than sun-bright tide
Bursts from the azure on their sight!
And Jesus stands enthroned in light!
His native beauty this, when He
Stood in his kingly dignity,

In his own clime, Long, long before the birth of time.

Were they not four?
Whence those bright forms unseen before?
Ah, there he stands, last seen of old
On Nebo's mountain, lone and cold.

Whither he went, his eye not dim, To wing his way with seraphim To his celestial Canaan far; Not his to cross the Jordan bar; A crown of light

He wears, than Egypt's crown more bright.

And he, the same Who took the chariot of flame, And sped away in raptured flight, Till angels saw him strange alight Upon the royal steps of gold Of his dear throne, who heard of old His prayer, when Baal's hosts were bowed On Carmel's height mid clamor loud; Elijah, hail! Thy prayer was mighty to prevail.

Why come they now, And wait upon the mountain's brow? Dear Son of God, they come to Thee, To talk of all Thine agony; The shadow of Thy cross is seen Along the fields of fadeless green, And angel eyes are tearful there Before they hear Thy last sweet prayer— "Father, forgive;

And let my persecutors live."

Again the three Look forth and only Jesus see; But even till their latest hour The vision lingers with its power; Those gates ajar have left a gleam That brighter makes our earthly dream; The silver cloud on Tabor's height Still drops its music with its light;

Nor shall it cease Till earth with heaven is all at peace. Dwight Williams.

## 4068. TRANSFIGURATION, The.

Matthew xvii: 1, 2. Hail! King of Glory, clad in robes of light, Outshining all we here call bright! Hail, light's divinest galaxy! Hail, express image of a Deity! view, Could now Thy faithful spouse Thy beauties How would her wounds all bleed anew! Lovely Thou art all o'er and bright, Thou Israel's glory, and Thou Gentile's light.

But whence this brightness, whence this sudden day? Who did Thee thus with light array? Did Thy divinity dispense To its consort a more liberal influence? Or did some curious angel's chymic art The spirits of purest light impart Drawn from the native spring of day, And wrought into an organized ray?

Howe'er 'twas done, 'tis glorious and divine; Thou dost with radiant wonders shine: The sun and his bright company Are all gross meteors, if compared to Thee: | Fountain so pure not anywhere was seen

Thou art the fountain whence their light does flow,

But to Thy will Thine own dost owe; For (as at first) Thou didst but say, "Let there be light," and straight sprang forth this wondrous day.

Let now the Eastern princes come and bring Their tributary offering.

There needs no star to guide their flight; They'll find Thee now, great King, by Thine own light.

And Thou, my soul, adore, love, and admire, And follow this bright guide of fire. Do Thou Thy hymns and praises bring, Whilst angels, with veiled faces, anthems sing. John Norris.

#### 4069. TREE OF LIFE, The.

There is a spot, of men believed to be Earth's centre, and the place of Adam's grave,

And here a slip that from a barren tree Was cut, fruit sweet and salutary gave— Yet not unto the tillers of the land; That blessed fruit was culled by other hand.

The shape and fashion of the tree attend: From undivided stem at first it sprung; Thence in two arms its branches did outsend, Like sail-yards whence the flowing sheet is hung,

Or as a yoke that in the furrow stands, When the tired steers are loosened from their bands.

Three days the slip from which this tree should spring

Appeared as dead; then suddenly it bore, While earth and heaven stood awed and wondering-

Harvest of vital fruit; the fortieth more Beheld it touch heaven's summit with its height,

And shroud its sacred head in clouds of light.

Yet the same while it did put forth below Branches twice six, these, too, with fruit endued.

Which stretching to all quarters might be-Upon all nations medicine and food, [stow Which mortal men might eat, and eating be Sharers henceforth of immortality.

But when another fifty days were gone, A breath divine, a mighty storm of heaven, On all the branches swiftly lighted down, To which a rich nectareous taste was given, And all the heavy leaves that on them grew Distilled henceforth a sweet and heavenly

Beneath that tree's great shadow on the plain A fountain bubbled up, whose lymph serene Nothing of earthly mixture might disdain;

In all the world, nor on whose marge the earth

Put flowers of such unfading beauty forth.

And thither did all people young and old, Matrons and virgins, rich and poor, a crowd Stream ever, who, when as they did behold Those branches with their golden burden bowed,

Stretched forth their hands, and eager glances threw

Toward the fruit distilling that sweet dew.

But touch they might not these, much less allay

Their hunger, howsoe'er they might desire, Till the foul tokens of their former way They had washed off, the dust and sordid mire,

And cleansed their bodies in that holy wave, Able from every spot and stain to save.

But when within their mouths they had received

Of that immortal fruit the gust divine, Straight of all sickness were their souls relieved.

The weak grew strong, and tasks they did decline

As overgreat for them they shunned no more, And things they deemed they could not bear they bore.

But woe, alas! some daring to draw near That sacred stream, did presently retire, Drew wholly back again, and did not fear To stain themselves in all their former mire, That fruit rejecting from their mouths again, Not any more their medicine, but their bane.

Oh, blessed they, who not withdrawing so, First in that fountain make them pure and fair,

And who from thence unto the branches go, With power upon the fruitage hanging there: Thence by the branches of the lofty tree Ascend to heaven—the tree of life, oh see! From the Latin, tr. by Archbishop Trench.

#### 4070. TRUMPET, The Fifth.

Revelation ix: 1-11.

I heard a trumpet sound,
Earth shook, the heavens were dim,
I saw a falling star,
Like the moon's eclipsing limb.
And a blood-stained haze
Rushed round its blaze;
But that star still shone
On a kingless throne.

I saw from the abyss
Shoot up a thousand fires;
I saw a locust-cloud
Rise on their sulphurous spires.
In his noontide, the sun
Sank, sickening and dun;
And the smoke wrapped the globe,
Like a funeral robe.

Then, that hell-born locust-host Rolled onward like a flood; Yet the harvest field was safe, And safe the leafy wood. Of that plague-cloud wan, The prey alone was man; And the bond and the free To the locusts bent the knee.

There was torment in the land,
The famine and the chain,
And thousands writhed and groaned,
And gnawed their tougues with pain.
And the lovely and brave
Were plunged in the grave;
And in that agony
Thousands prayed to die!

Upon the field of battle,
In exile far and lone,
Men perished for the temple,
Men perished for the throne,
Still the locust-cloud
Was a living shroud;
And the locust sting
Slew the serf and the king.

I saw an idol temple!
But there no idol shone,
No golden censer burned
To gods of wood or stone.
To a mortal bowed
The shouting crowd,
And the nation's cry
Was blasphemy.

I saw a mighty grave!
But no holy sign was there,
But the corpse of king and slave
Was flung in without a prayer,
And a pillar stood,
Inscribed in blood,
In that tainted gloom,
"The eternal tomb."

Then, the trumpet rang again,
And the locusts swept the earth;
But 'twas now as if her womb
Had teemed with human birth.
They wore the helms of kings,
And the rushing of their wings
Was like rushing chariot-wheels,
Or the tramp of chargers' heels.

Above them blazed the banner—
That fiendish, fallen star;
Above them winged the eagle,
Scenting his prey afar.
And the clang of their mail
Rang loud on the gale;
And crown and tiar
Led their legions to war.

Their chieftain was a king—
A king of fearful name!
'Tis shouted in the central caves
Of misery and flame.

Abaddon, the lord Of the sceptre and sword, Resistless by man. But his star shall be wan!

Then the storm of battle raged,
And the earth was drenched with blood;
And the warrior and his steed
Were the wolf and vulture's food.
And the world stood at gaze
At that battle's red blaze,
Like men on the shore
Of an ocean of gore.

Once more the trumpet swelled,
But 'twas glorious now and grand;
And a shout of triumph pealed
From the ocean and the land.
For on fiery wings
Came the spirits of kings,
With banners unfurled,
To rescue the world!

George Croly.

#### 4071. TUBAL CAIN.

Genesis iv: 22.

Old Tubal Cain was a man of might,
In the days when earth was young;
By the fierce red light of his furnace bright
The strokes of his hammer rung:
And he lifted high his brawny hand
On the iron glowing clear,
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and the spear.
And he sang: "Hurrah for my handiwork!
Hurrah for the spear and the sword!
Hurrah for the hand that shall wield them

For he shall be king and lord."

To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade
As the crown of his desire:
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest free.
And they sang: "Hurrah for Tubal Cain,
Who hath given us strength anew!
Hurrah for the smith, hurrah for the fire,
And hurrah for the metal true!"

But a sudden change came o'er his heart,
Ere the setting of the sun,
And Tubal Cain was filled with pain
For the evil he had done;
He saw that men, with rage and hate,
Made war upon their kind,
That the land was red with the blood they
shed,
In their lust for carnage blind.
And he said: "Alas! that ever I made,
Or that skill of mine should plan,
The spear and the sword for men whose joy

Is to slay their fellow-man!"

And for many a day old Tubal Cain
Sat brooding o'er his woe;
And his hand forbore to smite the ore,
And his furnace smouldered low.
But he rose at last with a cheerful face,
And a bright courageous eye,
And bared his strong right arm for work,
While the quick flames mounted high.
And he sang: "Hurrah for my handiwork!"
And the red sparks lit the air;
"Not alone for the blade was the bright
steel made,"
And he fashioned the first ploughshare.

And men, taught wisdom from the past,
In friendship joined their hands,
Hung the sword in the hall, the spear on the
wall,
And ploughed the willing lands;
And sang: "Hurrah for Tubal Cain!
Our stanch good friend is he;
And for the ploughshare and the plough
To him our praise shall be.
But while oppression lifts its head,
Or a tyrant would be lord,
Though we may thank him for the plough,
We'll not forget the sword!"

Charles Mackay.

#### 4072. TYRE.

High on the stately wall
The spear of Arvad hung;
Through corridor and hall
Gemaddin's war-note rung.
Where are they now? the note is o'er;
Yes! for a thousand years and more,
Five fathoms deep beneath the sea
Those halls have lain all silently;
Nought listing save the mermaid's song,
While rude sea-monsters roam the corridors
along.

Far from the wandering East
Tubal and Javan came,
And Araby the Blest,
And Kedar, mighty name—
Now on that shore, a lonely guest,
Some dripping fisherman may rest,
Watching on rock or naked stone
His dark net spread before the sun,
Unconscious of the dooming lay
That broods o'er that dull spot, and there
shall brood for aye.

Lyra Apostolica.

#### 4073. TYRE.

And this is Tyre, the mighty mart of old, City of merchants! conquering kings with gold!

Through whose long streets, that knew no dull repose,

Like stormy waves, the voice of Commerce rose,

While palaces, each worthy ocean's queen, O'erlooked in dazzling pride the busy scene. Here Afric brought her ivory and rich plumes, Ophir her gems, Arabia her perfumes; The adventurous Tyrian sent his daring sail Where'er might roll the waves or sweep the gale;

Strange that to power no state or people grew,

From age to age their glory to renew;
But like the sun they gain meridian height,
Blaze their appointed time, then sink in
night;

And so Tyre fell—her riches could not save; The city of the proud is now a grave,

Swept, like her daughter Carthage, by the wings

Of ages, from the list of living things.

And so Tyre fell—where rose her granite towers,

And shone her palaced streets and jewelled bowers,

The goatherd heedless roves, nor asks her name.

Nor recks her glories past and ancient fame. He sees bowed arch, an aqueduct, and well, But who their builders were he cannot tell. The wave, unsympathizing, beats the strand, Moss clothes black fragments buried deep in sand.

And sea-birds, stooping in their ocean flight, Pass with wild shrieks the vanished city's site. Nicholas Michell.

#### 4074. TYRE.

So did thy ships to earth's wide bounds proceed,

O Tyre! and thou wert rich and beautiful In that thy day of glory. Carthage rose, Thy daughter, and the rival of thy fame, Upon the sands of Lybia; princes were Thy merchants; on thy golden throne thy state

Shone, like the orient sun. Dark Lebanon Waved all his pines for thee; for thee the

Of Bashan towered in strength: thy galleys cut,

Glittering, the sunny surge; thy mariners, On ivory benches, furled the embroidered sails

That looms of Egypt wove, or to the oars That, measuring dipped, their choral seasongs sung;

The multitude of isles did shout for thee, And cast their emeralds at thy feet, and said.

"Queen of the Waters, who is like to thee!" So wert thou glorious on the seas, and saidst, "I am a god, and there is none like me." But the dread voice prophetic is gone forth:

"Howl, for the whirlwind of the desert comes! Howl ye again, for Tyre, her multitude Of sins and dark abominations cry

Against her," saith the Lord; "in the mid seas

Her beauty shall be broken; I will bring

Her pride to ashes; she shall be no more; The distant isles shall tremble at the sound When thou dost fall; the princes of the sea Shall from their thrones come down, and cast away

Their gorgeous robes; for thee they shall take up

A bitter lamentation, and shall say,

'How art thou fallen, renowned city! thou Who wert enthroned glorious on the seas, To rise no more!'" William Lisle Bowles.

#### 4075. TYRE.

The wild and windy morning is lit with lurid fire;

The thundering surf of ocean beats on the rocks of Tyre—

Beats on the fallen columns and round the headland roars,

And hurls its foamy volume along the hollow shores,

And calls with hungry clamor, that speaks its long desire:

"Where are the ships of Tarshish, the mighty ships of Tyre?"

Within her cunning harbor, choked with invading sand,

No galleys bring their freightage, the spoils of every land;

And like a prostrate forest, when autumn gales have blown,

Her colonnades of granite lie shattered and o'erthrown;

And from the reef the pharos no longer flings its fire,

To beacon home from Tarshish the lordly ships of Tyre.

Where is thy rod of empire, once mighty on the waves—

Thou that thyself exaltedst, till kings became thy slaves;

Thou that didst speak to nations, and saw thy will obeyed—

Whose favor made them joyful, whose anger sore afraid—

Who laid'st thy deep foundations, and thought them strong and sure,

And boasted midst the waters, "Shall I not aye endure?"

Where is the wealth of ages that heaped thy princely mart?

The pomp of purple trappings; the gems of Syrian art;

The silken goats of Kedar; Sabæa's spicy store;

The tributes of the islands thy squadrons homeward bore,

When in thy gates triumphant they entered from the sea

With sound of horn and sackbut, of harp and psaltery?

485

is laid waste:

There is no habitation; the mansions are defaced.

No mariners of Sidon unfurl your mighty sails;

No workmen fell the fir-trees that grow in Shenir's vales,

And Bashan's oaks that boasted a thousand years of sun,

Or hew the masts of cedar on frosty Lebanon.

Rise, thou forgotten harlot! take up thy harp and sing:

Call the rebellious islands to own their ancient king:

Bare to the spray thy bosom, and, with thy hair unbound,

Sit on the piles of ruin, thou throneless and discrowned!

There mix thy voice of wailing with the thunders of the sea,

And sing thy songs of sorrow, that thou remembered be!

Though silent and forgotten, yet Nature still laments

The pomp and power departed, the lost magnificence:

The hills were proud to see thee, and they are sadder now;

The sea was proud to bear thee, and wears a troubled brow,

And evermore the surges chant forth their vain desire:

"Where are the ships of Tarshish, the mighty ships of Tyre?"

Bayard Taylor.

#### 4076. TYRE, Burden of.

In thought, I saw the palace domes of Tyre; The gorgeous treasures of her merchandise; All her proud people, in their brave attire, Thronging her streets for sport or sacrifice. I saw her precious stones and spiceries; The singing girl with flower-wreath instrument;

And slaves whose beauty asked a monarch's price.

Forth from all lands all nations to her went, And kings to her on embassy were sent. I saw, with gilded prow and silken sail, Her ships, that of the sea had government. O gallant ships, 'gainst you what might pre-

She stood upon her rock, and, in her pride, Of strength and beauty, waste and woe defied.

I looked again: I saw a lonely shore, A rock amid the waters, and a waste Of trackless sand; I heard the black seas roar, And winds that rose and fell with gusty

There was one scathed tree, by storm defaced,

Howl, howl, ye ships of Tarshish! the glory | Round which the sea-birds wheeled with screaming cry.

> Ere long came on a traveller, slowly paced; Now east, then west, he turned, with curious eye,

> Like one perplexed with an uncertainty. Awhile he looked upon the sea, and then Upon a book, as if it might supply The thing he lacked. He read, and gazed again;

> Yet as if unbelief so on him wrought, He might not deem that shore the shore he sought.

> Again I saw him come; 'twas eventide; The sun shone on the rock amid the sea; The winds were hushed; the quiet billows sighed

> With a low swell; the birds winged silently Their evening flight around the scathed tree; The fisher safely put into the bay, And pushed his boat ashore; then gathered he His nets, and, hastening up the rocky way, Spread them to catch the sun's warm evening ray.

> I saw that stranger's eye gaze on the scene: "And this was Tyre!" said he; "how has Within her palaces a despot been! Ruin and silence in her courts are met, And on her city rock the fisher spreads his Mary Howitt.

#### 4077. TYRE, Prophecy against. Ezekiel xxvi: 2.

'Twas morning. On thy ramparts, Tyre, Spread to the sun the standard's fold, And marched to sounds of trump and lyre, Thy mitred priesthood, purple-stoled; And chieftains mailed, with haughty vane, Poured to Astarte's blood-stained fane.

And crowding on thy glorious bay, Far as the dazzled eye could gaze, Where Tyre's imperial galleys lay, Rose choral hymns, and altars' blaze. And surges, bright as molten ore, Wafted the incense to the shore.

Yet in the pageant clanked the chain, And mingled there the captive's groan; And piled upon the ponderous wain, The golden spoils of Judah shone; And sharper than the sword or spear, Struck to the heart the Tyrian's sneer.

Yet all, at once, are hushed as death, Recoils at once the living wave: No footstep falls, is breathed no breath, As, like a comer from the grave, Ezekiel's lip and eye of fire Peals Heaven's high wrath on guilty Tyre.

"Hail! queen of glory, slave of shame, Hail! head of gold, which curses crown, Panther, thy ravening shall be tame,

The bow is drawn that strikes thee down. Eagle, thy wing shall lose its plume; Serpent, thy haunt shall be the tomb.

"Thy sword has smote Jerusalem,
And for that smiting thou shalt die;
Thy strength be dust, thy wealth a dream,
Thy power like summer clouds pass by;
Thy name, among forgotten things—
Now war thee with the King of kings.

"The captive's hopeless agony,
The blood that clamors from the ground,
The altar's curse, the dungeon's cry,
At last, at last one throne have found.
Tyrant, thy turban shall be bowed,
That throne is on the thunder-cloud.

"Ride on, in taunt and triumph ride,
Thy heart shall be the vulture's meal.
Now follows thee a giant stride,
A giant hand shall grasp thy wheel,
Thy sceptre shall be weak as air,
Thy throne shall be a bloody lair.

"The plague shall wither up thy heart,
The famine waste thee to the bone;
Through the rent skin the nerve shall start,
Thy veins a flame, thy voice a groan.
Pangs utterless thy soul shall fill,
Yet comes the vengeance, sterner still.

"It comes—I know the distant roar,
The rushing of the routed field.
Hark to the storm, whose rain is gore:
The flood, whose surge is spear and shield;
I see thee in the worse than grave,
I see thee, Asshur's trembling slave.

"Yet thou shalt live. The feud within
Through weary years thy strength shall
Corruption fill thy cup of sin, [drain,
And falsehood forge and fix the chain;
And treason in the dark shall slay,
And thus thy strength shall melt away.

'Strike, strike, thou Man of Macedon!
Rush on her ramparts, smite her walls.
Now sets in gore her lingering sun;
Her palaces thy chargers' stalls,
Her wealth the harvest of thy spear.
Now, Tyre, thou'rt of the things that were!

"The earth shall see a thousand kings,
Yet thou shalt still be desolate.

A sand, where vultures rest their wings,
Where the sea-eagle meets its mate;
A rock, by time and tempest riven,
Abhorred by man, accursed by Heaven!"

George Croly.

## 4078. TYRE, Prophecy against.

A thousand harps their echoes gave
Along the evening surge of gold;
A thousand galleys stemmed the wave
Beneath the Tyrian banners fold;
And gallant shout, and joyous song,
Rose from the city's myriad throng.

Yet all at once were hushed as death—
Prince, warrior, minstrel, lord, and slave; Sealed, marked, undone—the child of doom!

No foot-fall rang, was breathed no breath, As, like a comer from the grave, Ezekiel's lip and eye of fire Flashed Heaven's high wrath on guilty Tyre.

"Hail, queen of glory! queen of shame!
Thou crowned with conquest's richest
Whose arrow was a shaft of flame, [crown!
Whose trumpet but for blood was blown—
Woe to thy banner and thy plume,
Thy throne is past, behold thy tomb!

"Thy sword hath smote Jerusalem,
And for that smiting shalt thou die;
Thy power be dust, thy wealth a dream,
Thy name like summer clouds pass by;
Thy kingdom to itself make wings—
Now war thee with the King of kings!

"Sheba and Rama were thy slaves;
Dedan thy fiery charioteer;
Tarshish and Ophir's golden caves
Brought tribute to thy giant spear;
The Syrian emerald wreathed thy brow,
E'en Judah knelt—What art thou now?

"The captive's hopeless agony,
The blood that clamors from the ground,
The broken altar's midnight cry,
At last, at last, one throne have found;
Tyrant! thy turban shall be bowed;
That throne is on the thunder-cloud!

"Ride on thy rushing chariots, ride,
And rouse thy trumpets' haughty peal;
Yet o'er thee sweeps a giant stride,
A giant grasp shall crush thy wheel;
Thy helm and shield are weak as air,
Thy bed shall be a bloody lair.

"The plague shall wither up thy heart,
The famine waste thee to the bone;
Through the rent skin the nerve shall start;
The world thy face of woe shall shun;
Pangs utterless thy veins shall fill,
Yet comes the vengeance sterner still.

"It comes—I hear the distant roar,
The whirlwind trampling of the field;
Hark to the storm whose rain is gore!
The flood whose surge is spear and shield!
And whose the banner, like a sun
Blazing above? Hail, Babylon!

"Yet worse than war—the feud within, The civil strife, thy strength shall drain, Corruption fill thy cup of sin,

And falsehood forge and fix the chain, And treason in the dark shall slay; And thus thy strength shall melt away.

"Then comes the battle of despair,
And Asshur's sons shall climb thy walls,
And Persia's furious torches glare
Through ivory gates and gilded halls;
And thou be but a mightier tomb,
Sealed, marked, undone—the child of door

487

"The earth shall see a thousand kings,
Yet thou shalt still be desolate—
A sand where vultures rest their wings,
Where the sea-dragon meets its mate;
A rock by time and tempest riven,
Abhorred by man, accursed of Heaven."

Delta

#### 4079. TYRE, THE UNITED STATES.

Tyre of farther West! be thou too warned, Whose eagle wings thine own green world o'erspread,

Touching two oceans: wherefore hast thou scorned

Thy father's God, O proud and full of bread?

Why lies the cross unhonored on thy ground, While in mid-air thy stars and arrows flaunt? That sheaf of darts, will it not fall unbound, Except, disrobed of thy vain earthly vaunt, Thou bring it to be blessed where saints and angels haunt?

The holy seed, by Heaven's peculiar grace, Is rooted here and there in thy dark woods; But many a rank weed round it grows apace, And Mammon builds beside thy mighty floods,

O'ertopping Nature, braving Nature's God.
O while thou hast yet room, fair fruitful land,
Ere war and want have stained thy virgin sod,
Mark thee a place on high, a glorious stand,
Whence Truth her sign may make o'er forest, lake, and strand.

Eastward, this hour, perchance thou turn'st thine ear,

Listening if haply with the surging sea Blend sounds of ruin from a land once dear To thee and Heaven. O trying hour for thee!

Tyre mocked when Salem fell—where now is Tyre?

Heaven was against her. Nations thick as waves

Burst o'er her walls, to ocean doomed and fire; And now the tideless water idly leaves Her towers, and lone sands heap her crowned merchants' graves. John Keble.

#### 4080. UZZAH AND OBED-EDOM,

The ark of God has hidden strength;
Who reverence or profane,
They, or their seed, shall find at length
The penalty or gain.

While as a sojourner it sought
Of old its destined place,
A blessing on the home it brought
Of one who did it grace.

But there was one, outstripping all
The holy-vestured band,
Who laid on it, to save its fall,
A rude corrective hand.

Read, who the church would cleanse, and
How stern the warning runs— [mark
There are two ways to aid her ark,
As patrons and as sons.

J. H. Newman.

J. and C. Wesley.

4081. UZZAH, The Fate of. 2 Samuel vi : 7.

Behold your due in Uzzah dead For touching an external sign, You that the priestly right invade, And minister in things divine! Will ignorance your bodies save? Inquire of Uzzah in his grave.

"But lo! unless our hands sustain,
The tottering ark will strike the ground."
God cannot need the help of man:
A thousand ways with God are found
His church in danger to defend,
And bear her up, till time shall end.

#### 4082. UZZIAH.

2 Chronicles xxvi : 9, 10, 16.

The star of Judah's king rode high in plenitude of power,

And lauded was his sceptre's sway in palace and in bower;

Fresh fountains in the desert waste were at his bidding sprung,

And clustering vines o'er Carmel's i reast a broader mantle flung.

He hied him to the battle-field in all his young renown,

And wild Arabia's swathy host like blighted grass fell down.

Yet when within his lifted heart the seeds of pride grew strong,

And unacknowledged blessings led to arrogance and wrong,

E'en to the temple's holy place with impious steps he hied,

And with a kindling censer stood fast by the altar's side;

But he whose high and priestly brow the anointing oil had blest

Stood forth majestic to rebuke the sacrilegious guest.

"'Tis not for thee," he sternly said, "to tread this hallowed nave,

And take that honor to thyself which God to Aaron gave;

'Tis not for thee, thou mighty king, o'er Judah's realm ordained,

To trample on Jehovah's law, by whom thy

fathers reigned.
Go hence." And from his awful eye there seemed such ire to flame

As mingled with the thunder-blast when God to Sinai came.

Then loud the reckless monarch stormed, and with a daring hand

He swung the sacred censer high above the trembling band;

his forehead flame,

Behold! the avenging doom of heaven, the livid plague-spot came;

And low his princely head declined, in bitterness of woe,

While from the temple gate he sped—a leper, white as snow!

Mrs. L. II. Sigourney.

### 4083. VIA DOLOROSA.

John xix: 17.

I see my Lord, the pure, the meek, the lowly, Along the mournful way in sadness tread; The thorns are on His brow, and He, the holy, Bearing His cross, to Calvary is led.

Silent He moveth on, all uncomplaining, Though wearily His grief and burden press: And foes-nor shame nor pity now restraining-

With scoff and jeering mock His deep distress.

'Tis hell's dark hour; yet calm Himself resigning,

E'en as a lamb that goeth to be slain, The wine-press lone He treadeth unrepining, And falling blood-drops all His raiment stain.

In mortal weakness 'neath His burden sinking, The Son of God accepts a mortal's aid! Then passes on to Golgotha unshrinking, Where love's divinest sacrifice is made.

Dear Lord! what though my path be set with sorrow,

And oft beneath some heavy cross I groan? My soul weighed down shall strength and courage borrow,

At thoughts of sharper grief which Thou hast known.

And I, in tears, will yet look up with gladness, And hope when troubles most my soul would drown:

The mournful way which Thou didst tread with sadness

Was but Thy way to glory and Thy crown. Ray Palmer.

#### 4084. VINE, The True.

Numbers xiii: 23.

When Israel lay in Kadesh where Paran's wilds expand,

Into the north twelve mighty men were sent to spy the land;

Each tribe gave in its kingliest before the hosts of light

Rose up all in Jehovah's name to spoil the Amorite.

Down in the fertile valley where Eshcol's

They felled the lordly cedar-tree and wrought it to a pole,

But where the burning sign of wrath did in | And then they turned them south again and bare to Israel's line

The first-fruits of the gift of God, the firstripe of the vine.

And what to us (the world exclaims) that vine branch borne of two?

Oh fools and blinded! is it not a figure of the True?

It is the sum of all things; yea, that deed of prescience done

Speaks of two dispensations and the gift that made them one.

They who were grace-expectant, they who lived and died in grace-

They who saw Christ far off, and they who see, though veiled, His face---

Those went before; these follow: they are all one brotherhood,

And in the midst the True Vine hangs upon the holy wood. Lyra Eucharistica.

## 4085. VINEYARD, The Rented.

Mark xii: 1-9.

God let His vineyard out to man, His rent of glory to obtain, Told him his soul was not his own, But made to serve his Lord alone; He bade him feed, increase, improve His grain of faith, his seed of love, And stocked him with sufficient grace To bear the fruits of righteousness.

Though long He seemed as distant far, His vineyard still engrossed His care; His servant in due time He sent To gather in the gracious rent; His messenger was good desires, With which He freely all inspires, And stirs us up to use the power To serve, and worship, and adore.

Conscience when we refuse to hear, And quite throw off our gracious fear, The serious thought resist, repel, Our heart against conviction steel, 'Tis then the messenger we slight, Entreat the Sender with despite, By violence force Him to depart, And chase His spirit from our heart.

Scripture, a second servant, came The vineyard's fruit for God to claim; We its authority deny, And will not with the word comply; The word which doth His mind declare, We mangle, mutilate, and tear, Abuse with haughty rage and scorn, Nor make our Lord the least return.

The Lord, whose mercies never end. More messengers vouchsafed to send; By teachers His demands made known, By seers and saints required His own;

They called on man his rent to pay, They urged, "Repent, believe, obey, Restore whate'er His grace bestowed, And live to glorify your God."

But man, averse in heart and mind, Cast all his Maker's words behind, In every age th' ungrateful race Hath spurned the ministers of grace, Hated whoe'er the message brought, Their ruin and destruction sought; Truth and its witnesses abhorred, And stoned and killed them with the sword.

That all might savingly believe, And glory to Jehovah give, He sent at last His favorite Son To take possession of His own; To every soul He sends Him still, That every soul may serve His will, Their faith by meck obedience prove, With fear rejoice, with reverence love.

Murdered on earth by Jews He was,
When once they nailed Him to the cross;
But we renew His deadly pains
Who glorious and triumphant reigns,
Against His life contriving still,
By twice ten thousand ways we kill,
By twice ten thousand sins we slay,
And crucify Him every day.

Ah, wretched man when God requires His soul, who in his sins expires! His soul, alas, is his no more, Consigned to the tormentor's power. Losing his soul, he loses all, Yet cannot into nothing fall, But hopelessly his doom bemoans, And pours in hell eternal groans.

J. and C. Wesley.

# 4086. VIRGINS, The Foolish. Matthew xxv: 3.

"Behold, the Bridegroom comes!"
The midnight cry is heard:
"Arise and join the train,
Go forth to meet your Lord;"
They wake He is at hand

They wake, He is at hand, But they are unprepared.

Their lamps are by their side,
But all unfilled the urn;
"Oh, give us of your oil,"
They cry to each in turn;
"The flame is dying down,
Our lamps refuse to burn."

"It cannot, cannot be!
Enough but for our own;
We cannot help you now,
For each must stand alone;
The past is now the past,
And may not be undone.

"Go ye to them that sell!"
But while they went to buy,

The Bridegroom came; they saw
The bridal train sweep by,
They saw the wise go in:
In vain, in vain their cry!

The door, alas! is shut,
They hear the festal strain,
They see the virgin throng,
To join it they would fain.
The wise have all gone in:
They knock, but knock in vain!

"I know you not," is all
The welcome that they hear:
"I know you not;" oh! words
Of trembling and of fear.
"Ye cannot join these songs,
Nor in these halls appear!"
Horatius Bonar.

#### 4087. VIRGINS, The Foolish.

"The midnight comes and my lamp unfilled!"

(Black and stormy the night wanes on.)
"Sisters, help! ere my hope be killed;
Give, of your store, that my lamp be filled."
(The Bridegroom into the House hath gone.)

"Sisters, help!" They have closed the door; (Black and stormy the night wanes on.)
Naught they gave of their brimming store,
Each one watching the lamp she bore.
(The Bridegroom into the House hath gone.)

"I will knock, though the door be closed." (Black and stormy the night wanes on.)
"Lord, thy handmaid waits. Unclose!
Around me night like a river flows."
(The Bridegroom into the House hath gone.)

"Who knocks so late from the darkened East?" (Black and stormy the night wanes on.)

"Depart! I know nor greater nor least Who brings no light to the marriage feast." (The Bridegroom into the House hath gone.)

"Depart! too late!" Oh words of doom!
(Black and stormy the night wanes on.)
Watch well thy lamp, that it light the gloom
And show the way to the festal room.
(The Bridegroom into the House hath gone.)

Marie B. Williams.

#### 4088. VIRGINS, The Ten.

Matthew xxv: 1-13.

Ten virgins, clothed in white,
The Bridegroom went to meet;
Their lamps were burning bright
To guide His welcome feet.

Five of the band were wise—
Their lamps with oil filled high;
The rest this care despise,
And take their vessels dry.

Long time the Lord abode;
Down came the shades of night;
The weary virgins nod,
And then they sleep outright.

At midnight came the cry
Upon their startled ear,
"Behold the Bridegroom nigh,
To light His steps appear."

They trim their lamps; in vain The foolish virgins toil: "Our lamps are out: oh deign To give us of your oil!"

"Not so," the wise ones cry;
"No oil have we to spare;
But swiftly run and buy,
That you the joy may share."

They went to buy, when lo!
The Bridegroom comes in state;
Within those ready go,
And shut the golden gate.

The foolish virgins now Before the gateway crowd; With terror on their brow They knock and cry aloud:

"Lord, open to our call!
Hast Thou our names forgot?"
Sadly the accents fall—
"Depart, I know you not."
Robert Murray McCheyne.

#### 4089. VIRGINS, The Ten.

The Bridegroom cometh to His bride; The church awaits her King; Come, take your lamps, with oil supplied; Oil in your vessels bring!

The waiting church waits on until The light of day hath set; Her Lord delays His coming still, The Bridegroom tarries yet.

And while He tarries on the way, The waiting church beneath, Impatient of the long delay, Slumbered and slept in death.

The virgins slept; and, side by side,
The lantern of the wise
Burns brightly on, with oil supplied;
That of the foolish dies.

And while they sleep, the midnight cry Fills all the silent air— "Behold the Bridegroom draweth nigh! Arise! your lamps prepare!"

The wise awake and trim their light, Which still with oil is fed; The foolish wake, and all is night—Their lamps gone out and dead.

The lamp, the light, the oil of grace—
There all the wisdom lies;
It lights the dark and awful place,
This wisdom of the wise.

The lamp that had no burning flame, Dead, cold, and unctionless, Was to the five unwise their shame— It was their foolishness.

"Give of your oil, our lamp is shed; Give, for our light is gone." This to the wise the foolish said: This when the day was done.

"Nay, not enough is our supply With you our oil to share; Go ye to them that sell and buy, For those who sell can spare."

This none can buy and none can sell:
It has no market price;
Its cost is more than tongue can tell,
This priceless gift of grace.

They went, but soon returned the same, More foolish than before; For as they went the Bridegroom came, And closed the festal door.

Lord, let our lamps be burning bright;
Oil in our vessels bring;
Thy grace the oil, our faith the light,
And Thou our bridal King.

Robert Maguire.

#### 4090. VIRGINS, The Wise.

Matthew xxv: 4.

Rejoice, all ye believers,
And let your lights appear!
The evening is advancing,
And darker night is near:
The Bridegroom is arising,
And soon will He draw nigh.
Up! pray and watch and wrestle:
At midnight comes the cry.

See that your lamps are burning,
Replenish them with oil;
Look now for your salvation,
The end of earthly toil.
The watchers on the mountain
Proclaim the Bridegroom near;
Go meet Him as He cometh,
With hallelujahs clear!

Ye wise and holy virgins,
Now raise your voices higher,
Until, in songs of triumph,
They meet the angel-choir.
The marriage-feast is waiting,
The gates wide open stand;
Up! up! ye heirs of glory:
The Bridegroom is at hand!
L. Laurenti; tr. by Jane Borthwi

#### 4091. WARFARE, Christian.

Soldier, go, but not to claim

Mouldering spoils of earth-born treasure,
Not to build a vaunting name,
Not to dwell in tents of pleasure;
Dream not that the way is smooth,
Hand not that the thorne are reces

Hope not that the thorns are roses, Turn no wistful eyes of youth

Where the sunny beam reposes; Thou hast sterner work to do, Hosts to cut thy passage through; Close behind thee gulfs are burning— Forward! there is no returning.

Soldier, rest: but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow;
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep
Brooks no moment of forsaking.
Sleep as on the battle-field:
Girded, grasping sword and shield;
Those thou canst not name nor number,
Steal upon thy broken slumber.

Soldier, rise! the war is done!
Lo! the hosts of hell are flying!
'Twas thy Lord the battle won:
Jesus vanquished them by dying.
Pass the stream—before thee lies
All the conquered land of glory;
Hark! what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword and take the crown.
Triumph! all thy foes are banished,
Death is slain and earth has vanished.

Charlotte Elizabeth.

#### 4092. WATER MADE WINE.

John ii : 1-11.

Marriage! sweet marriage! Cana's chimes Ring out their glad and golden rhymes, And tenderest music swells and falls Symphonious through the sounding halls.

The guests, a chosen, happy throng, Greeting and smiling, pour along; The bridegroom proud, the bride so fair, And Jesus and His band, are there.

Sweet moment! when, with mutual vows, Souls twin in heaven on earth espouse; Mix like two streams that far have run, Blend like two burning beams in one.

Sound forth, oh psalm. ring out, oh lyre! Tune, singing girls, your voices higher! Flow, vine-blood, from love's trysting bower! Let rapture crown the heavenly hour!

But lo! the generous wine is flown! The frugal, home-pressed store is gone: Confusion pains the bridegroom's breast, And wonder seizes every guest. Then Mary, to her Son divine,
Thus meekly said, "They have no wine;"
And all the voiceless faith of years
Rose on her thought, through doubts and
fears.

"Mother, mine hour is not yet come." She answered not: her heart was dumb; But whispered, as she turned away, "Servants, whate'er He saith, obey."

Then came the impulse, and the word "Fill up the vases!" straight they heard, And soon the dimpling bubbles swim, And sparkle round each marble rim.

Once more the mandate, "Draw and bear To him who rules the banquet there!" When lo! a wonder! at that sign The water pours in purpling wine!

The awe-struck servants trembling haste;
Ruler and guests admiring taste;
The bridegroom hears, with brightening brow,
"The good wine thou hast kept till now!"

O Thou who first, to crown man's joy, Thy power o'er nature didst employ, Here let us read Thy will expressed, That man in all right works be blessed.

And oh, like her whose heart alone Trusted and proved Thy power unknown, May we in all things trust Thee still, Obey and wait Thine utmost will.

George Lansing Taylor.

#### 4093. WATERS, Living.

In some wild Eastern legend the story has been told

Of a fair and wondrous fountain that flowed in times of old;

Cold and crystalline its waters, brightly glancing in the ray

Of the summer moon at midnight, or the sun at height of day.

And a good angel, resting there, once in a favored hour

Infused into the limpid depths a strange mysterious power;

A hidden principle of life, to rise and gush again

Where but some drops were scattered on the dry and barren plain.

So the traveller might journey, not now in fear and haste,

Far through the mountain desert, far o'er the sandy waste,

If but he sought this fountain first, and from its wondrous store

The secret of unfailing springs alone with him he bore.

Wild and fanciful the legend: yet may not meanings high,

Visions of better things to come, within its shadow lie?

Type of a better fountain, to mortals now unsealed,

The full and free salvation in Christ our Lord revealed?

Beneath the Cross those waters rise, and he who finds them there,

All through the wilderness of life the living stream may bear;

And blessings follow in his steps, until, where'er he goes,

The moral wastes begin to bud and blossom as the rose.

#### 4094. WAYFARING MAN OF GRIEF, The.

A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer nay:
I had not power to ask his name,
Whither he went, or whence he came,
Yet there was something in his eye
That won my love, I knew not why.

Once when my scanty meal was spread
He entered—not a word he spake—
Just perishing for want of bread;
I gave him all: he blessed it, brake,
And ate, but gave me part again.
Mine was an angel's portion then,
For while I fed with eager haste

The crust was manna to my taste.

I spied him where a fountain burst
Clear from a rock: his strength was gone;
The heedless waters mocked his thirst,
He heard it, saw it hurrying on;
I run and raised the sufference.

I ran and raised the sufferer up, Thrice from the stream he drained my cup, Dipt, and returned it running o'er: I drank, and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warmed, I clothed, I cheered my guest,
Laid him on my own couch to rest,
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
I found him by the highway-side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed:
I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

In pris'n I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him midst shame and scorn.

My friendship's utmost zeal to try, He asked if I for him would die; The flesh was weak, my blood ran chill, But the free spirit cried, "I will!"

Then in a moment to my view
The stranger darted from disguise;
The tokens in His hands I knew—
My Saviour stood before mine eyes!
He spake—and my poor name He named—
"Of Me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto Me."

James Montgomery.

### 4095. WEEPERS, The Aged.

Ezra iii : 12, 13.

They wept, those aged patriots wept;
The fame of vanquished years,
And burning thoughts which long had slept,
Now melted them to tears.
They well remembered Salem's state,
Ere Babel laid it desolate.

They saw the second temple rise,
But far less fair and bright;
And e'en their age-enfrozen eyes
Dropt sorrow at the sight.
They thought of many a vanished scene,
Of what they were, and what had been.

Captivity hath been their lot
For many a lonely day;
Yet Salem cannot be forgot,
Or memory pass away;
And memory told the tale too well,
For which their bitter tear-drops fell.

H. Rogers.

#### 4096. WELL, Woman at the.

John iv: 5-29.

In the hot noon, for water cool,
She strayed in listless mood;
When back she ran, her pitcher full
Forgot, behind her stood.

Like one who followed straying sheep,
A weary man she saw,
Who sat upon the well so deep,
And nothing had to draw.

"Give Me to drink," He said. Her hand Was ready with reply;
From out the old well of the land She drew Him plenteously.

He spake as never man before; She stands with open ears: He spake of holy days in store, Laid bare the vanished years.

She cannot still her throbbing heart; She hurries to the town, And cries aloud in street and mart, "The Lord is here: come down," WHEAT. WHILE.

Her life before was strange and sad, Its tale a dreary sound; Ah! let it go-or good or bad, She has the Master found.

George Macdonald.

#### 4097. WHEAT AND TARES.

Matthew xiii: 37-43. This is the field, the world below, In which the sowers came to sow, Jesus the wheat, Satan the tares, For so the word of truth declares: And soon the reaping time will come,

And angels shout the harvest home.

Most awful truth! and is it so? Must all the world that harvest know? Is every man or wheat or tare? Then for that harvest O prepare! For soon the reaping time will come, And angels shout the harvest home.

To love my sins, a saint to appear, To grow with wheat, yet be a tare, May serve me while I live below, Where tares and wheat together grow: But soon the reaping time will come, And angels shout the harvest home.

But all who truly righteous be, Their Father's kingdom then shall see; And shine like suns forever there: He that hath ears now let him hear. For soon the reaping time will come, And angels shout the harvest home.

#### 4098. WHEAT AND TARES.

Matthew xiii: 37-42.

Tho' in the outward church below, The wheat and tares together grow, Jesus ere long will weed the crop, And pluck the tares in anger up.

Will it relieve their horrors there, To recollect their stations here? How much thy heard, how much they knew, How long amongst the wheat they grew?

Oh! this will aggravate their case! They perished under means of grace: To them the word of life and faith Became an instrument of death.

We seem alike when thus we meet, Strangers might think we all are wheat; But to the Lord's all-searching eyes Each heart appears without disguise.

The tares are spared for various ends, Some for the sake of praying friends; Others the Lord, against their will, Employs his counsels to fulfil.

But the they grow so tall and strong; His plan will not require them long; In harvest, when He saves his own, The tares shall into hell be thrown. John Newton. 4099. WHEAT AND TARES.

Matthew xiii: 24-30.

Lord, 'tis not in Thy church alone That tares among good corn are sown; Satan our hearts does discompose, His tares there sows.

Soon as the amiable Dove Sheds in our hearts celestial love; And our cleared heaven erected eyes This world despise;

Soon as our powers begin to feel The suavities of heavenly zeal, And stand propending to obey Love's gentle sway:

Satan his force and wiles collects, Loose thoughts into our souls injects, Which our imaginations lure To loves impure.

Thy word, Lord, in this life declares That corn will mingled be with tares, Thou separation dost delay Till judgment day.

My God, let neither tares nor weeds Choke in my soul Thy heavenly seeds, Keep, Lord, what Thou Thyself dost sow From the cursed foe.

From the cursed foe, for in my heart 'Tis he would fain usurp a part, But I to Thee my heart resign, Keep what is Thine.

My love shall Satan's spite oppose, And if in me his tares he sows, May he at judgment bear the blame: I them disclaim.

Tares in the hearts of saints remain, Foils to the true and beauteous grain, For love they trials are designed In souls refined.

Our birth propension sensual sows To wilful sin, which cherished grows; We all our life must God invoke That growth to choke. Bishop Ken.

#### 4100. WHILE, A Little.

John xvi: 18.

What is this that He saith? "It is but a little while," And trouble and pain and death Shall vanish before His smile.

"A little while," and the load Shall drop at the pilgrim's feet, Where the steep and thorny road Doth merge in the golden street.

But what is this that He saith? "A little while," and the day Of the servant that laboreth Shall be done forever and aye. Oh, the truth that is yet untold! Oh, the songs that are yet unsung! Oh, the sufferings manifold, And the sorrows that have no tongue!

Oh, the helpless hands held out, And the wayward feet that stray In the desolate paths of doubt And the sinner's downward way!

For a silence soon will fall On the lips that burn for speech, And the needy and the poor that call Will be forever out of reach.

"For the work that ye must do Before the coming of death There remaineth, O faithful few, But a little while," He saith. Washington Gladden.

#### 4101. WIDOW'S SON, Raising the.

He that was dead rose up and spoke—he

Was it of that majestic world unknown? Those words which first the bier's dread silence broke,

Came they with revelation in each tone? Were the far cities of the nations gone, The solemn halls of consciousness or sleep, For man uncurtained by that spirit lone, Back from their portal summoned o'er the deep?

Be hushed, my soul! the veil of darkness lay Still drawn; thy Lord called back the voice departed,

To spread His truth, to comfort His weakhearted,

Not to reveal the mysteries of its way. Oh, take that lesson home in silent faith, Put on submissive strength to meet, not question, death!

Felicia D. Hemans.

## 4102. WIDOW'S SON REVIVIFIED.

Luke vii: 11-16.

'Twixt hoary Tabor's cloud-wrapt crown, And fair Esdraelon's flowery plain, Of old there stood an ancient town, Where still it stands, the humble Nain.

And here a widow dwelt of yore, A widow with her only son; His sire had died long years before, But left this child, this only one.

And through the dark and withered years The mother watched her brightening boy; And learned to dry her wasting tears In hope of him, her trust and joy.

But when on manhood's verge he stood, Fired with its first prophetic power, Death chilled his free and bounding blood, And felled and froze him in an hour.

Dead—dead—his mother's heart stood still, Scarce quivering 'neath the shattering stroke;

Her love, her pain, prayers, toil, and skill All come to this! Her heart was broke.

They bore him forth, a numerous throng, To rest by him whose name he wore; Whose form, so like his own, so long Had slept to wake on earth no more.

O God, is thus Thy goodness shown? How dark the mystery, how profound! Oh might her heart with these lie down, And sleep till nature's knell shall sound!

But as, with solemn steps, and slow, They move, her heart dissolves in tears, Melts, breaks before the Lord; when lo! A journeying multitude appears.

They pass the gate, the Lord draws near; He sees her tears submissive flow; His heart is touched, he stops the bier, And speaks, in tenderest tones, and low:

"Weep not;" then turning to the dead: "Young man, I say to thee, arise!" He breathes! he moves! he lifts his head! He speaks! he lives before their eyes!

"Woman, behold thy son." What awe, What rapture in her bosom strove, As, through her blinding tears, she saw, And flew to clasp her boy in love!

And great fear fell on all that hour; And God was glorified, whose hand Had raised a seer of wondrous power, And visited once more His land.

O hearts that break with utmost woe, And deem, perchance, God's ways severe, Melt while ye mourn, and ye shall know That He who smites is always near.

And O Thou pitying Christ and Lord, When loved ones here go back to dust, Help us to lean upon Thy word Till earth gives back to heaven her trust-George Lansing Taylor.

4103. WILDERNESS, The Church in the Exodus xiii : 22. Entered on the vast wilderness, Jesus, Thy helpless people see, With comfort and protection bless Thy gospel-church, redeemed by Thee. A cloud by day, a fire by night, Defend us with Thy guardian light.

Take not Thy sacred signs away. The tokens of Thy guardian power; Preserved by night, refreshed by day, Baptized in many a gracious shower, Cover us with Thy cloudy shrine, And in Thy fiery column shine.

To all believers visible,
Who in Thy pardoning love confide,
With us Thou promisest to dwell,
And to that pleasant country guide,
Where Israel finds, of Thee possessed,
The land of everlasting rest.

J. and C. Wesley.

town of the

#### 4104. WIND, Mystery of the. John iii: 8.

Strangers to nature's mystery,
We hear its sound, but cannot see
The vague impetuous wind:
The Spirit's course we cannot trace,
The secret motions of that grace
Whose sure effects we find.

The ways of God are dark to man, In vain we would describe, explain, Delineate, or define: The manner still remains unknown, The sure reality we own, And feel that birth Divine.

Just as He lists the Spirit blows,
But whence He comes and whither goes,
No mortal comprehends;
How He begins His power t' exert,
By what degrees renews the heart,
Or when His progress ends.

The soul in which His work is done, Alike to worldly minds unknown,
To all that know not God;
The spiritual regenerate man
Others discern, but never can
Himself be understood.

His life a daily death they see,
A riddle of absurdity,
And quite unlike their own;
While saved from low terrestrial views,
He things invisible pursues,
And pants for God alone.

The heavenly principle within,
The spring of all his acts, unseen
And unsuspected lies!
His end they cannot understand
Who seeks some undiscovered land,
A kingdom in the skies.

J. and C. Wesley.

# 4105. WINE, Turning Water into. John ii: 1-11.

The Lord of life among them rests,
They quaff the merry wine;
They do not know, those wedding guests,
The present power Divine.

Believe on such a group He smiled, Though He might sigh the while; Believe not sweet-souled Mary's child Was born without a smile.

He saw the pitchers high upturned,
The last red drops to pour;
His mother's check with triumph burned,
And expectation wore.

He knew the prayer her bosom housed; He read it in her eyes; Her hopes in Him sad thoughts have roused, Before her words arise.

"They have no wine," her shy lips said, With prayer but half begun; Her eyes went on, "Lift up Thy head, Show what Thou art, my son!"

A vision rose before His eyes, The cross, the waiting tomb, The people's rage, the darkened skies, His unavoided doom.

"Ah, woman-heart! what end is set Common to thee and Me? My hour of honor is not yet, "Twill come too soon for thee."

The word was dark, the tone was kind; His heart the mother knew; And still his eyes more sweetly shined, His voice more gentle grew.

Another, on the word intent,
Had heard refusal there;
His mother heard a full consent,
A sweetly answered prayer.

"Whate'er He saith unto you, do."
Fast flowed the grapes divine;
Though then, as now, not many knew
Who made the water wine.

George Macdonald.

# 4106. WINEPRESS, Christ Treading the. Isaiah lxiii: 3.

The winepress, the winepress!
The voice is from God;
The floor of His fury
Is now to be trod;
The sins of all nations
Are full to o'erflowing;
And the blast of His anger
From heaven is blowing.

The thunder, the thunder!
A firmament burns:
All nature in wonder
To trembling turns;
Forked flashes of lightning
Illumine the skies,
As the universe brightening
In agony dies.

The angels, the angels!
They ride on the storm,
And their Maker's commandmenta
Prepare to perform;
To punish the guilty,
To utter the ban,
And empty their vials
Of vengeance on man.

The victim, the victim!

Behold He is here;

He looks on the tempest,

Its clouds disappear:

In the red robe of scourging
Triumphant He stands,
And blots out the sentence
With blood on His hands.
Roll backward, roll backward!
Thou ocean of ire;
Ye bolts of bright vengeance,
In silence expire:

One drop of this purple
Which Jesus has spilt
Has ransomed His people,
And paid for their guilt,

M. Bridges.

#### 4107 WINGS, Longing for. Psalms lv: 6.

Oh for a wing—a plumed wing,
Plucked from the bird of Jove,
To bear my upward wandering
To realms of perfect love!

Too long through dubious wilds I've strayed,
Too long in error's night,
Too long in sandy deserts stayed,
Now upward be my flight.

I'm weary with earth's sorrowing, With dreary doubts I'm worn, Oh for a wing—a plumed wing, Fire tipt—and upward borne.

Torn from the raven of the cloud With lightning in its sweep, That wing upon the tempest loud Its upward path would keep.

Nearer my Saviour's upper throne, Nearer the gates of light, That wing shall bear me up alone In my ecstatic flight.

John Newland Maffitt.

# 4108. WISE MEN, Song of the. Matthew ii: 10.

Son of the Highest! we worship Thee, Though clothed in the robe of humanity; Though mean Thine attire, and low Thine abode,

We own Thy presence, incarnate God!

We have left the land of our sires afar, 'Neath the blessed beams of Thine own birth-Our spicy groves, and balmy bowers, [star, Perfumed by the sweets of Amra flowers; Our seas of pearl, and palmy isles, And our crystal lake, which in beauty smiles, Our silver streams, and our cloudless skies, And the radiant forms, and the starry eyes That lit up our earthly paradise!

We have turned us away from the fragrant East.

For the desert sand and the arid waste, We have forded the torrent, and passed the And the chilly mountain solitudes, [floods,

And the tiger's lair, and the lion's den, And the wilder haunts of savage men, Till Thine advent star its glories shed On the humble roof, and the lowly bed, That shelters, Lord, Thy blessed head!

Son of the Highest! we worship Thee, Though Thy glories are veiled in humanity! Though mean Thine attire, and low Thine abode,

We hail Thine advent, eternal God!

David Vedder.

## 4109. WORTHIES, Christ with the.

Daniel iii: 25.

Never was a stranger story by the pen of prophet told,

In that grandest of all histories, the Wonder-Book of old,

Than the story of the Hebrews, in the fiery furnace's glow,

When a spirit walked with Shadrack, Meschak, and Abednego.

Much I marvel how the monarch called that fourth one by His name,

When as yet so many years must pass before Messiah came

As the Lord of light and glory, with the sons of men to talk,

And with carpenters and fishermen by Galilee to walk.

O Thou crucified and risen, when eternity began

Thou wert counselling the Godhead for the happiness of man;

From the rolling world's creation has Thy precious blood been shed,

And a thorny crown been plaited for a more than kingly head!

In the furnace of affliction though my soul be sorely tried,

I shall never be quite overcome with Jesus by my side;

For may not a sinful soul to-day as well the Master know

As the wicked King of Babylon three thousand years ago?

Simeon Tucker Clark.

#### 4110. ZACCHEUS.

Luke xix: 1-6.

Zaccheus climbed the tree,
And thought himself unknown;
But how surprised was he,
When Jesus called him down!
The Lord beheld him, though concealed,
And by a word His power revealed.

Wonder and joy at once
Were painted in his face;
"Does He my name pronounce,
And does He know my case?
Will Jesus deign with me to dine?
Lord, I, with all I have, am thine."

#### ZACCHEUS.

Thus were the gospels preached,
And sinners come to hear;
The hearts of some are reached
Before they are aware.
The word directly speaks to them,
And seems to point them out by name.

'Tis curiosity
Oft brings them in the way,
Only the man to see,
And hear what he can say.
But how the sinner starts to find
The preacher knows his inmost mind.

His long-forgotten faults
Are brought again in view,
And all his secret thoughts
Revealed in public too;
Though compassed with a crowd about,
The searching word has found him out.

While thus distressing pain And sorrow fills his heart, He hears a voice again, That bids his fears depart. Then, like Zaccheus, he is blest, And Jesus deigns to be his guest,

John Newton.

#### 4111. ZACCHEUS.

He sought the Saviour's face to see, Ard climbed the sycamore, that he, Secure above the crowding mass, Might mark the wondrous Prophet pass.

Stinted in soul, dishonest, mean, A publican; worse than unclean Was he; the people's common hate, Beyond the heathen in the gate.

Yet he must needs that face behold, Of more, said Fame, than human mould; And hark! a thousand voices' hum Heralds his coming! see him come—

The theme of David's chorded lyre, Of whom spake seers in words of fire; Whom everlasting years saw shine— My hope, to-day, O saint, and thine!

He comes, in meek and lowly guise, Though shouts of welcome shake the skies. He comes! and kingly crowns are dim To light unseen that circles Him.

In auburn locks, his parted hair Lies on a brow surpassing fair; His beauteous eyes are upward cast, Scanning his home, when trial's past.

Zaccheus saw the Man, the God, Yet knew not He who toiling trod With weary feet the dusty way Was One whom eager worlds obey.

He met that upward glance with fear; Ah, publican! He sees thee here, And to the rabble's rage will give The wretch they deem not fit to live. He sees!—but those mild eyes reveal Thoughts of a heart that knows to feel; He hears!—but music's self is flung Forth in the accents of that tongue.

"Make haste, Zaccheus, from the tree; To-day I must abide with thee."

Abide with thee!—his heart was broke For sin, and healed, as Jesus spoke.

Fruits for repentance, straight in thought Conceived, sprang up, and ripe were brought;

He stood redeemed—a man new-made By quickening living grace, and said:

"Behold, O Lord! the half of all
My own the poor's henceforth I call;
If others' goods by fraud I hold,
I now restore the law's fourfold."

William B. Tappan.

#### 4112. ZACHARIAS, The Song of. Luke i: 63.

Born was the promised son,
Ordained the great Messiah to forerun!
The important tablet brought;
Lo! by the father wrote,
While admiration fills the attending throng,
"His name is John!"
Instant, the power who sealed unloosed his

Instant the power who sealed unloosed his tongue,
When, grateful, he repays

The gift with hallowed lays; And thus, with rapture filled, Prophetic praises sung!-Blessed be Israel's faithful Lord! Behold fulfilled His solemn word! He comes, He comes, the King of kings, Redemption on His healing wings! He comes salvation's mighty horn, From David's race, divinely born. He comes, by sacred seers foretold, From ancient times and years of old! He comes, from every foe to save, From sin, and Satan, and the grave! The promise to our fathers made, So long desired, so long delayed; The covenant He deigned to make, The oath Himself vouchsafed to speak, To Abraham, His selected friend, Now to their wished completion tend!

From each fear and foe set free,
Ransomed into liberty,
He will grant us to approve
All we do with filial love;
Grant us hence to serve and praise,
Holy, rightcous, all our days!
And thou, my son, thou too shalt be
The Prophet of the Deity!

Thou, the day-spring's harbinger, Shalt His royal way prepare; Thou the joyful news proclaim Of salvation through His name; Thou shalt pardon preach, bestowed Through the tender of love of God! Which on our benighted sphere Raised this orient Morning Star, Living light on them to shed Who darkling sit, as 'midst the dead; Light, that our feet may joyful trace The shining paths of perfect grace.

William Dodd.

#### 4113. ZAREPHATH, The Widow of. 1 Kings xvii: 9-24.

There fell no rain on Israel. The sad trees, Reft of their coronals, and the crisp vines, And flowers whose dewless bosoms sought the dust,

Mourned the long drought. The miserable herds

Pined on, and perished mid the scorching fields,

And near the vanished fountains where they used

Freely to slake their thirst, the moaning flocks

Laid their parched mouths, and died.

A holy man,

Who saw high visions of unuttered things, Dwelt in deep-musing solitude apart Upon the banks of Cherith. Dark-winged birds.

Intractable and fierce, were strangely moved To shun the hoarse cries of their callow brood,

And night and morning lay their gathered spoils

Down at his feet. So of the brook he drank, Till pitiless suns exhaled that slender rill Which, singing, used to glide to Jordan's breast.

Then, warned of God, he rose and went his way

Unto the coast of Zidon. Near the gates Of Zarephath he marked a lowly cell Where a pale, drooping widow, in the depth Of desolate and hopeless poverty, Prepared the last scant morsel for her son,

That he might eat and die.

The man of God, Entering, requested food. Whether that germ Of self-denying fortitude, which stirs Sometimes in woman's soul, and nerves it strong

For life's severe and unapplauded tasks,
Sprang up at his appeal, or whether He
Who ruled the ravens wrought within her
heart,

I cannot say, but to the stranger's hand
She gave the bread. Then, round the famished boy

Clasping her widowed arms, she strained him close

To her wan bosom, while his hollow eye Wondering and wishfully regarded her With ill-subdued reproach.

A blessing fell From the majestic guest, and every morn The empty store which she had wept at eve, Mysteriously replenished, woke the joy That ancient Israel felt when round their

The manna lay like dew. Thus many days
They fed, and the poor famine-stricken boy
Looked up with a clear eye, while vigorous
health

Flushed with unwonted crimson his pure cheek,

And bade the fair flesh o'er his wasted limbs Come like a garment. The lone widow mused On her changed lot, yet to Jehovah's name Gave not the praise, but when the silent moon Moved forth, all radiant, on her star-girt throne,

Uttered a heathen's gratitude, and hailed In the deep chorus of Zidonian song "Astarte, queen of heaven!"

But then there came
A day of woe. That gentle boy, in whom
His mother lived, for whom alone she deemed
Time's weary heritage a blessing, died.
Wildly the tides of passionate grief broke
forth,

And on the prophet of the Lord her lip Called with indignant frenzy. So he came, And from her bosom took the breathless clay, And bore it to his chamber. There he knelt In supplication that the dead might live. He rose, and looked upon the child. His

Of marble meekly on the pillow lay, [curls While round his polished forehead the bright Clustered redundantly. So sweetly slept Beauty and innocence in death's embrace, It seemed a mournful thing to waken them. Another prayer arose—and he, whose faith Had power o'er nature's elements, to seal The dripping cloud, to wield the lightning's dart,

And soon, from death escaping, was to soar On car of flame up to the throne of God, Long, long, with laboring breast and lifted Solicited in anguish. On the dead [eyes, Once more the prophet gazed. A rigor seemed

To settle on those features, and the hand, In its immovable coldness, told how firm Was the dire grasp of the insatiate grave. The awful seer laid down his humble lip Low to the earth, and his whole being seemed With concentrated agony to pour Forth in one agonizing, voiceless strife Of intercession. Who shall dare to set Limits to prayer, if it hath entered heaven, And won a spirit down to its dense robe Of earth again?

Look! look upon the boy!
There was a trembling of the parted lip,
A sob, a shiver, from the half-sealed eye
A flash like morning, and the soul came back
To its frail tenement.

The prophet raised The renovated child, and on that breast Which gave the life-stream of its infancy Laid the fair head once more.

If ye would know

Aught of that wildering trance of ecstasy, Go ask a mother's heart, but question not So poor a thing as language. Yet the soul Of her of Zarephath in that blest hour Believed, and with the kindling glow of faith Turned from vain idols to the living God.

Lydia Huntley Sigourney.

#### 4114. ZEBEDEE'S CHILDREN, Mother of. Matthew xx: 20-23.

She knelt, she bore a bold request,
Though shy to speak it out;
Ambition, even in mother's breast,
Before Him stood in doubt.

"What is it?" "These, my sons, allow To sit on Thy right hand And on Thy left, O Lord, when Thou Art ruler in the land."

"Ye know not what ye ask." There lay
A baptism and a cup,
They understood not in the way
By which He must go up.

She would have had them lifted high Above their fellow-men; Sharing their pride with mother eye—Had been blest mother then.

But would she praise for granted quest, Counting her prayer well heard, If of the three on Calvary's crest They shared the first and third?

She knoweth neither way nor end;
There comes a dark despair
When she will doubt if this great Friend
Can answer any prayer.

Yet higher than her love can dare
His love her sons will set:
They shall His cup and baptism share,
And share His kingdom yet.

They, entering at His palace door, Shall shun the lofty seat; Shall gird themselves, and water pour, And wash each other's feet.

For in Thy kingdom, lowly Lord,
Who sit with Thee on high
Are those who tenderest help afford
In most humility.

George Macdonald.

#### 4115. ZERUBBABEL AND THE MOUNTAIN. Zechariah iv : 7.

O great mountain, who art thou, Immense, immovable? High as heaven aspires thy brow, Thy foot sinks deep as hell! Thee, alas! I long have known, Long have felt thee fixed within; Still beneath thy weight I groan; Thou art indwelling sin.

Thou art darkness in my mind,
Perverseness in my will,
Love inordinate and blind,
That always cleaves to ill;
Every passion's wild excess,
Anger, lust, and pride, thou art;
Thou art sin and sinfulness,
And unbelief of heart.

Not by human might or power
Canst thou be moved from hence;
But thou shalt flow down before
Divine omnipotence;
My Zerubbabel is near;
I have not believed in vain;
Thou, when Jesus doth appear,
Shall sink it to a plain.

J. and C. Wesley.

#### 4116. ZION, Feast of.

Holy Zion's feast is spread; Lo! to-day the church is wed. Robe of grace beseems her well, Sweet and loud the organs swell. Drops like dew God's gracious ruth, Drops like rain His heavenly truth. Lo! the Bridegroom, Mary's son, Healing grace for earth has won, Bringing, as the bridal dower, All the Spirit's sevenfold power. The life-giving feast is spread, He, the Lamb, once offered, While the Sire, the Heavenly King, Bids His own with welcoming; Abel spotless raiment wearing; Noah God's just wrath declaring. Blessing once again the feast Sits Melchisedec the priest. Abraham brings his tried sincerity, Isaac hope, and Jacob charity; Moses comes, with glory rayed, Joshua who the sun's course stayed. Youthful David smites the foe; Royal David's sweet Psalms flow. Joined the Law and Prophets stand By the Gospel's golden band. O'er earth and heaven His blessings fall, His fulness, who is All in all. From the Latin, tr. by P Onslow.

#### 4117. ZION, Hoping for.

O Zion on the sacred hills,
Fair mystery of mysteries!
The noon of God her presence fills,
The city of our solemnities.

O shall I up her pathways wend,
And hear afar the rapt strange hymn,
Where shooting rainbow-lights ascend
Above the chanting seraphim?

Her golden gates all ills outbar;
The shining river through her fleets
In palmy shade; and angels are
The common people of her streets.

ZOAR.

I know not how, if unaware I met the Christ 'neath some fair tree, To hear Him speak my soul could bear, Nor die of joy and no more be.

But since thou knowest, who dost afford This boon above all other grace, I trust, even I, to see the Lord, And bear the beauty of His face. Holy Songs.

#### 4118. ZION, Restoration of.

But who shall see the glorious day When, throned on Zion's brow, The Lord shall rend that veil away Which hides the nations now? When earth no more beneath the fear Of His rebuke shall lie; When pain shall cease, and every tear Be wiped from every eye.

Then, Judah, thou no more shalt mourn Beneath the heathen's chain; Thy days of splendor shall return, And all be new again. The fount of life shall then be quaffed In peace by all who come; And every wind that blows shall waft Some long-lost exile home.

Thomas Moore.

#### 4119. ZION, The Heavenly.

To Zion beckoning friends invite, In David's city wait, Whose builder is the Source of light, The precious Cross her gate.

With living stones her walls are gay, Her guard the joyous King, Within her courts is endless day And smiles eternal spring.

There love unbroken peace maintains, And bloom unfading flowers, While ceaseless glide seraphic strains Along the gladsome hours.

There naught corrupts, nor aught is vile, Nor ever ills befall, Naught enters there that can defile, But Christ is All in all. Hildebert, tr. by N. B. Smithers.

#### 4120. ZOAR, Lot in.

Genesis xix: 17-22.

"Angel of wrath! why tinger in mid-air, While the devoted city's cry Louder and louder swells? and canst thou Thy full-charged vial standing by?" [spare, Thus, with stern voice, unsparing Justice pleads.

He hears her not-with softened gaze His eye is following where sweet Mercy leads, Until she give the sign, his fury stays.

Guided by her, along the mountain road, Far through the twilight of the morn, With hurrying footsteps from the accursed abode

He sees the holy household borne. Angel, or more, on either hand are nigh, To speed them o'er the tempting plain, Lingering in heart, and with frail sidelong

Seeking how near they may unharmed remain.

Ah! wherefore gleam those upland slopes so

And why, through every woodland arch, Swells you bright vale, as Eden rich and rare, Where Jordan winds his stately march? "If all must be forsaken, ruined all, If God has planted but to burn, Surely not yet th' avenging shower will fall, Though to my home for one last look I turn."

Thus while they waver, surely long ago They had provoked the withering blast, But that the merciful avengers know Their frailty well, and hold them fast. "Haste, for thy life escape, nor look behind." Ever in thrilling sounds like these They check the wandering eye, severely kind, Nor let the sinner lose his soul at ease.

And when, o'erwearied with the steep ascent, We for a nearer refuge crave, One little spot of ground in mercy lent, One hour of home before the grave, Oft in His pity o'er His children weak His hand withdraws the penal fire, And where we fondly cling forbears to wreak Full vengeance, till our hearts are weaned

Thus, by the merits of one righteous man, The church, our Zoar, shall abide, Till she abuse, so sore, her lengthened span, Even if Mercy's self her face must hide. Then onward yet a step, thou hard-won soul; Though in the church thou know thy place, The Mountain farther lies—there seek thy goal.

There breathe at large, o'erpast thy dangerous race.

Sweet is the smile of home; the mutual look When hearts are of each other sure; [nook, Sweet all the joys that crowd the household The haunt of all affections pure; Yet in the world ev'n these abide, and we Above the word our calling boast; Once gain the mountain-top, and thou art Till then, who rest, presume; who turn to look, are lost. John Keble.

# INDEX AND CATALOGUE

FOR

# ANY LIBRARY.

BEING AN EXTENSION AND ADAPTATION FOR GENERAL USE

OF THE

# ANALYTICAL INDEX TO FOSTER'S CYCLOPÆDIA.

By REV. ELON FOSTER, D.D.

Student's Edition.

"A very large part of every man's reading falls overboard; and, unless he has good indexes, he will never find it again."—HORACE BINNEY.

NEW YORK:
THOMAS Y CROWELL & COMPANY,
13 ASTOR PLACE.
1889.

# CONTENTS.

ANALYTICAL SKELETON INDEX,	. 5-2	GE 12
CATALOGUE OF THE USERS' LIBRARY,	. 319–3	58
INDEX TO FIRST LINES IN FIRST VOLUME OF POETRY, .	. 2	97
INDEX TO FIRST LINES IN SECOND VOLUME OF POETRY, .	. 2	90
INDEX TO POETICAL AUTHORS,	. 2	13
INDEX TO PROSE AUTHORS,	. 2	23
INDEX TO SCRIPTURE TEXTS (INTERLEAVED),	. 2	43
PREFACES,	3,	4
SUPPLEMENTAL INDEX,	. 359-4	00

COPYRIGHT, 1884 AND 1889, BY REV. ELON FOSTER, D. D., 147 Hewes St., Brooklyn, N.Y.

# PREFACE TO THE STUDENT'S EDITION.

This is an age of book-making and book-buying. Hundreds of volumes are required to make one educated man. Many useless books are bought, and are found in every considerable library. The reader will soon discover whether his purchase is helpful to him or not. If it contains many things to which he is likely to wish to refer, he puts it into the case containing his working tools, the books he would not do without.

"How can I derive the greatest advantage from my library?" is a question that comes home to every thoughtful student. The mere possession of books is not enough. The student must have whatever is valuable in them at his command. Memory is a leaky vessel. We can forget without a teacher, and cannot remember with one. No patent process can heal the defects of memory. We shall be compelled ultimately to fall back upon the natural laws of association, classification, and analysis. Random reading yields unsatisfactory results. Aimlessness must give place to set purpose, and spasms of method to a fixed plan of indexing, if we would derive the greatest advantage from our libraries. Every book worth buying is worth indexing. The student cannot begin this work too young. In the old methods nothing comprehensive or practicable for the indexing of an entire library was even dreamed of.

FOSTER'S INDEX AND CATALOGUE FOR ANY LIBRARY aims to furnish the student a thoroughly practicable device whereby, with the least labor, he may be able to command all which his many books, scraps, or notes contain on any subject, subdivision, or text at his pleasure.

The Catalogue of the User's Library begins on page 319, and comprises forty pages of numbered blanks, which should be filled with the titles of his books, so as to form a complete catalogue of his library. Every volume must have its distinct number. In indexing, that number must represent that book. For specific instruction as to indexing, see page 5.

Foster's Scrap-holder is a device for classifying, filing, and indexing notes, scraps, or other valuable papers, so that they can be found when wanted. It consists of a series of pockets alphabeted and numbered, for classification and reference. The numeration of the pockets, and also each paper in any pocket, makes it possible to furnish any quantity of storage room, without any danger of duplication or confusion in indexing. Unclassified and unindexed scraps are of no use.

THE ANALYTICAL INDEX contains fifteen thousand printed subjects and subdivisions, each followed by blank spaces intended to be filled by numbers which refer to any book and page desired upon that topic, or to any matter stored in the Scrap-holder.

THE TEXTUAL INDEX begins on page 243, and has all the books of the Bible arranged in alphabetical order. The chapters and verses follow in the usual order, with blanks and blank interleaves to be filled. This will enable the user to convert all his reading into a great commentary of the most practical kind.

THE SUPPLEMENTAL INDEX begins on page 359, and affords space under alphabetical arrangement for entering anything not otherwise provided for.

The printed numbers in this work refer to Foster's Cyclopædia of Prose and Poetical Illustrations, which furnishes the gems of the best authors on all the subjects named.

## PREFACE.

Fifty thousand volumes of the Cyclopædias of Prose and Poetical Illustrations, in the hands of literary people, have created a demand for elaborate indexes, which it is here sought to supply.

An attempt is also made to meet the need for a practicable printed index of subjects, for the use of scholars, which they may extend to cover their own books.

The Analytical Index brings to the focus of a single alphabet all the subjects, and divisions of subjects, illustrated in any of the volumes. Upon this basis a printed skeleton index to all readings, to be filled out by the user, has been formed. Find instructions on fifth page.

The Author's Indexes give the date and nationality of the writer, then the numbers referring to his writings. The poets and prose writers are in separate indexes. These make it possible to find all articles of any author or class of writers, and convert the work into an available treasury of the best authors, both prose and poetical.

The General Index, embracing anecdotes of persons, and titles of poems, is combined with the Analytical Index. Around the great names of history much of literature clusters. Under Alexander the Great, there are sixty-four references; under Lord Byron, nine. By this index, history and biography are fairly covered. If it is desired to find a series of classic illustrations or anecdotes of any person, turn to Aristotle, Diogenes, Plutarch, Socrates, or other classic names or authors: so if any other class of illustrations or authors is required.

The Textual Index connects about fifteen thousand illustrations to pertinent scripture texts, thus converting the work into a novel and interesting commentary. This will be found a great help to Bible-readings, and the illustrations of any text or Sunday-school lesson. Incidents connected with particular texts can here be found, and their history shown.

The Topical Indexes are intended to enable any one to make more exhaustive search through synonymous and related subjects. Names of poems are found in alphabetical order in the General Index. First lines of poems have their separate indexes.

Indexes are not for ornament, but for use. They are very convenient working-tools. It is hoped that these indexes, making more than one hundred thousand references, may be found to meet every demand, and add greatly to the value of the Cyclopædias of Illustrations, and the libraries that may be indexed into them.

## GENERAL AND ANALYTICAL INDEX.

This index is adapted to, and intended to be made to cover, any library, scraps included. See catalogue of Users' Library, page 319.

After each subject and subdivision are blank spaces for additional entries. The user should number the books of his library for brevity of reference. Let the number of the book be the numerator of a fraction, and the page of the book its denominator, and the fraction so constructed be entered, following its appropriate subject, subdivision, or text in these blanks. Reference to a general subject should be entered at its left. Thus may be made a printed and an alphabetically arranged index of the best and most usable kind.

Thus, if book No. 3 on p. 4 contains something on the subject of "Missions, Progress of," the entry opposite it should be 3/4.

In the case of scraps, number the receptacle or pockets in which you place them, and also each scrap in numerical order in the pocket, and use the plus sign between the numbers. Write this number on the head of the scrap, and also under its appropriate subject in this index. By carefully carrying out this method, the user can command at any time his reading on any subject.

Numbers preceded by a star are in the Cyclopædia of Poetical Illustrations, the first volume of which ends with 3071. All others refer to the Cyclopædia of Prose Illustrations, the first volume of which ends with 6275. Anec. indicates anecdotes; Ex., examples; Fab., fables; Leg., legends.

Aaron and Hur Societies, 4597 Character of, 6276 Death of, \*2, \*3072 Imitation of, \*3073 Priesthood of, \*1, \*3607 Abauzit, Serenity of, 5625 Abbott, Rev. B., Anec., 1718, 2576, 11396 Abdallah, Anec., 2746, 8928 Abd-el-Kader, Truthfulness of, 5831 Abel, Blood of, \*3074, 6863 Burial of, 2705 in Heaven, \*3075, \*3977 Prominence of, 6277 Sacrifice of, \*3046, \*3076 Aben Ezra's Wisdom, 3495 Abilities, Concealed, \*3 Concentration of, 6278 Cultivated, \*4, 6279 Difference of, \*5, \*335 Feeble, **6280** Hindrances, 6281 Human, 1 Mistaken, \*6 Useful, 2 Wrecked, 6282 Abou Ben Adhem, \*2491 Abraham, \*3077 and Melchizedek, \*3078 Equivocations of, 8510 Faith of, 2107 Legends of, 592, \*3079, \*3080, 8775, 9732 11460 Memorial of, \*3081

Renown of, 6283 Abraham's Sacrifice, \*3082, \*3083, \*3524 Absalom, David's Grief for, \*3084, \*3085 Death of, \*8 Tomb of, \*3086 Absalom's Pillar, 7083 Absence, Complaint of, \*9. \*11 Improvement of, \*10 Absent, Faith in the, 6285 Absent-mindedness, Ex., 3, 10, 11, 6284, 6286 Abstemiousness, Example of, 6287 Abstinence, a Remedy, 4
Battle of, \*12, \*14 Compulsory, 5 Ex., 6-9, 6290-6293 Gain of, 7, 6288, 6289 Habit of, \*13, \*15 Absurdity, Pagan, 6295 Royal, 6296 Abuse, Brevities, 6297 Use and, 6298 Acceptance, Divine, 6299 Personal, 6300 Access to God, 6301-63031 Accidents, 6304, 6305 Accommodation, Law of, 6306 Account, The Great, 6307 Accuracy, Importance of, 6308 Accusation, False, 6309 Accusers, The Sinner's, 6310 Aceldama, \*3087 Achilles' Wound, 160, 181, 956 Acquiescence, Entire, \*16, \*17 Example of, 6311 Acquittal, Final, 6312 Actæon changed into a Stag, 5747 Action, Adaptation to, \*28, 6314 Appointment of, \*18, \*20 Brevities, 6315 Call to, 15, \*19, 26, 6325 Effect of, 13, 6313 Eloquent, 6316 God's Favor of, \*22 Important, 14, 16 Life in, 18, \*24 Pledge of, 6317 Prompt, \*23, \*25, 6318 Quality of, 17, 19, \*26 Reward of a Good, 28, 6319 Rules of, 12, 6320 Trifling, 23, 6321 Universal, 20 Actions, Inconsistent, 6322 Record of, 21, \*27 Activity, Christian, \*29, 6323 Future, 6324 Importance of, \*24, 25, 30 Mental, \*31 Actor, Conversion of an, 6326 Adam, 4267, 4292, 4293, 4530 Awakening of, \*3090 Conjugal Devotion of, \*35 Death of, \*3088 Enoch's Description of, \*3089 Legends of, 8617, 9066, 11306 Transgression of, \*34, \*36, \*3091 where art thou? \*3092 Adam and Eve. Description of, \*33 Doom of, \*3093 Golden Age of, \*33, \*3094 Adams, J. Q., Anec., 170, 4565, 11291

Adams', J., Pardon of Fries, 1449 Adaptation, Proof from, 29-32, 6327, 6328 Utility of, \*37 Adder, Sting of the, 6329 Addison, Joseph, Anec., 4356, 8000 Adieu, Import of, \*38 Admiration and Esteem, \*39 Admonition, Benevolence of, 6330 Boldness in, 6331 Fable of, 6332 Popular, 6333 Resentment at, 6334 Adoption, Biblical, 6335 Custom of, 6336 Definitions of, 33, 36, 6339 Examples of, 6337 Honor of, 34, 35 Knowledge of, 6338 Spirit in, 6340 Adornment, Lesson of, 6341 True, 6342 Adornments, Protest against, 37, 6343 Adrian, Anec., 5903, 6148, 6513, 8537 Adulation, Penalty of, 6344 Adullam, Cave of, \*3095 David in, 11982 Adulteress, Forgiveness of the, \*3096, \*3097 Advent, Approaching, \*3098 Christ's Second, 38, 6345 Glory of the, 6348 Joy at the, 6349 Looking for the, 6346, 6347, 6350 Prayer for the, \*41, \*42, \*3099, 6351 Suddenness of the, \*3100 The First, \*3101 Waiting for the Second, \*40, \*3102, \*3103, \*3104 Welcoming the, 6352 Advents, Two, \*3105 Adversity, Discipline of, 39, 6343 Effect of, 40, 6354 Friendlessness in, 41, 45 Hymn to, \*51 Influence of, 42, 43, 46 Philosophy of, 44 Preferred, 6355 Reviewing, \*52 Virtue in, 6356 Advice, Answer to, 6357 Danger of disregarding, 47 Liberality with, 6358 Taking, 48 Too Late, 6359, 6360 Advocate, Advantage of an, 49 Christ our, 6361 Faithful, 6363 Faith in the, 6362 Responsibility of an, 6364 Advocates, Two, 6365 Æacus' Prayer, 4580 Æneas, Piety of, 4443 Æschylus, Ånec., 406, 3336, 8502 Æson's Youth Restored, 93 Æsop, Anec., 3034, 5737, 6333 Æqui, Perfidy of the, 11474 Affability, Examples of, 6366 Importance of, 6367 Affectation, Cure of, 50, 51 Folly of, 6368 Ministerial, \*53 Vanity and, 6369

Affection, Conjugal, 53, 54 Cultivating, 55 Elevating, \*54, \*56 Emblem of, 56 Filial, \*55, 57-65, 6370-6372 Fraternal, 63-67 Maternal, \*57, \*63, \*6373 of the Poor, 68 Paternal, \*59, 66 Promotion of, 6375 Proof of, 6376, 6378 Rewarded, 69 Sacrifices of, \*60 Sudden, \*61 Superior, \*62 Want of Parental, 70, 71 Affections, Culture of the, 6379 Earthly, 72 enrich God. 73 Governing the, 74 Neglect of the, 6380 Affliction, Benefit of, \*65, 76, 6381, 6395, 6468 Blessedness of, 77 Brevities, 75, 78 Burden of, 6382 Challenging, 6404 Christians in, 6405 Cure for, 6383 Different Effects of, 6407 Eucharist of, \*67 Exchanging, 6385 Figures of, 88–90, 6386 Fitness of, 6409 Frost of, 6387 Furnace of, \*68 Graces from, 6388 Happiness in, 6389 Healthful, 79 Heroism under, \*66, \*69 Honor of, 6390 Improvement of, 6391 Jesu in, \*70, \*71, 91 Kinds of, 80 Legend of, 81 Lesson of, 6393 Need of, 6410 Peace from, 6394 Rejoicing in, 85 Rewards of, 86, 6411 Right View of, 6396 Sanctifying Power of, 84, 6397 Solace in, \*64, \*3106, 6406 Songs in, 6398 Stimulation of, 6399 Superior to, 6400 Support in, 6401 Trust in, 6402 Unsanctified, 6412 Use of, 87, 92, 6384, 6392, 6403 Welcoming, \*72 Afra, Martyrdom of, 7390 Africaner, Conversion of, 10605 Agamedes Rewarded, 7861 Agapius, Child Martyr, 7090 Agapus, Child Martyr, 1990 Agassiz, Anec. of, 11095, 11542 Agatha, St., Fortitude of, 2364 Agathocles' Ancestry, 9669 Agathocles' Monitor, 10632 Age, Approach of, \*74, \*80, \*81, \*85 Changed to Youth, 93 Cheerfulness with, 94, 96, 102

```
Age, Comfort in Old, 6413
   Corrupting, 6414
  Dead, *75
Deception of, 6415
  Golden, *76, 95
  Human, 97
  Iron, *77
New, *78
  Religion in Old, 98, 99, 102
  Reverence for, 6416, 6422, 6423
  Silver, *79
  Softening Effects of, 6417
  Traits of each, 6418
  Unhappy, 100
Aged, Absurdities of the, *82, *84, *188
Conversion of the, 101, 6419
  Death Song for the, *83
  Decay of the, 6420
  Duties of the, 103
  Heathen, 104
  Illusions of the, 6421
Agency, Free, *73
Agesilaus, Anec., 5117, 7582, 7697, 8405, 9600,
     10634, 11225
Agitation, Use of, 6424
Agnes, St., Purity of, 3305
Agony, The, *3107, *3457-3463
Agreements, Legal, 6425
Agriculture, Importance of, 6426
Nobility of, *86
  Prayerful, *87
  Treasure of, *88
Agriculturist, Life of the, 6427
Agrippa, Anec., 5530, 9646
Indecision of, *3108
  Paul and, *3109
  Paul before, *3110
Ahab, Death of, *3111, *3112
Ahasuerus, 6302
Aim, Direct, 108, 6428, 6429
  Execution and, 6430
Importance of, *89, 105–108
  Want of, 6431
Air, Benefits of, 6432
Ajax's Exception, 2572
Akaba's Conversion, 1075
Alarm, False, 6433
  Sinner's, 6434
Albert, Prince, Anec., 7862, 8504
Alcibiades, Anec., 2244, 4687, 5332, 7697, 9837
Alcohol, Effects of, 6435
  Passion for, 6436
Alexander, Dr. A., Anec., 1624, 4610, 5284,
     11958
  Dr. Jas. W., Death of, 7790
  of Russia, 7928, 10400
ALEXANDER THE GREAT, Anec., 61, 114, 472,
     540, 598, 641, 671, 998, 1241, 1519, 1657, 1994, 2112, 2187, 2308, 2478, 2518, 2555, 2973, 3068, 3078, 3184, 3634, 3906, 3916,
     4010, 4069, 4679, 5157, 5281, 5303, 5815,
     6366, 6440, 6453, 6740, 6834, 6915, 7591,
     7780, 8013, 8057, 8080, 8627, 8661, 8754,
     8756, 8834, 8983, 8986, 9044, 9246, 9247, 9627, 9900, 10003, 10114, 10483, 10831, 10979, 11585, 11879, 12110, 12236, 12288
Alfonsus advising Deity, 2327
Alfred the Great, Charity of, 7052
Allegories, Advantage of, 6437
Alleine, Rev. J., Anec., 5454, 7872
Alleluia, Occasion for, *90
```

Alleluia, Victory by, 6438 Allen, Ethan, to his Daughter, 3256 Father, and the Tramp, 6945 Allotment, Diversities of, \*91 God's, 6439 Thy, \*92 Allurements, Avoiding, 110, 6440 Earthly, \*93, \*94 Fatal, 111, 6441 Legend of, 6442 Resisting, \*95, \*96, 110 Satanic, 109 All Mighty, Shadow of the, 6443 Al Montaser's Remorse, 4956 Alms, Law of, \*97 Alphonsus, Clemency of, 7319 Al Raschid's Feast, \*1312 Al Sigil's Record, 10262 Altades' Slothfulness, 9728 Altamont's Confession, 1724 Altar, Christ our, 6444 Safety only at the, 6445 Altars, Jewish, 6446 Ambert, Eliza, 10426 Ambition, Carnal, 6447 Cheat of, \*98, \*103 Check to, 112 Christian, 6448 Conquered, 6449 Curse of, \*101, \*102 Danger of, 113 Defeat of, 6450 Disappointed, 6451 Dream of, 6452 End of, 114, 6453 Examples of, \*99, \*104, \*105 Fruitless, 6455 Ingratitude of, \*108 Insatiable, 116, 6456 Little Field of, 6457 Madness of, 115 Meanness of, 6458 Mortification of, \*99, \*109 Political, 6459 Reckless, 117 Slavery of, 118 Tricks of, 6460 True, \*100, \*110 Unhappiness of, 6461 Vanity of, 120 Works of, \*106, \*111 Youthful, 6462 Ambrose, Anec., 4762, 5045 Amen, Chinese, 122 Legend of, 6465 Meaning of, 123 Use of, 121, 6466 Amendment, Real, 6463 America, Fame of, \*112 Future of, 6464 Liberty in, \*113 Mission of, \*114 Prophecy of, \*115 Amestes' Sacrifice, 10229 Amiability in Religion, 124 Amorites, Fall of the, \*3113 Amphion, Anec., 2798, 7275 Amurath, Anec., 259, 4063 Amusements, Charm of, 6467 Demoralizing, 6468

Destructive, 6469

Amusements, Empty, \*116, 125 Love of, 6470 Need of, 6471 Rescue from, 126 Rule for, 6472 Amyntas' Intercession, 3336 Anastasius' Martyrdom, 8736 Anathema, Effect of the, 6473 Anaxagoras, Anec., 9423, 9601 Anaxarchus beaten, 6400, 7275 Anaximander's Singing, 531 Ancestors, Boasting of \*117, 6474
Ancestry, Noble, 6475
Pride of, \*118, 6476 Religious, 6477 Search for, 128 Sneering at, 129 Anchor, Christian's, 6478-6480 Safe, 6481, 6482 Andersen, Hans C., Escape, 10822 Andreas washing off his Vow, 5996 Andrew, \*3114 and his Cross, #3115 Rev. J. O., 9195 Andromeda, Fable of, 6245 Andronicus, Anec., 3038, 8733 Anecdotes, Advantage of, 6483 How to use, 6484 Pleasure from, 6485 Using, 6486 Angelo, Michael, Anec., 1169, 1826, 2060, 4382 8388, 10191, 11116 Angels, Assistance of, 6387 Care of the, \*119 Charge of, 6489 Defended by, \*3116 Destroying, 130 Doctrine of, 6490 Existence of, \*120, \*121 Fallen, 132 Guardian, 133, 134 Guides, 135 Ministry of, \*119, \*122, \*124, 136, \*3118 Music of, \*123 Nature of, 6491 Service of, \*3119, 6492, 6495 Song of the, \*3117. Strife of, \*125 Sympathy of, 137 Two Attendant, \*126 Visits of, 131, 6493 Witnesses, 6494 Anger, Benefit of, 6497 Brief, 138 Cessation of, 6498 Companion of, 139 Control of, 140 Cure of, 141, 6499 Deaths from, 6500 Deformity of, 142 Heathen Treatment of, 6504 Illustration of, 143 inconsistent with Devotion, 6505 Nourishing, 6506 Provocation to, 145 Quality of, 144 Restrained, 146, 6508, 6509 Results of, \*127, 147, 6501 Righteous, 148 Ruinous, 6510 Subduing, 6511

Anger, Subject to, 6512, 6514 Suppressing, 6513 Treatment of, 149 Animals, Creation of, \*128, \*564 Cruelty to, 6516 Kindness to, \*129, 150 Lesson from, 6517 Power over, 6515, 6518 Worship of, 6519 Annihilation, Absurdity of, \*130 Advocates of, \*131 Impossibility of, 151 License of, \*132 Anselm, St., Anec., 5000, 5324, 5427, 5688 Answer, Thoughtless, 6520 Answers to Prayer, 152-156, 6521-6523 Ant, Lesson from the, \*133 Anthony, St., Anec., 219, 1512, 1569, 2322, 2577, 4802, 5657, 7670, 9096, 10158, 11754 Antigonus, Anec., 6399, 11030 Antiochus' Stratagem, 11940 Antipathies, Examples of, 6524 Restraint of, 6525 Antiquity, Improving, 157 Antisthenes, Anec., 4669, 6987, 7191, 8866 Antonius, Anec., 4985, 6375 Anxiety, Allayed, 158, 6527 Misery of, \*134, \*304, 6526, 6529 Useless, 159–161, 6530 Apelles, Anec., 105, 529, 779, 1962, 4281, 5303, Apollinaris' Martyrdom, 6488 Apollo, Fab., 117, 1972, 4066 Apollodorus, Anec., 7635, 9404, 11250 Apology, Sufficient, 6531 Apostasy, Condemnation of, 6533 Crime of, 162 Danger of, 163 Deed of, 6532, 6534 Late, 6536, 6541, 6542 Memento of, 6537 Penalty of, 164 Possible, 6538 Punishment of, 6539 Repenting of, 165 Apostate, Fate of the, 166, 6543 Apostles, Commission of the, \*3120, \*3335 Fate of the, 167 Miracles of the, \*135 Pre-eminence of the, \*136 Triumphs of the, \*3121 Apostolical Succession, 168, 169 Apparel, Costly, \*137 Poor, \*138 Appearance, Man's, 6545 Appearances, Deceptive, \*139-141, 171, 174 Judging from, 172 Regarding, 173, 6547 of Evil, 170, 175, 6546 Appetite, Power of, 176 Resisting, 6544 Applause, Effect of, 6548 Love of, 177 Satisfactory, 178 Self, 6549 Applications, Biblical, 6550 Aquinas, Thos., Anec., 5500, 6248, 8988 Arachne's Web, 183 Arago, Anec., 1562, 9027 Arcadius, Martyr, 7462 Arcesilaus, Anec., 5211, 8953

Archelaus, Anec., 3656, 9740, 9823 Archias' Delay, 4711 Archimedes, Anec., 11, 539, 1565, 8070 Ardalis' Conversion, 6326 Argument, Blindness to, 6551 Calmness in, \*142 Decisive, 6552 Gentleness in, 6553 Rule for, 6554Vain, \*143 Argus Asleep, 5981 Aristides, Anec., 3430, 5116, 10073 Aristophanes on Cleon, 7690 Aristotle, Anec., 2174, 4800, 7191, 7591 Ark, Capture of the, \*3122 Entering the, 179 Import of the, 6555, 6556 Refusing to enter the, 6557 Safety in the, 6558, 6559 Armageddon, \*3123 Day after, \*3124 Armida, Arts of, 1507 Armor, Christian, \*144, \*145 Invisible, 180 Pasteboard, 6560 Whole, 181 Arnold, Dr., Anec., 3204, 10279 Punishment for, 5746 Arrogance, Growth of, 6562 Import of, 6563 Ridiculous, 6564 Selfishness of, 6565 Arrows, Barbed, 6566 God's, 6568 Gospel, 6567 Sharpest, 6569 Arsenius' Neglect, 10714 Art, Deception of, 182 Fable of, 183 Necessity for, 6570 Perfection of, 184, 185 Poetry of, 6571 Progress of, 186 Religiousness of, 6572 Votaries of, \*147, \*148 Artaxerxes, Anec., 3301, 3331, 8960, 10891 Artemon, Timidity of, 7716 Artifice, Shallow, \*149 Asbury, Bp., Anec., 1100, 6290 Ascension, Christ's, \*150-\*152, \*3125, 6573-6575Glory of the, \*3126 Hymn of the, \*3127 The, \*3128 Triumph of the, \*3129 Asceticism, Example of, 6576 Varieties of, 6577 Asp, Poison of the, 6578 Aspasia's Beauty, 6691, 6693 Aspiration, \*153-158, 187 Universal, 188 Associates, Choice of, 6579 Damage of Bad, 6580 Influence of, 189 Limping, 190 Odor of, 191, 199 Association, Adjustment of, \*159 Advantages of, 192 Argument for, 193 Christian, 194

Association, Effect of, 196, 6583 Evil of, 195, 6582 Honorable, 6584 Influence of, \*160, \*163, \*164, 196 Innocent, 197 Law of, 198
Local, \*161, \*162
with Christ, 6581
Wonder of, 201
Associations, Circle of, 6585 Signs of, 200 Assumption, Danger of, 202, 6586 Fable of, 203 Failure of, 6587 Oriental, 6588 Assurance, Abiding, 6590 Absence of, 6591 Boldness of, 204 Certain, 212, 6592, 6594 denounced, 206 Experience of, 207 Faith and, 6593 False, 208 Ground of, 209 Happiness of, 6595 in Death, 205 Joy of, 210, 6596 Question of, 6597 Reception of, 211 Self-deception in, 213 Type of, 6558 Uncertain of, 6509 Variable, 214 Astor, J. J., Success of, 3555, 11846 Astronomy, Devotional, \*106 Discoveries in, 6600 Study of, 6601 Asylum, Lunatic, 6602 Athanasius, Anec., 933, 7192 Atheism, Absurdity of, 215 Conversions from, 6603, 6609, 6612 Crime of, 216 Cultivation of, 6604 Desolation of, \*167–169 Discoveries of, 217 Father of, 6605 Inexcusable, 223, 6606 Modern, 218 Refutation of, 219, 220, 6607 Unsatisfactory, 6608 Atheist, Confusion of an, 6610, 6611 Difficulty of the, 221 Doom of the, 222 Labor of the, \*170-172 Athenagoras' Apology for Christianity, 7251 Athenodorus' Advice, 7949 Athens, Paul preaching in, \*3130 Atlanta, 4847 Atlantis, 10881 Atlas, Imitating, 1621 Atonement, Accepted, 224, 6613 Applying the, 6614 Appropriating the, 6615 by Blood, 225, 6616 Completed, \*3131 Demand for, \*175, \*177, 231 Effects of the, 6617 Extent of, 226, 227 Greatness of the, 228 Illustrating the, 6619 Influence of the, 230

Atonement, Jewish Custom of, 6618 Marvel of the, \*176 Objection to the, 232 Pagan, 6620 Reliance on the, 6621 Voluntary, 6622 Attainment, Mockery of, \*178, \*179 Attainments no Atonement, 6623 Attalus, Firmness of, 5001 Attention, Holding, 233-235, 6624 Selfish, 6625 Attraction, Method of, 6626 Overcome, \*180, \*181 Personal, 6627 Audley's Love for Christ, 658 Audubon's Perseverance, 4420 Augurs, Roman, 2742 Augustine, St., Anec. of, 387, \*761, 2787, 2901, 3093, 3098, 3759, 4772, 5229, 5343, 5786, 6232, 6330, 6538, 9688, 10266, 11088, 11932 Augustus Cæsar, Anec. of, 147, 1891, 2349, 5017, 5190, 7870, 10231 Aurelian at Thyana, 12024 Austerity, Monkish, 6628 Author, Advice to an, 6629 Empire of the, 6630 Influence of the, 6631 Authority, Deference to, 6632 Intoxication of, \*184, \*185 Private Judgment and, 6633 Authorship, Benefit of, \*181, \*183 Pride of, 6634 Autobiography, Difficulty of, 6635 Autumn, Beauty of, \*186 Harvest of, 6636 Moral of, \*187, 6637 Auxensius, Decision of, 7388 Avarice, a fearful Disease, 238 Claim of, 6639 Conquering, 6640 Cupidity of, 6641 Danger of, 236, 6648 Emblem of, 237 Expedient of, 6644 Folly of, 6645 Greed of, 188–190, 239, 6649 in Death, 6638, 6642 Legend of, 240, 241 Madness of, 6650 Misery of, 242 Mistake of, 6651 Offerings of, \*192 Oriental Proverbs, 6652 Penalty of, 243, 6654 Peril of, \*193 Power of, 6653 Pretence of, 244 Slavery of, \*194 Soil of, 246 Aversion, Isolation of, \*195 Aversions, A Bundle of, 6655 Awakening, Simile of, 6656 Aylmer, Bp. Anec. of, 2816, 7788 Azrael, The Death Angel, 1267 Baal, Prophets of, \*3132

Baal, Prophets of, \*3132
Baalam, 1620, \*3148
Babe, Coming of a, \*196, \*1957
Babes, Deaths of, 197–199, 247, 267, \*1955, \*1958, 6658, 6659, 9859
Babel and Pentecost, \*3133

Babel, Ruins of, \*3134 Tower of, \*3135, 6657 Babie Bell, \*196, \*198 Baby, Praying, 248 Babylon, Belshazzar's Feast in, \*3136 By the Waters of, \*3137, \*3146 Doom of, \*3138-3140, \*3143, \*3144 Prophecy of, \*3141 Ruins of, \*3142 War against, \*3145 Woe upon, \*3147 Bacchus, Worshippers of, 6214 Backbiting excused, 6660 Injury of, 6661 silenced, 6662 Backslider, Course of a, 249 Hope for a, 6665 Misery of a, 250, 251, 6664 Recalled, 6666, 6668 Reclaiming a, 6667 Backsliders, Deaths of, 252, 6663 Backsliding, Awfulness of, 254 Flattery of, 6671 Guard against, 255, 257 Hopelessness of, \*200 Occasion of, 256 Possibility of, 6672 Process of, 258, 262, 6673 Punishment of, 259 Recovery from, 260 Repeated, 6674 Repenting of, 6675 Sadness of, 253, 6676 Signs of, 261, 6670 Simile of, 6677 Treatment of, 6678 Bacon, Lord, Anec., 2304, 9616 Badge, The Best, 263 Baird's Self-sacrifice, 723 Bajazet's Cage, 1975 Balak and Balaam, \*3148 Balance, Weighed in the, 6679 Bali, \*139 Balls, Influence of, 264 Irreligious, 265 Opposition to, 6680 Bangs, Dr. N., Anec., 3945, 3963 Banishment, An Epilogue, \*201 Banner, Following the, 266 Banquet, Invitation to the, 6681 Oriental, 6682 Baptism, Blessing of, \*202 Emblem of, 267 Enforced, 6683 Forgetting, 268 Notion of, 6684 not Regeneration, 6685 a Token, \*203 Vow in, \*204 Barabbas, \*3152, 8228 Barbara Frietchie, \*2469 Barclay, R., Non-resistant, 10752 Barnabas, Apostle, \*3149, \*3150, \*3151 Barnes' Morning Work, 1785 Barrenness, Spiritual, 6686 Bartholomew, St., The Massacre of, 3077, 7679
Bartimeus, \*267, \*3153, \*3154, 6704
Call of, \*3155
Cry of, \*3156 Prayer of, \*3157 Story of, \*3158

Bartimeus, Testimony of, \*3159 Bartlett, Phœbe, Early Piety of, 1783 Usefulness of Mrs., 1963 Barzillai, \*3160 Basil, Anec., 2291, 2922, 4557, 6896 Battle, Advance to the, 269 Autumn of, 1862, \*2960 Cause of, \*205 of Fredericksburg, 7126 Hymn of the Republic, \*206 Prayer before, 6687 Battles, Indecisive, 6688 Baucis and Philemon, 3074 Baxter, R., Anec., 1309, 1708, 3546, 4592, 10507 Bayard, Chevalier, Equal of, 5261 Beam, Dangerous, 6689 Beatitudes, the Eight, 6690 Beattie, Dr., and the Flower Letters, 9012 Beauty, Attraction of, 6691 Blindness to, 6692 Brevities, 271 Danger of, 272 Death of, \*208 Designations of, 273 Examples of, 6693 Excuse for, \*209 Frailty of, \*210–213, \*218 Joy of, \*212 Marrying for, 6695 Moral, \*214, \*217, 6694 Promoting, 6696, 6697 Realm of, \*215, \*217 Transformed, 274 True and False, 275 Beecher, H. W., Forgetfulness of, 2336 Dr. L., Anec., 1294, 5453 Beelzebub, 10972 Beeves and the Butchers, 9753 Beggar, Freedom of the, 6698 Lame, \*3161 Beggars, Accommodating the, 6699 ĂĬl, 276 Begging, Chinese, 6700 Contrast of, 6701 Eloquent, 6702 Home, 6703 Ingenious, 277 Oriental, 6704 Professional, 6705 Public, 6706 Beginning, Danger of, 278 Delayed, 6707 Examples of, 6710 Evil, 281, 6708, 6709, 6715 Fable of, 6711Faulty, 6712 Good, 6713 Prayerful, 6714 Right, 279 Small, 282, 283 Time of, 280 Unpromising, 6717 Behavior, Good, 6718, 6719 Being, Chain of, \*219, \*220 Belfrage, Dr., Blessing his Son, 6847 Belief and Unbelief, \*3162 Believer, A Dying, 6721 Believers, Paucity of, 284 Security of, 285 Sin in. 286 Support of, 6722

Believers, Test of, 287 Unfruitful, 288 Weak, 289 Believing. Comfort of, 290 is Laying Hold, 291 is Looking, 292 is Trusting, 293 without Seeing, 294 without Understanding, 295 Bells, Influence of, 6723 Belshazzar, \*3163, \*3164 Boast of, \*3165 Daniel before, \*3166 Fate of, \*3136-3147, \*3167 Sacrilege of, \*3168 Vision of, \*3171 weighed, 3408 Belshazzar's Feast, \*3169, \*3170 Benedict, St., 1955, 3239, 4770, 5209, 6512 Beneficence, Advantage of, \*224, 296, 305, 306, 308, 6724, 6731, 6732, 6736 Analogy of, 297 Appropriate, 6725 Blessedness of, \*221, 298 Call to, 6726 Contrast of, 6727 Demand for, \*222 Examples of, 299, 303, 6735, 6740 Gospel, 300 Gratitude for, 301 Habit of, 302 Haste to, 6729 Howard's Rule for, 6730 Ingratitude for, 6733 Instructions in, 6734 Monument of, \*223 Motive to, 304 No Retrenchment in, 307 Posthumous, 6737 Safety of, 6741 Self-denying, 309 Trifling, 6742 True, 6743 Unexpected, 6744 Voluntary, 6745
Benevolence, Beauty of, 310
Criticising, 6746 Devotion and, 311 Dubious, 6747 Excitement to, 312 Gain of, 313 Godlike, 314 Misdirected, 315 Motive to, 316 of Nature, 317 Proxy, 6748 Reason for, 318 Unsuccessful, 319 Useless, 6749 Verbal, 6750 Bengel, Anec., 7325, 6867 Benson, J., Sermon of, 11658 Bereavement, Bearing, 320 Consolation in, 321, 322, 6751 Heathen, 6753, 6755 Joy in, 324 Lessons of, 325, 6754 Parental, \*227, \*229, \*360 Reliefs in, 326 Revelations of, \*226, \*230

Songs in, 327

Bereavement, Sorrow in, 328 Trial of, \*231 Use of, \*228, 323, 329, 330 Berkeley, Bp., Anec., 7478 Bermekee, Gratitude to, 9222 Bernadotte seeking a Crown, 1196 Bernard, St., Anec., 4042, 4618, 4678, 6086, 9678, 9857 Bernardino's Preaching, 3365, 3368 Berridge, J., Anec., 11044, 11142 Besetting Sin, Cure of, 332 Emblem of, 6756 Influence of, \*232, 333 Nature of, 334 Bessus' Accusers, 974 Best, All for the, 331 Do thy, 6758 Bethany, Christ at, \*3172 Bethel, \*3173 Dream at, \*3174 Bethesda, \*3175 Christ our, \*3176 Healed at, \*3177 Pool at, \*3178 Bethlehem, \*3179 and Calvary, \*3180 and Golgotha, \*3181 Invitation to, \*3182 The Babe of, \*3183 The Fountain of, \*3184 The Well of, \*3185 Towers of, \*3186 Beulah, Land of, \*3187, 6759, 6760 Beveridge, Bp., Death of, 3490 Beza's Knowledge of the Bible, 5229 Biancolelli, Satiety of, 3876 Bias' Fear, 7354 Bible, a Compass, 343 Adaptation of the, 335 Advantage of the, 6761, 6764 a Friend, 357 a Lighthouse, 368 A Living, \*233, 369 a Mine, 372 Analogies of the, 6762 Applying the, 336 Appropriating the, 337 Armor of the, 338, 346 Blind Girl's, 340 Charms of the, 6766 Child's, 341, 6767 Circulation of the, 342 Comfort of the, 6768 Companionship of the, 6769 Contents of the, \*235, \*249, 401 Criticising the, 344, 6771, 6789 Defiance of the, 6773 Delight in the, \*234, \*236, 6774 Destruction of the, 347 Devotion to the, 6765, 6775, 6776, 6783 Difficulties in the, 348 Discoveries of the, 349, 6800 Effect of the, 350, 6779, 6793, 6802 Etiquette of the, 351 Excellence of the, 352, 379, 392, 6780, 6781 Experience of the, 6782, 353 Family, \*238 Fear of the, 354, 6784 Follow the, 6785 Food from the, 355 for Sinners, 390

Bible, Freshness of the, 356 Harmony of the, 6786 How to use the, 359, 6805 Ignorance of the, 360, 6787, 6788 Illustrations in the, 362 Importance of correct, 361 Imprinting the, 6790 in Death, 345, 6809 Indebtedness to the, 364 Indestructibility of the. 6791 Infidels and the, 365, 6792 Influence of the, 374, 6804 in Sickness, 389 Inspiration of the, \*240, \*246, 366, 6794, 6808 Intent of the, 6795 Interpreters of the, 6796, 6770 Key to the, 6797Love in the, 6798 Love of the, 363, 370, 6763 Marked with the, 6799 Mohammedan, 6801 Need of the whole, 404, 6803 Neglected, 375 No Better, 376 open to All, 378 Perversion of the, \*242 Philosophy of the, \*243 Picture, \*3188 Poetry of the, 380 Pre-eminence of the, 381 Preservation of the, 382 Prohibited, 383 Readers of the, 367, 6806 Reading the, 358, 384, 6772, 6807, 6813, 6816 Rejecting the, \*244, \*245 Respect for the, 6810 Resting on the, 6811 Romanism and the, 385, 6814, 6826 Sacredness of the, 386 Salvation in the, 6815 Searching the, \*247, 6812 Self-perpetuating, 388 Similes of the, \*239, \*248 Testimonies to the, 393–400 the Only Book, 377 Touchstone of the, 6817 Treasures in the, 6818, 6819 Unity of the, 6821 Unsealed, 402, 6882 Useless, 403, 407 Value of the, \*237, \*250, 405, 6823, 6824 Wonders of the, 406 Bigotry, Blindness of, 408 Cruelty of, 409 Danger of, 6827 Description of, 410 Envy of, 411 Fate of, 412 Infallible, \*251, \*252 in the Graveyard, 413 Monstrous, 6828 Narrow-minded, 414 of Romanism, 416 Personified, 415 Sin of, \*253 Bigots, Bondage of, 6829 Öne-sided, 6830 Bilney's Experience, 2048, 6596 Biographies, Useful, 417, 6831 Bion praying, 4936 Birds, Miracle of the, 6832

Birds, Support of, \*3189 Voices of, \*3190 Birth, Place of, 6836 Birthday, \*254, 256 Birthdays, Ancient Commemoration of, 6833 Deathdays, 6834 Lucky, 6835 Birth of Christ, \*257-\*260 Bishop, A Model, 418, 6837 Responsibility of a, 6838 Biton and Cleobis, 7861 Blair, Dr., Anec., 1612, 4636 Blaise, St., Leg., 3929 Blame, Reception of, 6839 Shifting the, \*261 Vicarious, 419 Blanche, Innocence of, 3307 Blasphemer, Fate of a, 420 Blasphemy, Bold, 6840 Prize for, 6841 Punishment of, 6842 Temptation to, 6843 Blessed, Condition of the, 6844 Fewness of the, 421 Who are? \*262, \*263 Blessedness, Discovery of, 6845 Blessing, A Father's, 6847 Condition of, 6846 Greatest, 6848 Blessings, Abused, 423 Alternative of, 424 Asking God's, 422 Balance of, 6849 Certainty of, \*264 Obstructed, 6850 Recognized, 425 Transformed, 6851 Transient, 426, 6852 Blest, Land of the, \*3191 Blind groping in Darkness, 6853 leading the Blind, 6854 Opening the Eyes of the, 6855 Sight Restored to the, \*3194 Teaching the, 6856 Man's Testimony, \*3192 Men healed, Two, \*3193 Blindness, Causes of, 427 Compensation of, \*265 Complaint of, \*266, \*270 Cured, 6857 Discovery, 6858 Double, 6859 Duty in, \*268 Gratitude for, 6860 Natural, 428 Remedy for, 429 Removal of, 6861 Selfish, 6862 Spiritual, 430 Transient, 431 Bliss, Sublunary, \*271 Blondel and Richard I., 951 Blood, Accusing, 6863 Cleansing, 6864, 6865 Protecting, \*3195 Unity of, 6866 Blood of Jesus, Cleansing, 432 Efficacy of the, 435 Need of the, 434, 436 Power of, 437

Relying on the, 438

Blood, Symbology of the, 439 The, \*3196 Value of the, 440 Blumhardt's Last Words, 2876 Boardman, Rev. R., Preservation of, 11429 Boasting, Contrast of, 441 Dangers of, 442, 6878 Effects of, 443 Fulfilled, 6876 Groundless, 444, 6877 Meanness of, 445 Not, 446 Penalty of, 447 Vain, 448, 6875, 6879 Body, A Miracle, 451 Biblical, 6880 Care for the, 449 Constituents of the, 6881 Corruptibility of the, 6882 Death of the, 6883 Exposure of the, 6884 Glorified, \*272 Heavenly, 450 Mechanical perfection of the, 6885 Mind and, 6886 Misuse of the, 6888 Mutiny in the, 6887 Organization of the, 452 Prisoners in the, 453 Resurrection of the, 6889, 6890 Soul and, 455, 456 Veneration for the, 6892 Wonders of the, 454 Boehm's, Rev. H., Love of the Bible, 6772 Boerhaave, Anec., 2180, 5621, 6980 Boldness, Christian, 458, 6894 Examples of, 457, 459, 461, 6896 Heathen, 460 Ministerial, 462, 6895, 6897 Required, 6898 Boleslaus, Anec., 12 Bolingbroke, Anec., 854, 9131 Bonaventura, St., Anec., 4807, 9009, 10147 Bondage, Biblical, 6899 Bonivet's Bravery, 486 Bonner, Bp., Anec, 331, 658 Book, Dedication of a, \*274, \*275 Power of a, 465 Use of a, 466 Wonderfulness of a, 467 Book of Life, 6901-6903 Books, Advantages of, 6904 Borrowing, 468 Company of, 469 Destruction of Bad, 6906 Devotee of, 6907Fate of Infidel, 471 Immortal, \*276, \*277 Influence of, 464, 470, 473, 474 Judging, 6908 Multiplicity of, \*278 Need of More, 6909 Omniscience of, \*279 Pleasure of, #280 Repositories, 6910 Value of, 6912 Border Lands, \*3197 Borgia, St. Francis, 9664, 11098 Borromeo, St. Charles, 418 Borrowing, Conditions of, 6913 Boswell insulted, 3317

Bottles, Oriental, 6914 Bound Woman healed, \*3199 Bounty, Divine, 6915 Rule for, 6916 Bourdaloue and Arrius, 1862 Boy, Converted, 6917 Enterprising, 476 Heroic, 6918 Nature of a, 477 Neglected, 478 Obedient, 479 Persevering, 480 The Praying Sailor, 481 Boyhood, Longing for, 475 Boyle, Archibald, Death of, 6224 Boys, Danger to, 6919 Dull, 6920 Encouragement to labor for, 482 Honor of, 483 Sympathy with, 484 Use for, 6921 Bovidilla's Mule, 5146 Bozrah, Vision of, \*3198 Bradford, J., Martyr, 1734, 3393, 6008, 11155 Bragg, Frank, Death of, 10341 Brainard, Missionary, 1520, 3230, 5455, 7236, Bramwell, Rev. Wm., Anec., 8016, 11139, 11149Brasidas and the Mouse, 7927 Bravery, Christian, 485 Example of, 487, 491 Field for, \*19, \*281 Honesty and, 488 Inconstant, 6922 in Death, 486 Influence of, 489, 6923 in Reproving Sin, 492 in Telling Truth, 493 Mark of, 490 Patriotic, 6924 True, 6925 Bread, Blessing the, \*3200 Cost of, 6926 Fragments of, 6927 Our Daily, \*3201 Praying for and Seeking, 6928 upon the Waters, 494–497 Worst, 6929 Bread of Life, Hunger for the, 6930 Brevity, Advised, 6932 Example of, 6933 Motto of, 6934 Briareus, Employment for, 8127 Bribery, Influence of, \*282-284, 6935 Knavery of, 6936 Proof against, 6937 Resisting, 6938 Witnesses of, 6939 Bridaine, Anec., 7130 Bride, Serving for a, 6940 Three Songs of the, \*3202 Bridge of Sighs, \*819 Bridget, St., 11685 Brindelbund's Offering, 7206 Broidery-work, \*3203 Broken Things, Value of, 6941 Brooks and Sidney, 2397 Brother, Betrayal of a, 6942 Christ our, 6943

Discovery of a, 6944

Brother, Memory of a, \*285 Brotherhood, African Rite of, 501 Bond of, \*286-290, \*1385 Christian, 498 Claims of, 6945 Condescension of, 6946 Countersign of, 499 Inconsistencies of, 500 Nature's, 6947 Brothers, Love of, 502, 6948 Selfish, 503 Significance of, 504 Brown, J., Rev., Anec., 4277; 6870, 7826 Moses, Anec., 643, 7531 Rev. S. D., Last Words, 8228 Bruce, P., rejoices at Martyrdom, 1744 Rev. R., Anec., 4415, 7146, 8442, 11122 Brunel and the Thames Tunnel, 4182 Brutus, Anec., 7185, 10074 Buchanan, Claudius, 819 Buddhist Prayers, 4575 Budgett, S., Prayers for, 4043 Builder, Foolish, \*3204 Builders, The, \*291 Building, Character, \*291, \*292 Enemies of, 6949 for Eternity, 6950 Instinctive, \*293 Little by Little, 6951 Neglect of, \*294 Uncertain, 6952 Bulu, Joel, Conversion of, 8515 Bundy, Jas., Beneficence of, 4483 Bunyan, Anec., 885, 1931, 2193, 4724, 4728, 7040, 7142, 8052, 8926, 10953, 12133 Burden, Clinging to the, 505 Crying under the, 6953 Laying down the, \*295, \*296 Loss of a, 6954 St. Christopher's, 506 Burgoyne, Gen., captured, 4131 Burial, Christian's, \*299 Fiction, 6955 Miraculous, 6956 Place of, \*297 Sinner's, \*300 Burke, Capt., Death of, 3565 E., Anec., 6279, 7493, 11591 Burn, Gen., Conversion of, 10109 Burnet, Bp., Early riser, 8236 Burning of Chicago, \*1879 Burns, John, 10919
R., Anec., 2181, 2766
Burnside at Fredericksburg, 7126 Burr, A., Early Neglect of, 9165 Busby, Dr., Apology of, 1934 Bush, Burning, \*3206, \*3207 Bush, Modern Burning, \*3205 Business, Ashamed of, 6958 Bible in, 507 Excuse of, 509 Failures in, 510, 6959, 6973 Fidelity required in, 6960 God's Care for our, 6961 Honesty in, 6962 Laws of, 6964 Mastering one's, 511 Means of Grace, 6965 Qualities for, 6967 Religion in, 513 Religion for, 508, 512

Business, Rivalries of, 6968 Secular, 6969 Success in, 6970 Test of, 6971 to be honored, 6963 Useful, 6972 Unsuccessful, 510, 6973 Busybodies, Danger of, \*303, 517 Description of, 514, 516 Repentance of, 515 Work of, 6974 Butler, Bp., Seclusion of, 107812 Byron, Death of, 1723 Egotism of, 8311 Inconsistency of, 7253 Infidelity of, 3231 Last Poem, \*813, 7769 Obscenities of, 6132 Satiety of, 2712 Cadmus, 1559 Cædmon's Gift, 2455 Cæpio, Misfortunes of, 5339 Cæsar, Augustus, Anec., 10266, 12088 Cæsar, J., Anec., 114, 141, 266, 472, 1395, 2411, 2595, 3479, 5059, 6325, 6454, 6834, 7143, 7880, 8180, 8756, 9696, 10580, 12193
Cain, \*3208, 617, \*3076
Brother of, \*3209 Curse of, \*3210, \*2352 Caius College Gateways, 9668 Cajetan and Oppeido, 8594 Calais Light-keeper, 3640 Calamities, Persons under, 518 Calamity, Extent of, 519 Influence of, \*305, 6975 Resistless, 520 Sympathy for, 6976 Times of, 521 Caligula, Anec., 1908, 6321, 6456, 7596, 8399, 11168 Calling, Abiding in our, 522 and Election, 525 Christian's, 523 Effectual, 524 Inefficiency in, 526 Callings, Mistake in, 527 Callisto changed into a Bear, 5747 Calumny, Allegory of, 6977 Defeating, 528 Description of, 529 Evils of, 530 Improvement of, 531 Reproof of, 6978 Spread of, 6979 Treatment of, 6980 Voracity of, 6981 Wise Use of, 6982 Calvary, \*3211, \*306-\*308 Bethlehem and, \*3180 Highway to, \*3214 Mount, 6983 Safety on, 6984 Scenes of, \*3212 Shrine of, \*3213 Star of, \*3215 Calvin, J., Anec., 1704, 6115, 6239, 9353 Calvinism, Dislike for, 6985 Fusion of, 532 Using, 533

Cambyses, Anec., 1909, 3300

Campbell's Escape, 7953 Unhappiness, 2181 Cana, Christ in, \*3216 The Marriage at, \*3217 Canaan, from Egypt to, \*3218 Prospect of, \*3220 The Heavenly, \*3219 The Woman of, \*3221 Canaanite, Prayer of the, \*3222 Canaanite, The, \*3323 Candiano died fighting, 8738 Canova, Anec., 3641, 5392, 9800 Canute, King, Anec., 1889, 2525, 5198, 10067 Capacities alone insufficient, 6986 Shameful, 6987 Special, 6988 Capacity, Dormant, 534 Purchasing a, 535 Capernaum, \*3224 Capital, Defined, 6989 Workingman's, 6990 Captives, Deliverance of, 6991 Song of the Jewish, \*3225 Captivity, Memento of, 6992 Cards, Asking a Blessing on, 537 Best Use of, 538 Folly of, 6993 Ruined by, 6994 Care, Absorption in, 539 Biblical, 6995 Brevities, 540 Divine, \*310, \*311, 543, 6996 for Souls; Legend of St. John, 541 Human, \*312-316 Personification of, 6997 Universal, 542, 6998 Carelessness, Childish, 6999 of Christians, 7000 Result of, 7002, 7003 Wicked, 544 Cares, Abusing, 7004 Advantage of, 545 Burden of, 546 Escape from, 547 Every-day, 548 Habit of, 549 Hurtful, 550 Love of, 551 Magnifying, 552 Transient, 7005 Troubling, 553 Worldiy, 554 Carey, Rev. Wm., Anec., 480, 4479, 4830, 5545, 10588, 10602 Caricature, Advantage of, 7006 Evil of, 7007 Carmel, Elijah on, \*3226, \*3376 Carneades' Memory, 10475 Casabianca, \*1320, 4162 Caste, Absurdity of, 555 Barrier of, 7008 Folly of, 7009 Castell forgot his own Language, 8281 Catechising, Importance of, 556 Cathechism, Influence of the, 7010 Catharine, St., Leg., 1198, 4130, 11976 Cathcart's Diary, 10099 Cato, Anec., 4207, 4380, 7163, 0018, 10445, 10635, 10819 Cato's Soliloquy, \*1931

Cause, Finding the, \*317

Cause, Judging a, #317-319 Caution, Christian, 7011 Example of, 557 Excessive, 7012 Wise, \*320 Cecil, Rev. R., Anec., 173, 602, 741, 1556, 2132, 5093, 5808, 6384, 6483, 7771
Sir C., Laying off Care, 6201
Celer, P., and his Wife, 9643 Cemeteries, Origin of, 7013 Censor, The, 559 Censoriousness, Description of, 560 Victims of, 7014 Censure, Cause of, 561 Eminence and, 7015 Habit of, 562 Improvement of, 7016 Mitigation of, \*321, 322 Preferring, 563 Centurion's Servant healed, \*3227 Ceremony, Legal, 7017 Profitless, 7018 Religious, 2, 323, 324 Cerinthus and St. John, 1054 Cervantes, Anec., 2716, 4471 Chaimers, Rev. T., Anec., 1791, 2046, 3324, 3515, 4067, 7198, 8043, 11151 Chance, Explanation of, 564 No Such Thing as, 7019 Providence not, 7020 Weakness of, 565 Change, Advantage of, 566 Emblem of, 7021 Law of, \*325-329 Love of, 7022 Misconception of, 7023 Wonderful, 567 Changed Cross, \*591 Changes, Bodily, 7021 Chantry, Sir F., 7678 Character, Accomplished, \*330 Brevities, 568
Building, \*291, \*292, \*331
Carving, 569 Change of, 7025 Decisive, 7027 Desirable, 7028 Development of, 570 Difficulty of Changing, 7029 Elements of, 7030 Equanimity of, 571 Excellence of, 572 Formation of, 573 God's Knowledge of, 7031 Good, 7032 Influence of, 574, 7033 Inherited, 575 Judgment of, 7034 Knowledge of, 576, 7035 Light of, 7036 Materials for, 7037 Nature of, 578 Power of, 577 Remarkable, 579 Report of, 580 Revelation of, 581 Secretive, 582 Similarity of, 7038 Sternness of, 7039 Strength of, 583

Successful, 7040

Character, Vacillation of, \*334 Value of, 584 Vindicating, 585 Weighing, \*336 Charge of the Light Brigade, \*550 Charities, Collecting, 7041 Deposits, 7042 Small, 7043 Charity, Almsgiving, \*337-346 Apologue of, 7044 Christian, 586 Compulsory, 7045 Dishonoring, 587 Ecclesiastical, 588 Emblem of, 589 Grace of, \*341, \*345 Heathen, 590, 7048 Hundredfold Reward of, 591 Immortal, 7046 Jewish Apologue of, 592 Judging in, 593 Knavish, 594 Legend of, 595, 7047 Mistaken, 596 Present Duty of, 7049 Private, 7050 Providing for, 7051 Reason for, 597 Remuneration of, 598 Restraint of, 7053 Rewarded, 7054 Rule of, 599 Self-denying, 600 Unequal, 7055 Valuing, 7056 Charlemagne's Burial, 1325 Charles II., Secret of, 5236 Charles V., Anec., 6888, 7591, 7842, 8256, 9243. Charles IX., Anec., 1726, 9696 Charles XII. and the Bombshell 6130 Charles, Rev. T., Life lengthened, 152 Charlotte, Princess, Anec., 5729, 7767 Charney and the Flower, 6612 Chase, Bp., and the Judge, 7963 Chasians' Obedience, 10778 Chastisement, Design of, 601, 7057, 7059 Use of, 602 Views of, \*347-\*349 Chastisements, Reception of, 7057, 7058 Chastity, Female, \*350-353, \*779 Legend of St. Margaret, 603 Chatham, Lord, Promise to his Son, 5912 Chaucer's Silence most agreeable, 7499 Cheerfulness a Blessing, 7061 Advantages of, 604, 7060 Christian, 605 Cultivating, 606, 7062 Enforced, 7064 Example of, 607 Fruits of, 608, 7063 Habit of, 7065 Influence of, \*354-356 in Misfortune, 609 Reason of, 610, 7066 Chef, St., Intercessor for Vienna, 9967 Chemistry, Utility of, 7067 Chesterfield, Lord, 3274, 4468, 7235 Child, Burying a, \*357, \*1586 Cost of a, 611 Faith of a, 612

Child, Happy, 613 Heaven-bound, 7070 Work for a, 615 Childhood, Analogy of, 616 Beauty of, \*361, \*371 Conversion in, 7072 Crown of, \*362 Devotion in, 7073 Haste with, 7074 Indulgence in, 7075 Innocence of, 617 Memories of, 7076 Second, 618 Children, Advantage of, \*359, \*365, 619, 620, 7077 Advice to, \*358, \*364 Biblical Figures of, 7078 Bringing up, 621, 7100, 7101 Chance for the, 7079 Christ Blessing, \*366, \*367, \*3228–\*3230 Christianity and, 7081, 7087 Christ's Love for, \*3231, 7080 Controlling, 7082 Deaths of, \*368, \*369, 622–625, 7069 Destroyer of, 626 Discipline of, 627, 629 Duties of, 628, 7084, 7086 Education of, 630 God's Care for, 631 Government of, 632, 635 Imagination of, 7088 Indiscretion of, 633 Influence of, 614, 634, 641, 7094 Lesson from, \*372 Loss of, 636, 7104 Love of, 637, 7089 Martyred, 7090 Members of the Church, 638 Mother's Prayers for, 7091 Mourning for, 7092 Neglect of, 7093 Olive-Plants, 639 Over-trained, 640 Pleasure of, \*374 Prayers of, \*375, \*377 Prepare to Die, 642 Providing for, 643, 644 Respect for, 645 Responsibility of, 646 Sacrifice of, 7097 Saving the, 647, 7085 Self-reliant, 648 Shielding the, 649, 7096 Talents of, \*376 Teaching, 7098 Thankfulness for, 7099 Uncontrolled, 7102 Usefulness of, 7103 Value of, 650 Children's Hour, \*59 Chinnereth, \*3232 Chivalry, Knighthood of, 7105 Choice, Consider thy, 7107 Nobility of, \*379 of Martius, 651 Reasonable, 7108 Results of, 7109 Safe, 653 Wise, 654 Christ, Abiding with, \*380, \*381 Ability of, \*382, \*400

Christ, Abode of, 7110 Accessibility of, 7111 Agony of, 655, \*6223 All, 7113 All-sufficiency of, 7114 Alone with, \*383 Alpha, 656 Ascension of, 657, \*3234, \*3235, 7115 Attachment to, 658, 7116 at the Door, 678 at the Helm, 691 Attraction of, 659 Attributes of, 7117 Banner of, 7118 Baptism of, \*3236, \*3237 Baptized with, 661 Beauty of, 662
Birth of, \*3238, 7119
Birth-Song of, \*3289
Blood of, 713, 7120-7122 Bloody Sweat of, 7123 Branches of, 7124 Brother, 664 Burial of, \*3240 Calmness of, 7125 Care of, 665 Cleaving to, 667 Chinging to, \*384 Commander, 7126 Communion with, 668 Compassion of, 669 Contessing, \*385 Conquests of, 7127 Crowned, 1745 Crowning, 670, 7128 Crucifixion of, #3241 Crucifying, 7130 Cure, 671, 716 Death of, 672 Dependence in, 7188 Description of, 673 Dignity of, 674 Divinity of, 676, 7131 Elevation by, 680 Emblems of, 681 Endurance of, 682 Enemies of, 7132 Equal with God, 683 Exaltation of, 7133 Example of, \*370, 685, 7134 Excellency of, 7135 Figures of, 7136 Forsaken, \*3242 For the Sake of, 7137 Freedom by, 7138 Friend, 686 Friendship of, \*387 Fulness of, 687, 7139 Glory of, 688, 7140 Grace of, 7143 Head, 7144 Heart of, 7146 Heirs with, 690 Hiding-place, 692, 7147 Home of, 693 Honoring, 694 Humiliation of, \*388 Hungering for, 7150 Image of, 695 Immortal, 7152 Incarnation of, 696, 7141, 7149, 7199 Christ, Incomprehensible, 7151 Infancy of, \*3243 in History, 7148 Intercession of, 697, 7153 in the Bible, 663 in the Church, 666 in the Heart, 7145 in the Tempest, \*3244 Invisible, 7112 Judah's Lion, 7154 Judge, 698 Knocking, "3245, \*3246, 7156 Leaning on, 7158 Legend of, 7159 Life of, \*386, \*391 Light of the World, 700, \*3266 Litany to, \*392 Loneliness of, \*3247 Longing for, 7161 Looking to, 7162 Love of, 702 Love to, 7163 Manifestations of, 675 Mercy of, 7164 Mighty to Save, 7165 Miracles of, 7166 Mirror of Truth, 7167 Mother of, \*3248 My Advocate, \*3249 My Guest, \*8250 Name of, 684, 704, 709 Nearer to, 705 Need of, 706 Neglect of, 707 None Cast Out by, 7169 No Room for, \*3251 Not a Hard Master, 7170 Offices of, \*394 Old Story of, \*395 Omniscience of, 708, 7157 our Keep, 7155 our Lord, 701 our Master, \*393 Painting of, 7171 Partner with, 710 Passion of, \*3252 Physician, 7172 Poverty of, \*3253 Power of, 711 Praise to, 712 Preparing the Way of, 7173 Presence of, 7174 Prizing, 7175 Prophecy of, \*3254 Receiving, 7176 Reflecting, 7177 Refuge, 714, 7178, 7186 Rejected, 715 Resurrection of, 717, \*3255, \*3256, \*3257, 7179Revelation of, 7180 Righteousness of, 718 Risen, \*3257 Rock of, 719 Samson and, \*3258 Satisfaction in, 721, 7181 Saving, 720, 7182 Scourging, \*3259, 7183 Seeking for, \*3260, \*3261, 7184 Selling, \*398

Sentence of, 722

32 Christ, Silence of, \*3263 Sin-bearer, \*399 Smitten, 7187 Star of, \*402 Suffering for, 724, 7190 Sufferings of, 723, 725 Suggested, \*401 Superiority of, 727, 7189 Support of, 728 Sympathy of, 729 Teacher, 7191 Temptation of, \*3265, \*3267 Testimony to, \*403, 7192 Thanking, 7193 The, \*3264 the Door, 679 the Good Shepherd, 689 the Ladder, 699 the Way, 734, 7204 Third Temptation of, \*3267 Touching, 7194 Trampling on, 7195 Transfiguration of, 7196 Trust in, 7197, 7198 Union with, \*404 Unworldliness of, 730 Valuing, 731 Venturing on, 7200 Vicarious Death of, 732 Victory of, 733 Visit of, 7201 Voice of, 7202 Volunteering for, 7203 Walking on the Sea, \*3268 Weariness of, \*3269 Weep not for, \*3270 What think ye of, \*3271 Will of, 7205 Wisdom of, \*3272 Words of, \*3273 Worthiness of, \*3274, 7206 Christian, Almost a, 735, 7207 Asleep, 737 Badge of the, 738 Blessedness of the, 7208 Brevities, 739 Cheerful, 740, 749, 758, 7209 Countersign of the, 7210 Detention of the, 7211 Flourishing, 742 Glory of the, 7213 God-bearing, 7214 Growth of the, 7215 Happiness of a, 743 in the World, 752

Knowledge Necessary to a, 7216 Rewarded, 748 Right Kind of, 7218 Shield of the, 7220 Soldier, 7221 Three Eyes of a, 7222 Two Worlds of the, 7224 Christianity, Active, 7225 Advent of, 753 Confidence in, 7226 Degrees in, 754 Diffusion of, 7227 Early Conquests of, 7228 Effect of, 755 Ethics of, 756, 7234 Evidence of, 7229, 7241

Christianity, Home, 759 Intellect and, 7230 Judging, 760 Low Standard of, 7231 Mission of, 7232 Mocking, 7233 Mystery of, \*408 Nothing Better than, 7235 Objection to, 762, 7236 Origin of, 761, 763 Permanence of, 7237 Philanthropy of, 7238 Power of, 745, 7239 Primitive, 764 Progress of, \*409, \*437, 765, 7240 Reciprocity of, 7242 Resistance of, 766 Security of, 7244 Shown, 7243, 7245 Soil for, 767 Tested, 7247 Testing, 768, 7248 Treatment of, 7249 Trophies of, 7250 Truth of, 7251
Value of, 769
Zeal for, 7252
Christians, Abstinence of, 770 Advantage of, 7246, 7253 Aim of, 771 Attendants of, 7254 Churlish, 772 Comfort of, 7255 Confidence of, 773 Consistent, 774 Contempt of, 7256 Death of, 741, \*410 Differences in, 775 Disagreements of, 777 Dwarfish, 7257 Emotional, 778 Endurance of, 7258 Fearlessness of, \*412 God's Hidden Treasure, 7260 God's Property, 7261 Hidden, 779 Ill-defined, 780, 790 Inconsistencies of, 783, 7259, 7262 Industry of, 781 Light of, \*413, 747, 784, 795 Making, 7263 Names of, \*414, 787 Neglects of, 788
Nobility of, \*407, \*415, 744, 776, 789, 7219
Nominal, 751, 786, 791, 7264 Pagan, 782, 801, 7265 Peculiar People, 785, 792 Periodical, 7266 Portion of, \*416, 746, 7217 Proud, 793 Purification of, 794 Relationship of, 796 Rich, 7267 Riches of, 7268 Sealed, 797 Soul-saving, 798 Superannuated, 799 Test of, 800 True, 750, 7223 Waterlogged, 7269

Work of, 802

Christian's Loss of his Burden, 6954 Christian Union, Example of, 803 Obstacles to, 804 Power of, 805 Symbol of, 7270 Christina, Martyrdom of, 2154 Christmas Bells, \*3275 Day, \*3276 First, \*3277 Glory of, \*417 Hynns, \*418, \*423, \*3277 Importance of, \*419 Observance of, \*420 Offerings for, \*421 Return of, \*422 The Nativity, \*3279 Christopher, St., \*906 Christ's Entry into Jerusalem, \*3262 Curomatin's idol, 4966 Chryses' Remorse, 4958 Chrysippus' Conceit, 11634 Chrysostom, Anec., 1006, 2273, 2981, 6150, 7141, 7765, 10730, 11360, 11700 Church, The, Above and Below, 806, 7271 Ark of, \*424, 7272 Arms of, 7273 Army of, \*425 Assembly of, \*426 Attendance at, 7274 Attractions of, 7275 Baubles in, 7276 Betrayal of, \*427, \*434 Bride, 428, 7278 Children Joining, 807 Christians outside of, 808 Christ's, 809 Conduct in, \*429 Conquests of, 7279 Deliverance of, 7282 Dissensions in, 811, 831, 7283 Disturber, 812 Diversity in, 813, 7284 Endurance of, 814 Enlargement of, 815 Expenses of, 816 False Alarm in, 7285 Fashionable, \*431 Figures of, 7277 Frozen, 7287 Fruitful, 817 Gates of, \*432 History of, 820 Influence of, 821, 847 Invalids in, 7288 Joining, 822 Leader of, 7289 Life of, 823 Light-house, \*433 Light in, 824, 825 Militant, 826, 7292 Mission of, 827, 7297 Names of, 828 of the future, 818 Pillars of, 829 Powerless, 7293 Preaching, 7294 Preservation of, 7295 Pride at, \*435 Pride in a, 7296 Primitive, \*3280

Protestant, 830

Church, Quiet of, 7298 Redemption of, \*436 Separatists from, 7299 Ship, 832 Stragglers from, 833, 834 Temple of, \*439 Tree, 7300 Trial of, 835 Unity of, \*440, 836-839 Victory of, 7301 Watch of, \*441 Weakness of, 840 Weapons of, 841 Churches, Cultivating, 842 Dead, \*430, 810, 843, 844, 7281 Gifts to, 819, 7280 Members of, 845, 7291 Unsocial, 846 Churchill's Stinginess, 11646 Churchyard, Elegy in a Country, \*442
Hope for, \*443 Tabernacles in, \*444 Cicero, Anec., 129, 7455, 7670, 8329, 8908, 9791, 10844, 11489, 11836 Cincinnatus' Occupation, 2716 Circe, 894 Circumcision of Christ, The, \*3281 Circumspection, Need of, 850, 7302 Circumstances, Adjustment to, 7303 Man the Creature of, 7304 Master of, 7305 Servants of, 7306 Cisterns, Broken, \*445 Cities, Benefit of, 7307 Ignorance in, 7308 of the Plain, \*2776 Citizen, An American, 848 Citizen-Saint, 849 City, Celestial, 7309 Sin in, 7310 Work in the, 7311 Civility, Advantage of, 851, 852 Neglected, 7312 True, 853 Civilization, Christianity and, 854 Current of, 7313 Future, 7314 Mark of, 855 Perfected, \*446 Progress of, 7315 Promotion of, 856 Triumph of \*447 Claims, False, 7316 Clark, Dr. A., Anec., 24, 816, 1445, 1785, 4479, 4617, 5212, 6091, 8083, 9581 Claude, Anec., 8480, 11389 Clay, H., Anec., 1861, 5115 Cleauliness, Advantages of, 7317 Experiment, 7318 Clemency, Benefit of, 7319 Example of, 857, 7320, 7321 Clement, St., Miracle of, 2374 Cleobis and Bitron, 6004 Cleombrotus' Suicide, 3191 Cleon and I, \*2525 Cleon's Boast Fulfilled, 6876 Cleopatra, Anec., 3004, 6693 Clergy, the Labors of, 7323 Office of, 7323 Snares of, 7324 Clerk, John, 8792

Clitus cuts off his Hand, 9309 Closet, The Importance of, 858, 7325-7327 Neglect of, 859 Somewhere, 860 Waiting in, \*448, 7328 Cloud and Pillar of Fire, \*3282 Mission of a, \*449 Clouds, Christ in the, #3283 Transformation of, 7329, 7330 Clymene, 117 Clytie, Fable of, 1013 Cobden, Work of, 7040 Cocaigne, 9328 Cockburn's Rule, 6554 Cocles' Desires, 9601 Codrus' Self-sacrifice, 11557 Cœur de Lion at his Father's Bier, \*889 Coincidence, Amusing, 863 of Prayer, 864 Cold, Effect of, 7331 Coleman, Samuel, 8305 Coleridge, Anec., 172, 1788, 4892, 6848, 7499 Collection, Making a, 862 Collier and Fuller, 10292 Collingwood, Anec., 8216, 8948 Collins, Rev. T., 6343, 7274, 7992, 9857, 10459, 10856 the Poet, 6763 Colors, Emblematic, 861 Colton, C. C., 11960 Columbus, Anec., 596, 1523, 1913, 2716, 7040, 7997, 9491, 10032, 10305, 10881 Combe, Vicissitudes of, 5576 Comfort, Abiding, 7332 Greatest, 7333 in Affliction, 865, 866, 7335, 7337 Personal, 7334 Power of, 867, 868 Religious, \*450-454 in Weakness, 869 Comforts, Carnal and Godly, 7336 How we lose, 7338 Comgall, St., walled about, 11257 Commandments, Breaking, 7339, 7340 Burden of, 870, 7341 Disposing of the, 7342 Excellency, 871 Hedge, 872 Origin of, 873 Penalty of, 874 Reasonable, 875 Rejecting, 7343 Shortening, 7344, 7345 Ten, \*455 Transgressing the, 876 Value of, 7346 Commendation, Excessive, 7347 Use of, \*456 Commerce and Christianity, 7348 Demand for, 877 Communion, Benefit of, 878 Christian, 457-459, 880, 885 Close, 881 Condition of, 882 Degrees of, \*460, 883 Divine, 879, 7349 Examples of, 884 Open, 7350 Renewal of, 7351 Sacramental, 7352 Satisfactory, 886

Communion, Use of, 887 Companions, Choice of, \*461, \*463, 899 Dangerous, 890, 900, 901, 7357 Evil, 888, 891, 904, 7354 gone, \*462 Influence of, 892, 894, 896, 902 Responsibility for, 895, 897 Company, Atmosphere of, 898 How to please, 7358 Judged by, 903, 905 Memory of, 906 Protection from evil, 907, 7359 Public, 7360 Religious, 908 Rule for, 7356, 7361 Vicious, \*464, 7362 Comparison, Influence of, 909 Compassion, Duty of, 910 Legend of, 911 overcome, 7363 Practical, 7364 Self-sacrificing, 7365 Tears of, 7366 Compensation, Law of, \*465 Moral, \*466 required, \*467 Competence, Desirable, 7367 Competition, Considerate, 7368 Complaining, Habit of, 912, 7369 Self, 7370 Complaint, \*468-471 Inconsiderate, 913, 7371 Rubuke of, 914, 7372 Useless, 7373 Complaisance, Cultivate, 7374 Compliment unscriptural, 7375 Composure, Philosophic, 7376 Conceit, Advantage of, 7377
Appearance of, \*473
Danger of, 915, 7379
Example of, 7378
in Religion, 916 Concentration, Final, \*474 Concession, Duty of, 7380 The First, 7381 Concord, Advantage of, 917 Condé, Duke of, Anec., 1121, 7475 Condemnation, Dying, 7382 Freed from, 7383 Memento of, 918 Record of, \*475, 7384 Condition, Improvement of, 7385 Optional, 7386 Conduct, Importance of, 7387 Propriety of 919 Rule of, 920 Confessing Christ, 921-924, 7388-7392 Confession, Bar of, 7393 Biblical, 7394 Comfort of, 926 Escape by, 7395 Feigned, 7296-7298 Humble, \*476 Nature of, 927 Need of, 7399 Reason for, 920, 929 Repugnance to, 930 Confessional, Folly of the Romish, \*477, 931, 932, 7400 Confidence, Challenge of, 934 Childish, 7401

Confidence, Christian, \*478, \*479, 935 Example of, 937 Experience and, 7403 Ground of, 933, 938, 939 in Darkness, 936 Influence of, 940, 7402, 7405 Misplaced, 941 Over, 7404 Three Epochs of, 7406 Confinement, Solitary, 7407 Conflict, Christian, 944
Close, 942
Needful, 943 Satanic, 945 Connor, the Irish piper, 10664 Conscience, Aberrations of, 980, 7408, 7417 Accusations of, \*480-482, 7409 Action of, 7410 Alarmed, 947, 7434 Analogue of, 948, 960 Apprehension of, 949, 954, 7414 Approbation of, 950, 7418 Awakened, 951, 983 Awe of, 7411 Biblical Examples of, 7412 Bonds of, 7413 Cheating, 952 Christ in the, 7426 Comfort of, 953 Converted, 7415 Court of, \*483, \*486 Cure of, 955 defined, 7416 Derivation of, 7419 Destroying, \*484, 957 Detection by, 958 Diary of, \*485 Disordered, 956, 7420, 7435 Disturbed, 959, 970 Guilty, 962, 963, 964, 7423 Heathen, 7424 Indestructibility of, 967, 7425 King, 968 Liberty of, 7427, 7428 Obedience to, 7421, 7429 Office of, 969 Peace of, 971 Power of, 972, 7430 Protecting the, 7431 Question of, 7432 Record of, 973, 7433 Remorse of, \*487-490 Self-accusing, 946, 974 Stings of, 975, 7436 Terrors of, 961, 966, 976, 977, 978 Tortures of, 7437 Unenlightened, 979 Varieties of, 981, 7422 Voice of, 982, 7438 Warning of, 984 Conscientiousness. Pagan, 7439 Consciousness, Interrupted, 7440 Consecration, Call to, \*491 Covenant of, \*492, 7442 Custom of, 7443 Duty of, 986 Emblem of, 7444 Entire, \*493, 987, 7441, 7445 Faith, 985, 988 False, 7446 Life of, 7447

Consecration, Manner of, 989 Monastic, 7448 Offering, \*494, \*495 Personal, \*496, 990 Consequences, Disproportionate, 991 Rule of, 992 Consideration, Christian, 993 Importance of, 995, 996 Want of, 7449 Wisdom of, 994, 997 Consistency, Advantage of, 7450 Biblical, 7451 Brevities, 999 Christian, 1000, 7454 Conversational, 1001 Duty of, 998, 7453 Power of, 1002 required, 1003, 7452 Testimonial to, 1004 True, \*497, 1105 Consolation, Christian, \*498-503, 1008, 1009, Example of, 1006, 1007 Failure of, 7455 Form of, 7456 Pagan, 7456-7459 Source of, 7461 Constancy, Advantage of, 1010 Duty of, 1011 Examples of, 1012, 1015, 7462, 7463 Fable of, 1013 Friendly, \*504 Heroic, 1014 Virtuous, \*505 Constantine, 800, 1173, 2309, 2469, 4540, 7638, 8976, 10847, 10923 Contemplation, Pleasure of, \*506, \*507, 1016, 7467Rules for, 7468 Subjects for, 117, 7464-7466 Contempt, Nature of, 1018 of the Truth, 1019 Contention, Avoiding, 1020 Christian, 1021 Contagious, 1022, 1023 Occasion of, 1024 Rule for, 7469 Useless, 1025, 7470 Contentment, Aid to, 7482, 1026 Argument for, 1027 Attainment of, 1028, 7471 Benefits of, 1029, 7472 Christian, 1030, 7475 Comfort of, 1029, 1031 Condition of, 7476 Cultivating, \*509, 7485 Examples of, 1032, 1037, 7474, 7478 Godliness with, 7479 Growth of, \*511 Imperfect, 7477, 7480 Natural, \*514, \*518 Nobility of, \*513 Profession of, \*510, \*512 Promotion of, 1036, 1038, 7481, 7483 Reason for, 1039, 1040, 7484 Riches of, \*515, 1041, 1042 Satisfaction of, 1033, 1035, 1037, 1044 True, 1034, 1045 Contrition, Biblical, 7486 Emblem of, 1046 Late, \*516

Contrition, Necessity of, 1047 Prayer in, \*518 Response to, \*517, \*519 Tears of, \*520 Transient, 7488 True, \*521 Controversy, Benefits of, 1048, 1051, 1053, 7489, 7490 Damage of, 1049, 7491 End of, 1050 Love of, 7492 Test of, 1052 Conversation, Ability in, 7493 Benefit of, 1056, 1059, 7494 Charm of, \*522, 7500 Dangerous, 1054 Deficiency in, 7496 Description of, 1055 Faults of, 7497 Habits of, 7498, 7499 Introduction of, 7501 Rebuke of Vain, 1060 Record of, 1061 Religious, 1057, 1058, 1062, 7502 Rules for, \*523, 7503 Stock, 7504 Conversion, Age at, 1063 Agents of, 1064, 1067 Almost, 1065 Believing for, 7505 Biblical, 7506 Change in, 1066, 1073, 7507, 7508 Complete, 7509 Conquests of, 7510 Crime and, 7513 Detained for, 7515 Different Ways of, 7516 Double, 7517 Dreams and, 7518 Early, 1068, 7519 Effect of, \*525 Evidence of, 1069, 7520 Examples of, 1072, 1080, 1083, 1084, 1087, 1091, 7511, 7512, 7521, 7523, 7526, 7535, 7539, 7540 Experience of, 1070, 7522 Fictitious, 1071, 1090 Figure of, \*526, \*527, 1085, 7538 Habits after, 1074 Hindrances to, 1075 Instantaneous, 1076 Interest in, 7524 Joy of, 1077, 7525 Knowledge of, 7527 Late, 1078, 7528 Liberty in, 7529 Marks of, 1079 Need of, \*528, 7530 Occasion of a, 7531 Opportune, 7532 Preaching and, 7533 Primitive, 7534 Prompt, 1081 Reality, 1082 Restraints of, 7536 Romish, 1084 Seeking, 7537 Sin after, 1086 Sound, 1089 Superficial, 7541, 7550

Time of, 7542

Conversion, Transformation of, 7543 Unintentional, 7544 Unwilling, 7545 Convert, Aged, \*529 Enthusiastic, 7547 Whitefield's, 7552 Converts, Duty of, 1093 Joy over, 7548 Love for, 7549 Persecuted, 7551 Romish, 7553 Service of, 7554
Trials of, 7555
Conviction, Agent of, 1095 Biblical Figures of, 7556 Description of, 7558 Experience of, 1096, 1097, 7557 Fear in, 1098 Light in, 1099, 7559 Means of, 1100 Need of, 1101, 7560 Pardon, 1102 Quenched, 7561 Relief from, 7562 Repentance and, 7563 Resisted, \*531, 1103 Revelations of, 1104, 7564 Salvation and, 7565 Siege of, 7566 Strife in, \*532 Superficial, 1105 Surrender to, \*533 Thorough, 1106 Treatment of, 7567 True, \*534 Two Voices in, 7568 Unexpected, 7569 Cook, J., Liberality of, 8974 Cook, Rev. E., Death of, 7843 Cookman, Rev. Alfred, Anec., 7519, 7750 Cooper, Peter, Success of, 6973 Sir A., Skill of, 11656 Copernicus, Faith of, 1529 Cornelia, Anec., 650, 9686 Cornelia, Anec., 650, 9686 Cornelius the Clown, 9124 Corner-stone, Christ the, 7570 Correction, Duty of, 1107 Gracious Reception, 7571 Severity in, 7572 Submission to, 1108 Wisdom in, 7573 Wisdom in, 7575
Correggio, a painter, 1902
Corruption, Discovery of, 7577
Keeping down, 7574
Natural, 1109, 7575
Original, \*535, 1110
Power of, \*335, \*538-541
Corruptions, Destruction of, 7576
Indularance of, 7578 Indulgence of, 7578 Cortez, Anec., 238, 5049, 9090 Corwin, Gov., Anec., 2869 Cosmo and Damian, 1209 Cotter's Saturday Night, \*1269 Counsel, Corrupt, 1112-1114, 1117 Stability in, 1115 Trust in, 1116 Various, \*542 Counsellors, Two, 1118, 1119 Countess of Abingdon, \*3014 Country, Home in the, \*543 Courage, Biblical, 7579

Courage, Brevities, 1120 Challenge of, \*544 Christian, \*545, \*547-549 Demanded, 1122 Examples of, 1121,1123-1127,7580,7583-7589 Fear and, 7581 Justice and, 7582 Military, \*550
Patriotic, \*551
Courtesy, Benevolence of, 1128 Effect of, \*552-554 Examples of, 7590 Importance of, 1129 Power of, 1130 7591 Similes of, 1131 Courtship and Marriage, 7592 Courtship, Esteem of, \*555 False Notions of, 1132 Gravity of, 556 Interrupted, 1133 Mistakes in, 1134 Nature of, 1135 Covenant, Comfort of the, 593, 7593 Sign of the, \*557 Types of the, 7594 Covetousness, Absorption of, 7595 Baseness of, 7596 Cornered, 1136, 1142 Cure for, 1143 Emblems, 1153, 7597 Evils of, 1145, 7598 Fatal, \*538-541, 1146 Folly of, 1139, 1147, 7600 Fruitlessness of, 1141, 7601 Greed of, 1144, 1149 No Cure for, 1138, 7602 Penalty of, 1150, 7599, 7603, 7604 Poverty of, 1151 Prevalence of, 1152 Rebuke of, 7605 Snare of, 7606 Unhappiness of, 1140, 1154 Cowardice, Ashamed of, 7607 Confessed, \*562 Danger of, 1155 Moral, 1156, 7611 Penalty of, 7610 Religious, 7611 Safety of, \*563 Sight of, 1157 Cowper, Anec., 1077, 6809, 7511, 7557, 11278 Cox. Melville B., 10595 Cradle Song, \*1956 Cranmer, Anec., 165, 1732, 1887, 5229 Crassus' Avarice, 7603 Crates' Fear of Gold, 6159 Creation, Attraction of, \*565 Benevolence in, 7612
Blight of, \*566
Cathedral of, \*567
Chain of, \*219, \*220, \*568
Chaos at, \*569 Comfort from, 7613 Commanding, 7614 Conservation of, \*570 Continual Miracle, 7615 Description of the, \*571 Design in, 1158 Gems of, \*573 God in, \*574 Government of, 7616

Creation, Lesson of, 1159 Magnitude of, 1160, 7617 Order in, 1161 Provisions of, 7618 Psalm of, \*575 Voice of, \*372, \*576 Work of, \*577, 1162 Creator, Evidence of a, 7619 Praise to the, \*578 Question of the, 7620 Reasoning with the, 1163 Remember Thy, 7621 Credulity, Danger of, \*579 Folly of, 1164, 7622 Ignorant, 1165, 1166 Creed, Apostles', \*580 The First, \*581 Cressinus' Witchcraft, 1542 Cretans "Slow Bellies," 10611 Crichton, J., 7119, 10194 Crime, Avenged, 7623 Beginning of, 1167 Bible and, 7624 Cause of, 7625 Expiating, 7626 Criminals, Unreliability of, 1168 Crises, Eventful, 7627 Important, 7628 Mementos of, 7629 Crisis, American, 7630 Life's, 7631 Nations, \*582 Soul, \*583, \*584 The Present, \*286, \*1793, \*2406, \*2966 Critic, The, \*585, \*586 Criticism, Check to, 7632 Conceited, 1169 Fable of, 1170 Ignorant, 1171 Laws of, \*587 Muddy, 7633 Personification, 7634 Rule for, 7635 Qualities of, 7636 Crœsus, Anec., 1804, 3604, 5103, 6004 Cromwell, Anec., 1123, 1668, 2716, 5395, 7064, 7276, 8328, 8605, 10334 Cross, The, \*3285, \*3286 All-sufficiency of, 7637 Apparition of, 7638 Attraction of, \*3284 Bearing, \*588, 7639 Benefit of, \*589 Burden of, 1172 Changed, \*591 Christ's, 1174 Clinging to, 7640 Confidence in, \*592 Constantine's, 1173 Cures of, \*593 Denial and, 7641 Discovery of, 1175 Fall and Recovery by, \*5)4 Fighting under, 1176 Glory of, \*595, 7643 Glorying in, 1178, 7642 Heraldic, 1178 Hope in, \*596, 7648 Humility and, 1179 Index of, 7644

Legend of, 7646

Cross, Offence of, 1181 Our Sins on, 7652 Power of the, 1182, 7647, 7649, 7651 Preaching, 1183 Pre-eminence of, \*597 Prizing, 1184 Refuge of, 7650 Rejoicing at, \*598 Remember, \*599 Significance of, 1185 Soldiers of, 7653 Taking, \*600, 7654 Traces of, 7655 Under, \*601 Use of, 1186, 7656 Victory of, 7657 Viewing, \*602 Way of, \*603 Yesterday's, \*604 Crosses, Badges, 1187 Compensation for, \*605 Exchanging, 1188 How to Bear, 1189 Lesson of, 1190 Parting with, 1191 Prized, 1192 Satisfaction with, 1193 Crown, Condition of, 1194 Estimating a, 1195 Incorruptible, 1196, 7659 Jewelled, 1197 Legend of the, 1198 Lost, 1199 of Thorns, The, \*3287 Race for a, 1200 Reward of the, 7660 A Starless, \*606 Crowns, Distribution of, 7661 Expecting, 7662
Jewelled, 7663
Crucifixion, The, \*3290, \*3291, \*3292
Agony of, \*607 Application of, 7664 Cause of, \*608 Christ's, \*3288-3293 Contemplating, \*609 Cruelty of, 7665 Description of a, 1201 Impression of, 1202, 7666, \*610, \*616 Lessons of, \*611 Litany of, \*612 Miracles at, \*613 Mystery of, \*614 Realized, 1203 Saved by \*e15 Saved by, \*615 Scene of, \*3289 " Crucify Him!" \*3293 Cruden, A., died kneeling, 7815 Cruel, Death of, 7668 Cruelty, Examples of, 1204–1208, 7669–7677 Punishment of, 1205 Result of, 1206 Selfishness and, 1207 Unchristian, 1208 Cry of the Human, \*1878 Culture, Intellectual, 7680 Surface, 7681 Cumberer, Thoughts of a, 7682 Cumming, Dr., 10311 Cup, Overflowing, 7683 Tasting, 7684

Curatii and Horatii, 1596 Cure for Melancholy, \*18 Cure, Marvellous, 1209, 7685, 7686 Curiosity, Danger of, 1210, 7687 Defined, 7688 Influence of, \*617 Objects of, 1212 Restlessness of, 1211, 1213 Scope of, 1214, 7689 Ubiquitous, 7690 Curius, Marius, Contentment of, 7481 Curse, Bitter, \*618 Primal, \*619 Sinner's, 7691 Curses, Biblical, 7692 Causeless, 7693 Danger of, 1215 Divine, 7694 Human, 7695 Oriental, 1216 Reflex, 7696 Curtius' Self-sacrifice, 4348 Custom, \*620-623 Compliance with, 7697 Tyranny of, 1217 Cynegyrus, Persistence of, 3065 Cynic, Description of a, 1218 Cyprian, Anec., 1393, 1637, 7190, 10736 Cyril and Methodius, 3176 Cyril, Child Martyr, 6241 Cyrus, Anec., \*1617, 3706, 3885, 5091, 6337, 6440, 7368, 8896, 8979, 9017, 11486 Dædalus, Anec., 113, 4930 Dagon Re-enthroned, \*524 Daher and Naber, 587 D'Alembert and Arago, 10964 Damage, Repairing, 1219 Resisting, 1220 Damocles, Sword over, 3044 Damon and Pythias, 2409 Dancing, Culture of, 1221, 7701 Eternity and, 1223 Evil Influence of, 1224, 1227, 7698, 7699 Gloomy, 1226 History of, 7701 Prohibition of, 7702, 7703 Rebuked, 1228, 1232 Slander or, 1229 Snare of, 1230 Unsafe, 1225, 1231 Dandy, Description of a, 7704 Danger, Advantage of, 1233, 1242 Approaching, 1234 Avoid, 1235, 1236, 7711 Confidence in, 7705 Dreams of Safety in, 1237, 1239 Everywhere, 1244, 7707, 7708 Fleeing from, 1240, 7706 Greatest, 1241, 7723 Influence of, 1238, 1242, 7725 Insufficient Protection from, 7710, 7713, 7715 Proverbs, 1243 Reckless of, 7709, 7712, 7714 Unlikely, 7719 Unseen, 7720, 7724 Valley of, 1245, 7718 Vows in, 7721 Warning of, \*624, 1246, 7722 Daniel, \*3294, \*3295 Deliverance of, \*3296

Vaniel, Fidelity of, \*3297 in Captivity, \*3298 in the Den of Lions, \*3299 Prayers of, \*3300 Prophecy of, 11245 Tradition of, 7726 Daniel's Band, \*8301 Dante, Learning of, 10194 Darius, Anec., 8358, 9220 Dark Ages, Ignorance in, 7727 Darkness, Biblical, 7728 Curtain of, \*626 Dread of, 1249 Emblematical, 1250 in Death, 1248 Influence of, 7729 Inner, 1251 Need of, 7730 Outer, 1252 Power of, 1253 Regenerated, 1254 Scattered, \*627, \*628 Spiritual, \*625, \*629, 7731 Dartmouth's Devotion, 10642 Daughter, Address to a, \*630 Conduct of a, 7732 Davenport, Col., and the Dark Day, 1677 David, Call of, \*8302 Character of, \*631 Choice of, \*3303 Death of, \*3304 Error Concerning, 7733 Excellence of, 7734 Exploits of, \*3305 Five Smooth Stones of, \*3306 Goliath and, \*3307, \*3308 Grief of, \*3309 Harp of, \*3310 in Saul's Armor, \*146 Legend of, 11060 Numbering the People, \*3311 Offering of, \*3312, \*3313 Psalms of, \*632, \*3314 Victories of, \*633, \*3315 David's Parable, 5925 Race, 4846 Da Vinci, Death of, 10012 Davy, Rev. W., Perseverance, 10974 Dawson, Anec., 8167, 11108 Day, Accounting for a, 7735 Beautiful, \*634 Beginning the, \*635 Closing the, \*636 Kinds of, \*638 Life's, 1255 Living by the, 1256 of the Lord at Hand, \*3316 Question for each, \*640 Rainy, \*641 Wishing for the, \*3317 Daybreak, \*637 Day of Grace, Emblem of the, 1257 for Every Man, 1258 Neglecting the, 1259, 7737 Day of Judgment, \*642, \*643 Days, Computation of, 7738 Lost, \*639, \*644 Old, \*645 Dead, The Blessed, \*646, \*664, 7739 Burning, 7740 Censuring, \*647

Dead, Communion with, 1260 Dirge for, \*648 Fear of, 7741 Glory of, \*650 Grief for, \*651 Happiness of, \*652 Honors to, 7742 Invoking, \*653 Mantles of, \*654 Memorials of, \*655 Memory of the, \*649, \*656, \*661 Message to, \*657, 1261 Mother, \*658 Nearness to, 1262 Number of, \*659 Raising, 7743 Reviving, 7744 Secret of, \*660 State of, \*663 Unburied, 1264 Unchangeable, 7745 Unconsciousness of, 7746 Voices of, \*665 Weep not for, \*666 Where are? \*662 Yet Speaking, 1263, 7747 Deaf and Dumb Healed, \*3318 Death, Activity in, 1265 Adam's Vision of, \*668 a Departure, 1287 Admonition of, 7748 a Ferry-Boat, 7791 Agents of, \*669 Allegory of, 1266 Angel of, \*670, 1267 an Inquisitor, 1313 Anxiety About, 1269 a Penalty, 1333 Appearance of, 1270 Approach of, \*672, \*682, 1271 a Sieep, 1350 A Strange, 1353 at all Times, 1361 a Thief, 1359 a Transfer, 1362 Avarice in, 7751 Beautiful, \*1272, \*1273, 7752 Bells Ringing at, 7753 Best Time for, \*674 Biblical Figures of, 7754 Birth and, \*675 Blessing of, 1274 Brissing 61, 12.14 Bribeless, \*676, 1275 Certainty of, \*678, 1276, 1328, 1367, 7757, 7809, 7827, 7835 Chamber of, \*679 Change of, 1277, 7758, 7759 Children's, \*667, \*671, 1278, 7761 Child's Ideas of, 7762 Christian, 1280 Comfortable, 1281 Comfort in, \*681, 1282, 7766, 7772 Commission of, \*683 Conflict with, 1283 Condition of an Easy, 7767 Conquered, \*684, \*784, \*991, 1284, 1363, 1364, 1371, 7775, 7884 Conqueror, \*685, \*733 Consolation with, 1285 Contemplating, \*686 Contrast in, 7769

Death, Converted Heathen's, 7770 Conviction from, 7771 Courage at, 7773 Court of, \*687 Cowards or Fools, at, 7774 Day of, 1286 Desolations of, 1288 Diversities in, 7776, 7777 Dread of, 7778 in Duty, 1289 Early, 7749, 7779 Emblem of, 1290 Empire of, \*690 Empty Hands in, 7780 Entertaining, 1291 Entrance to Happiness, 7781 Equality in, \*691, 1292 Everywhere, 7782 Evidences in, 7783 Excellency of, 1293 Expecting, \*692, \*735, 1356, 1372, 7784 Exposure to, 7785 Faithful till, 7786 Faith in, 1294, 7768 Farewell in, 7787 Fearless of, 1296, 7788 Fear of, 1295, 7789 Feelings at, 7790 Fletcher's, 7792 Forewarned of, 7793 Forgotten, \*695 Freedom by, 1298, 7821, 7859 Friends in, 7794 Fruits of, \*696 Gain by, \*697, 1299, 7795 General Interest in, 7796 Glorious, 1303, 7798 God with us in, 1304 Graduation, 1305 Habit in, 7799, 7848 Halt, 1306 Happiness after, 1307, 7800 Happy, \*698, 7760, 7801 Health, 1309 Heathen View of, \*699, 1310, 7802 Highest Summons, 1311 Hopeless, 7804 Horrible, 7805 Horror of, \*694, \*701 Humility in, 7806 Hymn to, \*703 Ignorance of the Time of, 7807 Imminent, 1312 Impartial, \*691, \*704 Individual, 7808 Influence of, 7810 Insensibility to, 1314 Instantaneous, 7811 Invitation of, \*677, \*705, \*985 Joy in, \*724, 1315, 1342, 7813, 7814, 7858 Jubilee, 1316 Kneeling in, 7815 Knell of, 7816 Lamenting, 7818 Land of, 7819 Legend of, 7820 Lesson of, 1317 Life and, \*706 Life in, 1318, 7822 Life from, \*707 Limit of, \*709

Death, Longing for, \*688, \*710, \*973, 7825 Looking to Christ in, 7826 Marks of, 1321, 7828 Meditating on, 1322, 7829 Memento of, \*711 Mental Enlargement in, 7831 Messenger, 1323 Mighty, 1324 Mindful of, 7832 Mockery of, 1325 Mountains of, 7833 Mystery of, \*712, 1326 Nature of, \*713, \*716 Nearness to, 1327 Non-existence of, \*680, \*714, 974 not Annihilation, 1268 No Warning of, \*715 Occupation and, 7838 of a Senator, 1348 of Little Nell, 7823 of Little Paul, 7824 of the Old Year, \*2388 Painless, 1330, 7797, 7856 Parting at, 7840 Patriotic, 7841 Pause Before, 7842 Peaceful, 1331, 1332, 7844 Personification of, 7845 Physical, \*717, 7846 Picture of, 7847 Place of, 1334 Port of, \*718 Postponement of, \*673, \*719, 7834 Postscript in, 1335 Power of, 1336, Premature, \*689, \*720 Premonitions of, 1337, 7849 Preparation for, 1338, 7850, 7851 Presence of, \*721 Providence in, \*693, \*722 Purifier, 7852 Putting off, 7853 Questions of, 7854, 7855 Readiness for, \*723, 1339 Region of, 1341 Regret in, 7857 Repentance at, 1343 Repulsiveness of, \*725 Resurrection from, 1345 Review at, 7860, 7861 Royalty at, 7862 Ruling Passion in, 1320, 7863 Sayings in, 7864 Scoffer's, 1347 Sermon on, 7865 Shrinkage by, 7866 Shrinking from, \*726 Simplicity in, 7867 Sin in, 1349 Solemnity of, 7868 Song in, \*727 Spiritual, 7869 Spoiled, \*728 Sting of, 1352 Stream of, \*729 Sudden, \*730, 1355, 1357, 7870, 7880, 7881 Temporary, 1358 Temptations in, 7872 Terrors in, \*732, 7873 Time of, \*702, 1360, 7874

The First, 1297, 7791

```
Death, to the Righteous, 1346
   Type of, 7879
   Unclouded, 1365
  Unpleasing, 7836, 7882
Unprepared for, 1329, 1366, 1369, 7837
   Unselfishness in, 7883
   Vacation, 1370
   Vicarious, 7885
   Views at, 7887
   Voice from 7888
   Vow at, 7889
  Warning of, 7890
Welcoming, 1319, 1373, 7756, 7891
Worldling's View of, 7764, 7892
Wounds of, *736
   Wretched, 1374
   Young Sceptic's, 1375
Death-bed, Revelations of the, 7893
Death of Christ, *737, *738, 1376, 1377, 7894,
Debate, Useless, *739
Deborah, Song of, *3319
Debt, Avoid, 1378, 1382
   Brevities, 1380
Cancelled, *740
   Christian's, *741
   Danger of, 1381
   Exemption from, 7896
Payment of, 7897, 7901
Relief from, 1383, 7898
Unpaid, 1384, 7899
Debtor, Great, *3320
Lamentation of a, Ungrateful, 1385
Debtors, The Two, *3321, *3322
The World's, *742
   Lamentation of a, 7900
Decay, Example of, 7902
   General, *743, *744
   Law of, 7903
   Moral of, *745
Deceit, Business, 1386
   Detection of, 7904
Emblems of, 7905
   Fable of, 7906
Deception, Fatal, 7907
Life's, *749
Self, 7908
The World's, *748, *751, 1387
Decision, Christian, 1389, 1397, 1400, 7911
   Circle for, 7910
   Examples of, 1392, 1393, 7912, 7915
   Importance of, *752, 7913
  Manly, 1388, 1391, 1395, 1396
Missionary, 7914
Overcome, 1390, 7916
  Power of, 1394, 1398
  Profession of, 1399
  Promptitude in, 7917
  Reward of, 7918
Success of, 1401, 7919
Symbol of, 7920
Decrees, Book of, *753
   Disputing about, 7921
Mystery of, 7922
Dedication, Biblical, 7923
Deed, Motherly, 1403
Deeds, Kind, 1402, 1404, 1406
Evil, *754
  Indelible, *755
  Judged by, 1405
Memory of Good, 1407
```

Deeds, Monumental, 1408 Prayer of, \*756 Defeat, Providential, 7924 Defects, Boasting of, 7925 Defence, Armor for, 1409 God our, \*757, \*758 Hedge of, 7926 Instinct of, 7927 Invisible, 1410 Strange, 1411 The Lord our, 7928 Useless, 7929 Wall of, 7930 Defilement, Biblical, 7931 De Foe, Daniel, 2716 Degeneration, Human, 7932 Degradation, Pagan, 7933 Degraded, The Hope of, \*759 Labor for, 1412, 1413 Morally, 1414 Renovation of, 7934 Transformation of, 7935 Degrees, History of, 7936 Mercenary, 7937 Deicolus, Always Smiling, 7066 Deity, Address to, \*760 Emblem of, 1415 Footsteps of, 7938 Incomprehensible, \*761 Inferring, \*762 Ode to, \*763 Omnipresence of, 7939 Praise of, \*764 World without, 7940 Worship of, \*765 Dejanira's Charm, 2753 Delaure, Influence of, 4494 Delay, Danger of, 1416, 1426, 7941 Excuses for, 1417
Fatal, \*766, \*767, 1418, 7942, 7947
Folly of, \*768, \*771, 1419, 7943 Habit of, 1420, 7944 Inexcusable, \*769, \*770 Influence of, 1423, 1428 Lessons of, 1421, 1424, 1425 Presumption, 1427 Propensity to, 7945 Risking, 7946 Warning of, 1422, 1429 Youthful, 7948 Deliberation, First, 1430 Importance of, 1431 Proverbs, 1432 Rule for, 7949 Delilah, Fame of, \*3323 Deliverance, Improvement of, 7950 Memento of, 7952 Praise for, 1433 Providential, 1434, 7952, 7953 Sinner's, 1435 Transport of, 7954 Deliverer, Beholding the, 1436 Deluge, The, \*3325 Awaiting, \*772 Description of, 7955 Destruction by, \*774, \*775 Escape from, \*3324 Extent of, \*776 Provocation of, \*777 Tokens after, \*3326 Tradition of, \*778

Delusion, Destructive, 7956 Sinner's, 7957 Worldly, 1437 Demand, Supply and, 7958 Demaretus, Anec., 6455, 8068, 11691 Demas, Course of, 8768 Demetrius, Anec., 2430, 7571, 9606, 9839,11174 Democritus, Anec., 1214, 6294 Demoniac of Capernaum, \*3327 Restoration of a, \*3328, 7959 Demons, Legend of, 1438 Legion of, Cast Out, \*3329 Demosthenes, Anec., 253, 2435, 2716, 2807, 6316, 4669, 6355, 7522, 8915, 10845 Denades, the Liar, 3751 Denominations, Abolition of, 7962 Advantage of, 1441, 1442 Diverse, \*781 Fellowship of, 1440, 1443 in Heaven, 1444, 7964 Love of, 1445 Result of, 1446 Traits of, 1439, 7963 Unity of, \*782 War among, 7965 Denton, Apostasy of, 164 Denton's Description of Water, 5985 Dependence, Benefit of, 7966 Daily, \*783 Hatred of, \*784, \*785 Human, 1447 Material, 1448 Omnipotence of, 1449 Refuge for, 1450 Self, 1451 Spiritual, \*786 Support in, 7967 Universal, 7968 Deportment, Rules for, 1452, 7969 Depravity, Admission of, 7970 Confession of, \*787, \*788 Course of, 7972 Conviction of, 1453, 1459, 1467 Corruption of, 1454, 7971 Debt of, \*789 Development of, \*790, \*791 Doctrine of, 1456, 7977 Emblem of, 1457, 1463, 1468 Enmity of, 1455, 1458 Evidences of, 7973, 7974 Fact, 1461 Fear of, 1462 General, \*793 Innate, 1464, 1465, 7975 Parable of, 7976 Physician for, \*792, \*795 Power of, 1466 Record of, \*794 Tests of, 1469 Total, 1460, 1470 Unconsciousness of, \*796, 1471 De Quincey's Computation, 10217 De Renty, M., 384 De Retz and Chigi, 3936 Descartes' Lunacy, 10259 Desert, A Vision in the, \*3330 Journeying in the, \*3331 Springs in the, \*3332 The Flower in the, \*3333 Desertion, Spiritual, 7978 Thought of, \*797

Design, Evidence of, \*798 Fruitless, \*799 Fruits of, \*799, \*800 Designer, Omnipotent, 7979 Designs, Fate of Evil, 1472 Penalty of, 1473 Desire, Effects of, \*801, \*802, \*804-807 Holy, \*803, \*908 Ungratified, 4474 Desires, Government of, \*980 Gratification of, 7981 Growth of, 1475 Heavenly, 1476 Moderate, 1477 Passions and, 1478 Power of, 1479 Proverbs, 1480 Selfish, 7982 Worldly, 1481 Desolation, Despairing, \*809, \*810 Social, \*811 Despair Arrested, 7983 Cry of, \*813 Cure for, 7985 Death of Giant, 1483 Dishonors God, 7986 Hopeless, \*815 Evils of, \*812, \*814, 1482, 1484, 7984, 7987 Never, 1485, 1486, 7988 Overcome, \*817, \*818, 7989 Religious, \*816, 1487 Victim of, \*819 Weakness of, 1488
Despondency, Cause of, 1489
Cure for, \*821, \*825, \*828, 7990. 7992
Discard, \*820, \*822, \*823 Fatal Result of, 1490 Genius and, 7991 Hill of, \*824 Philosophy of, \*826 Prayer in, \*827 Destiny, Human, \*830 Destruction, Dream of, \*831 Easy, 7993 Personal, 1491, 1493 Responsibility of, 1492 Detection, Example of, \*832, 7995 Sure, 1494, 7994, 7996 Determination, Example of, 7997 Firm, \*833 Penitential, \*834 Detraction, Curse of, 1495, 7998 Harvest of, 7999 Honor of, 8000 Meanness of, \*835, 1496 Rebuked, 1497 Deucalion, 2314 Development, Animal, 8001 Law of, 1499, 8002 Deviation, Danger of, 1498 De Vigny's Poem, 6707 Devil, a Bishop, 1501 Answer to, 1500 Complaints of, 8003 Deceit of, 1503 Defeat of, 1503 Fear of, \*836 Image of, 8004 Kiss of, 8005 Origin of, \*837 Overcome, 8006, 8008

Devil, Resist, 8007 Rewards of, 1505 Schemes of, 1507 St. Anthony and, 1506 Symbol of, 1508 Transformed, 8009 Traveller, \*838, 1509 Work of, 1510, 8010 Worship of, 8011 Devils, Conflict with, \*839, 1504 Guard of, 8012 Incarnate, 1511 Worship of, \*840 Devotedness, Heathen, 1519 Ministerial, 1520 Devotion, Absence of, \*841 Acceptable, 1512 Advantage of, 8013, 8014, 8028 Ardent, \*842, \*848 Constant, \*843 Enemies to, 8015 Example of, 1515, 8016, 8021 Filial, 1513 Fire of, 8017 Glory of, 8018 Impaired, 8019, 8022 Interruption of, 8020 Obstruction to, \*845 Office of 1516 Ostentatious, \*846 Prayer of, \*847, 8024 Private, 8023, 8025, 8029 Propensity to, \*850, 8026 Quality of, 1517 Temple of, \*849 Diagoras Dies for Joy, 10035 Diamond, Peculiarity of the, 8030 Value of the, 8031 Diana, Anec., 1136, 4128, 7896, 8632 Diazius Kills his Brother, 6942 Dickinson, J., Confidence in, 574 Diderot and the Bible, 6792 Die, Why will you? 8032 Dies Iræ, \*643 Difficulties, Allegory of, 1521 Avoiding, 1522 Biblical, 8033 Discipline of, 1524, 1525, 1530, 8035 Look Aloft in, 1528 Difficulty, Miracles of, 8036 Overcoming, 1523, 1526, 1527, 1529, 1531, 1532, 8034 Dignity, Burden of, \*851, \*852 Diligence, Approved, 1533, 1534 Blessing upon, 8037 Evil, 8038 Example of, 1535, 1539, 1540, 8039, 8040 Explained, 1536 Motives to, 1537 Power of, 1538, 8041 Triumph of, 1541 Witchcraft of, 1542 Diocles' Regard for Law. 10174 Diocletian, Abdication of, 6148 Diogenes, Anec., 1027, 1425, 3042, 3801, 4669, 4672, 5080, 6050, 7482, 8341, 8756, 8830, 9954, 10490, 10967, 11904 Dionysius, Anec., 1909, 3253, 8661, 8697, 9724 Disagreements, Advantage of, 8042 Cause of, 8043 Disappointment, Benefit of, \*853, \*855

Disappointment, Blight of, \*854, \*859, \*863 Enduring, 1543 Fable of, 8045 General, \*856, \*857, \*862 Love's, \*858 Providential, 8046 Severe, \*861, 8047 True View of, \*860, 1544 Disbelief, Ignorance and, 8044 Disciples, Last Command to, \*2120, \*2325 Sleeping, \*3334 Discipline, Analogy of, 8043
Benefit of, \*864, 1545, 1546
Design of, \*865, \*867, 8654, 8056
Example of, 1547, 8049, 8051
Intention of, 1548, 8050, 8055 Object of, \*873, 1549, 8053 Peace in, \*868 Personal, 8052 Power of, 1550 Prayer for, 1551 Refuge in, \*866, \*870 Sculpture of, \*869, \*871 Severe, 1552 Weary of, \*872 Discontent, Absurd, 1555, 8057, 8062 Constant, \*874, 8058 Cured, \*875, 1553, 8059 Delusion of, 8060 Disease of, \*876 General, \*877-879, 1556 Growth of, \*880 Incurable, 8063 Misery of, 8064 Punished, 1554 Reproof of, 8065 Discontentment, Fable of, 1557 Simile of, 1558, 8061 Discord, Effect of, 8066 Fable of, 1559 Forgetting, 8067 Human, \*881-883 Offence of, 1560, 8068 Unchristian, 1561 Discouragement, Cured, 1562, 1564 Groundless, 1563
Prayer in, \*884
Discoveries, Accidental, 8069
Discovery, Joy of, 1565, 8070 of Sin, 1566 Discretion, Importance of, \*885, 1567, 8071 Test of, 1568 Discussion, Advantage of, 8072 Disastrous, 1570 Rule for, 8073 Trivial, 1572 Disease, Cause of, 8074 Disenchantment, Process of, \*886 Dishearteners, Guilt of, 8075 Dishonesty, Excuse for, \*88? Greed of, 8076 Paltry, 1573 Penalty of, 8077, 8079 Revelation of, 8078 Ways of, 1574 Dishonor, Perpetuity of, \*888 Disinterestedness, Examples of, 1575,8080,8081 Disobedience, Filial, 8083 Overcome, 8082, 8084 Propagation of, 1577 Result of, \*889, 1576, 1578

Disobliging, Punishment of, 8085 Dispatch, Kinds of, 8086 Disposition, Varieties of, 8087-8090 Disputant, Ready, \*890 Disputation, Patience in, 8091 Self-control in, 8092 Disputatiousness, Youthful, 8093 Disputes, Ecclesiastical, 8094 Settlement of, 8095 Disquiet, General, \*891, \*892 Disraeli, Anec., 1564, 6028
Dissatisfaction, Brevities, 1579
Cause of, \*893–895, 1580, 8096
Christian, 1581 Contrast of, 1583 Cure for, 1584, 8098 Examples of, 1586, 8097, 8099 Human, 1582, 1585 Influence of, 8100 Mutual, \*896 Rebuke of, 8101 Wail of, 8102 Dissension, Cause of, \*897 Church, 1587 Danger of, 1588 Dissipation, Study and, 8103 Tyranny of, 8104 Distance, Effects of, 8105 Enchantment of, \*898 Distinction, Danger of, 8106 Distrust, Groundless, 1589 Rebuked, 1590, 1591, 8107 Dives and Lazarus, \*3336-3338 Divi, Worship of, 9416 Divine Love, Permanence of, 8108 Divine Union, Blessedness of, 8109 Experience of, \*899, \*900 Simile of, \*901 Divinity, Ornaments of, 1592 of Christ, \*902, 1593, 1594, 8110, 8111 Divisions, Danger of, 1595, 8112 Result of, 1596 Unity and, 8113 Divorce, Arab Method of, 1597 Prevention of, 8114 Dix, Gen., and the Flag, 5227 Doctrine, Biblical and Human, 1598 Doctored, 8115 False, 8116 Heathen View of, 8117 Importance of, 8118 Mixed, 8119 Order of, 1601 Systems of, 8120 True, 1602 Unity of, 8121 Dodd, Dr., Anec., 3866, 6535, 11870 Doddridge, Dr., Anec., 465, 1785, 3609, 776& 3712, 5454, 10655 Doeg's Instinuations, 2175 Dogmatism, Baseless, \*903 Spirit of, 8123 Dogmatist, Defined, 8124 Doing Good, Aim at, 8125, 8127 Call to, \*904 Effect of, 1605, 1606, 8130, 8134 Examples of, 1603, 1604, 1607, 1609, 8128 Heathen Ideas of, 8129 Importance of, \*905, \*907, 1608 in Trifles, 1614 Modes of, 1610

Doing Good, Power of, 1611, 8131 Prescription of, 8132 Reason for, \*909 Remedy, 1612
Reward in, \*906, \*908, 1613, 1615
Doing Well, Benefit of, 1617, 8135
Ways of, \*910, 1616
Dominic, St., Anec., 3249, 4785, 7365 Domitian, Anec., 5051, 7571, 9720 Donald and Duke Gordon, 9966 Don Quixote, Anec., 4471, 6406, 6560 Doom, Approaching, \*911 Day of, \*912 Doomsday, Every Day, 8136 Door, Closed, 8137 Knock at, 8138 The Other, 8139 Sermon about, 8140 Dorcas, \*3339, \*3340 Doré, Success of, 6126 Doris, Contentment of, 9605 Dorso, Fidelity of, 460 Doubleday, Squire, 7378 Double-Facedness, Symbol of, 1619 Double-Mindedness, Biblical, 8141 Evil of, \*913 Example of, 1620, 8142 Folly of, 1621 Impossible, 1622 Doubt, Absurd, 1623 Biblical, 8143 Cure for, \*915, 1624-1626 Evil of, \*914, \*916, \*917 Personified, \*917 Doubting, Cause of, 1627 Pains of, 8144 the Promises, 1628 Doubts, Influence of, 1629 Preach Not, 8145 Ridicule of, 8146 Douglass, Fidelity of a, 1698 Dove, Homeward Flight of the, \*3341 Noah's, \*3342 Oh for the Wings of a, \*3348 Doves, Flight of, 8147 Draco's Penalties, 1333 Dragon, as an Emblem, 1630 Drake, Sir F., 6542 Draw-net, Parable of the, \*3344 Dream, A Fearful, \*918 Conviction Through a, 8148 Eugene Aram's, \*919 Fulfilment of a, 8149 Mariner's, \*920 Dreams, Conscience in, 8151 Conversion in, 1631 Divine Action in, 1632 Felicity of, 1634, 8152 Interpretation of, 1633 Land of, \*921 Lessons in, \*922 Nature of, \*923 Peculiarities of, 8153 Providence in, 1635, 8154 Views of, 1636, 8155 Warnings in, 1637, 8150 Dresden, Silver Egg, 4953 Dress, Attention to, 1638 Beneficence and, 8156 Caste of, \*924 Character and, \*925, 8161

Biblical, 8194 Burden of, 8195 Calls to, \*940 Conviction of, 8196 Comfort in, 1672

Duty, Daily, \*941

Done, 1673

Excuse for, \*942, 1674

Exhortation to, 1675

Exposure in, 1676 Fame of, \*943 Fidelity to, 1677, 8197

First, 1678, 8198

Happiness of, 1680, 8199

Help in, \*944, 8200

Home, 8201

Human, 1681 Ideal of, 8202

Imperfection and, 8203

Important, 8186, 8206

Impression of, 8204

Inspiration from, 8205

Legend of, 1683 Martyr to, \*945

Moderation in, \*946

Neglected, \*947, 1684, 8267

Obedience to, \*948

Ode to, \*949

Ours, 1685

Perseverance in, 1687

Practice of, 8187

Preparation for, 1688

Presentation of, 8188

Reception of, \*950

Refreshment by, 8209

Religious, 8189 Results of, \*951

Rewards of, \*952, 8210 Routine of, 8211

Sacrifice for, 8212, 8214

Sphere of, 1686, 1689, 8208

Strength for, 1690 Time for, \*953 Trifling, \*954

Triumphs of, 8215

Undone, 1691

Voluntary, 8190 Youthful, \*955

Dying. Advantage of, 1692

at his Post, 1698

Beyond, \*957

Brief, \*958

Contrast of, \*959, 8217 Desire for, \*961, \*973 Dirge, \*962

Encouragement in, \*963

Experience in, 8218

Farewell of the, \*965 Fearless, \*960, \*964, \*936

for a Friend, 1694

Gain of, \*967, 1695

Gate Open to the, 8219

Glorious, \*968, \*984, 1696, 8220, 8221, 8225 Hopeless, 1697

Hope of the, \*969, \*970

Horror in, \*971

Invitation of the, 8222

Joyous, \*968, \*972, 8216 Message of the, 8223

Not, \*971

One by One, \*975

Peaceful, \*956, \*976, \*977 Revelations of, \*978

Scenes of, \*979 Simplicity in, 8224 Sleep of the, \*980

```
Dying, Song in, *981
  Time of, *982
  Transition of, *983
  Unexpected, 1699
  Visions in, 8226
  with Christ, 1693, 5522
  Words of the, *986
Dying Testimonies, of Christians, 1700–1721,
     8227
  of Infidels, 1722–1731
  of Martyrs, 1732-1749
  of Ministers, 1750-1768, 8228
  of Women, 1768-1772
Eagles, Gathering of the, *3347
Ear, Mechanism of the, 8230
Earl of Breadalbane's Remorse, 975
Early Conversions, Benefit of, 1773, 1774
  Possible, 1775
Early Death, Jewish Apologue, *287
Memory of, *988
Parable of, 8231
Safety of, *989, *991
  Subjects of, *990
Early Piety, Call to, *993, *994
  Examples of, *995, 1778, 8232
  Happiness of, 1779
  Hope of, *996, 1777
Importance of, *992, 1780
  Legend of, 1781
  Logic of, 1782
  Nobility of, *997
Possible, *998, 1776, 1783
Early Rest and Early Rising, 8233
Early Risers, Famous, 8234
Early Rising, Examples of, 8236
  Habit of, 1786, 8235
  Importance of, 1785, 1787, 8237
Early Training, Influence of, *999, *1000
  Power of, 8238, 8239
Reason of, 1788, 1789
  Responsibility for, 8240
Earnestness, Christian, *1001, 8241
  Duty of, *1002
  Example of, 1791, 1795
Ministerial, 1793, 8242
Nature's, *1003
  Official, 1794
  Plea for, *1004, 8245
  Power of, 8243
  Result of, 8244, 8246
Time for, *1005
Earth Adapted to Man, 8247
  Clinging to, *1006, 1796, 8248
  Destruction of the, *1007, 8249, 8250
  Dying View of, *1008
Forsaking, *1010
Glory of, 1797, 8251
  Leaning on the, *1012
  Living on, *1013
  Magnitude of, 1799
  Motion of, 8252
Need of, *1014
  Our Mother, 1800
 Pleasures of, *1009, *1016 · Pre-Adamic, *1017
  Prisoner of, *1018
  Renewed, 1801
 Riches of the, *1019
  Shadowy, *1020
  Song of the, *1011, *1021
```

Earth, Strangers in, \*1022 Transitory, 1802 Travelling through, \*1023 Voice of, 8253 and Heaven, \*1024, \*1025 Earthly Glory, Transient, \*1026 Brevity of, 8254 Uncertainty of, 8255, 8256 Earthly Greatness, 1805 Earthquakes, 8257, 8258 Ease, Danger of, 1806, 8259 Fashionable, 1807 Love of, 1808, 8260 East, Regard for the, 8261 The Poet in the, \*3348 Turning to the, \*3349 Easter, Hymn for, \*1027 Joy of, \*1028 Lessons of, \*1029 Triumphs of, \*1030 Eastman, Chaplain, 6271 Eating, Art of, 8262 Condition of, 8263 Sparingly, 8264 Eccentricity, Genius and, 8265 Echo, Moral of the, \*1031 Economy, Advantages of, 1809, 8266 Brevities, 8267 Description of, 1810, 8268 Industrious, 1812, 8269 Poor, 1814 Reason for, 1811, 1813, 1815 Results of Trifling, 8270 Worthy, 8271 Eddie, Anec., 3468, 4583, 7833 Eddystone Light, 2639 Eden, Adam and Eve in, \*1032 Departure from, \*1033 Description of, \*1034 Gethsemane and, \*1035 Lament for, \*1036 Lost, \*3350 Memories of, \*1037 Satan in, \*1038 Where is? \*3351 Edom, The Conqueror from, \*3352, \*3353 Who cometh from, \*3354 Education, Agent of, 8272 Aim of, 8273 Atheistic, \*1040 Barbarism and, 1818, 8274, 8275 Benefits from, 1839, 8276, 8291 Brevities, 1819 Capacity, \*1041 Christian, 1820, 8278 Contempt of, 1822 Dual, 8279 Duty of, \*1042 Early, \*1043 Forgotten, 8281 Habit in, 1823 Inheritance of, 8282 Liberal, \*1039, 8283 Light of, 8284, 8285 Maternal, 1824 Method of, 1825 Mission of, 1826, 1838, 8286 Mistaken, 1827, 8207 Necessity of, 1816, 1828 Neglect of, 1829, 8288

Patience in, 1830

Education, Practical, 1831, 8277 Primary, 1832, 8290 Public or Private, 8292 Religious, 1833, 1834, 8294 Self, 8289, 8295 Specific, 1835 Sphere of, 1836, 8296 Superficial, \*1044, \*1045, 8297 Time for, 1837 Unconscious, 8298 Views of, 1840 Work of, 1841 Edward, Black Prince, 3473, 3474, 12041 I., Heart of, 2841 III., Anec., 2465, 3670, 9964 VI., Ancc., 6780, 9809 Edwards, Dr. J., Anec., 2394, 4572, 5282, 6186, 9166, 10058 Effects, Abiding, 8299 Judging by, 8300 Effeminacy, Example of, 8301, 8302 Effort, Benevolent, 1842 Christian, 8306 Daily, 8303 Duty of, \*1046 Encouragement to, \*1047 Fruitless, \*1043 Human, 1843 Ladividual, 1844, 8304 Intercession and, 8305 Opportune, 1845 Result of, 1846 Reward of, 1847 Special, 1848, 8307 Union of, 8308 Egotism, Avoiding, 8309 Bravery and, 8310 Effect of, 1849, 1853, 8311 Embarrassment of, 1850 Example of, 1851 Learned, 1852 Trait of, 1854 Weakness of, 8312 Egypt, Christ Called from, \*3355 Dead, \*3358 Israel's Escape from, \*3357 Last Plague of, \*3358, 3359 Left Behind, \*3360 The Flight into, \*3361 The Hope of, \*3362 "Ein Feste Burg," \*757 Elah, The Vale of, \*3363 Elect, Assembly of the, \*1049 Fewness of the, \*1050 Election, Certainty of, 1855 Christian, 1856, 8315 Conditions of, \*1051 Evidence of, 1860, 8314 Insured, 1857, 1858 Knowledge of, 8316 Links of, 8317 Nature of, 1859, 8313, 8318 Elegy, Gray's, \*442 Elevation, True, 8319 El Ghor, the Rook in, \*3364 Eliab's Cure, 1605 Eliezer in Sodom, 10082 Rabbi, on Repentance, 4,54 Elijah, \*3365, \*4063, 8320 and the Prophets of Baal, \*3367

Angel's Invitation to, \*3366

Elijah, Antitype of, \*3368 Ascent of, 2488, \*3369 Character of, 8320 Description of, \*3370, 4063 Discouragement of, \*3371 Elisha and, \*3372 Fed by Ravens, \*3373 Imitating, 1903 in the Wilderness, \*3374, \*2375 on Carmel, \*3226, \*3376 on Horeb, \*1053, \*3377, \*3378 Praying for Rain, \*3379 Searching for, \*3380 Translation.of, \*1052, \*3384, \*3385 Elijah's Fire Test, \*3381, \*3382 Mantle, \*3383 Elim, Marah and, \*3386 Palms of, \*3387 Eliot. Rev. J., Anec., 908, 1712, 6183, 8040, 8787, 9153, 11144 Eliphaz, Vision of, \*3388 Elisha and the Angels, \*3389 and the Widow of Zarephath, 9203 at Dothan, \*3392 Chamber for, \*3390 Elijah and, \*3372 Helpers of, \*3391 Prayer of, 661, 662, \*3393 Qualities of, 8321 Elizabeth of Denmark, 9232 of Russia, Decision of, 4701 Queen, Anec., 4741, 5012, 5707, 8195 Elliott, Dr. C, Love for the Bible, 356 E'ocution, Importance of, 8322 Eloquence, Acquiring, 1861, 8324 Adaptation of, 8323 Effect of, \*1054, 1862 God of, 8325 Hindrance to, 1863 Method of, \*1055 Natural, 1864 Power of, \*1056, \*1057, 1326 Prayer and, 8327 Pulpit, 1865 True, \*1058, 8328 Elpidophorus' Apostasy, £18 Elysium, \*1059, 2904 Preferred, 8329 Emancipation, Universal, 8330 Emergency, Fearful, 1866 Eminence, Ills of, \*1060 Road to, 8331 Emmaus, \*3394–3396 Emotions, Influence of the, \*1061 Interpretation of, \*1062 Emphasis, Improper, 8339 Empires, Fate of, \*3397 Employment, Advantage of, 8332, 8338 Amusements and, 8333 Fixed, 8334 Healthfulness of, 1867 Honorable, 8335 Necessary for Man, \*1063, 8337 Use of, \*1064, \*1065, 1868, 8336 Emulation, Disquiet of, \*1066 Necessity of, 1869 True, 1870 Encouragement, Angelic, 8340 Christian, \*1068, 1871, 1875 Examples of, 1872, 8341

Premature, 1873

Encouragement, Result of, 1874 End, Consider the, 8342, 8344 Common, 1876 Crown at, \*1069 Enduring to, 8343 Ignorance of, \*1070 Premonition of, 1877 Endeavor, Benefit of, \*1071 Reward of, \*1072 End of the World, Crime at, \*1073 Expected, 8345 Night Before, \*1074 Portents of, \*1075 Safety at, \*1076 Watching for, \*1077 Endor, Witch of, \*3398 Endurance, Angel of, \*1078
Duty of, 1878
Example of, 1879
Honor of, 1880 Reward of, \*1079 Sublimity of, 8346 Uncomplaining, 8347 Use of, 1881, 8348 Enemies, Benefit of, 1882 Best Use of, 1883, 8350, 8355 Conquered, 1884, 1892 Duty to, 1885 Fear of, 1886 Kindness to, \*1080, \*1081, 1891, 8349 Loving, 1887, 8351 Power over, 8352 Reconciled by Death, 1888 Reconciliation of, 1889 Repugnance to, 8353 Surrender to, 8354
Treatment of, 1890
Enemy, Giving Drink to an, 8356 His Own, 8357 Punishing an, 8358 Rescuing an, 8359 Revenge upon, 8360 Robbing an, 8361 Trusting an, 8362 Watching the, 8363 Energy, Examples of, 1893 Genius of, 1894 Importance of, 1895, 8364 Ministerial, 8365
Power of, \*1082, 1896, 8366
Sphere of, \$367
Want of, \*1083 Engagements, Keeping, 8368 Englien, Duke de, 6468 England, and America, \*1084 Blessings of, 8369 Fraud in, 8844 Freedom in, \*1086 Love of, \*1087 Mariners of, \*1088 Progress of, 11226 Enjoyment, Capacity for, 8370–8372 Condition of, \*1089, 1897 Earthly, 1898 Lost, \*1090 Natural, 8373 Naglected, \*1091 Pursuit of, \*1092, 8374 Reflected, \*1093 Religious, 8375 Secret of, 8376

Enjoyment, Uncertainty of, 8377, 8378 Enlightenment, Spiritual, 8379 Enmity to God, 8380 Ennui, Course of, \*1094 Evils of, \*1095, 8381 Question for, \*1096 Enoch, \*3399, \*3400, \*3401 Translation of, \*3402 Enterprise, Address to \*1097 Illustration of, 1899 Moral, 1900 Enthusiasm, Advantage of, 1901 Demand for, 8383 Example of, 8382, 8384 Fruits of, 1902 Mad, 1903 Noble, 8385 Power of, 8386 Religious, 1904, 8387 under Trials, 1905 Work Under, 8388 Envy, Avoid, 8389 Biblical, 8390 Cause of, \*1098 Character of, \*1100, 1906 Check to, 1907 Cure of, 8391 Deeds of, 1908 Delight of, 1909 Disadvantage of, 1910 Dwelling of, \*1099, 8392 Examples of, 1911 Food of, \*1101, 1912 Groundless, 1913 Innate, 1914 Literary, 8393 Malice of, 1915 Ministerial, 1916 Object of, 8395 Occasion of, 1917, 8396 Penalty of, \*1102 Personification of, \*1103, 1918 Poison of, 1919, 8397 Self-punishment of, \*1104, 1920, 8398 Similes of, 1921 Spirit of, 1922, 8399 Spite of, \*1105, 1924 Universality of, 1923 Epaminondas, Anec., 57, 3024, 6937, 7026, 7697, 8878, 9673, 10748 Ephesus, \*3403, 8400 The Beasts of, \*3404 Ephorus on His Country, 3225 Epictetus' Use of Calumny, 531 Epicure, Example of an, 8401 Fate of the, \*1106 Portrait of an, 8402 Epicurus' Summum Bonum, 2797 Epigrams, American, 8403 Epimetheus, 3772 Epiphany, The, \*3408 Attendants of, \*3405 Magi's Offering, \*3406
Morning Star, \*3407
Epitaph, A Lady's, \*1107
Equality, Claim of, \*1108
Consider, \*1109, \*1110
Gifts of, \*1111 Equanimity Preserved, 8404 Equity, Fidelity to, 8405

Uncertainty of, 8406

Equivocation, Crime of, 8407 Erasmus' Neutrality, 10727 Erostratus' Ill-fame, 8631 Erring, Duty to the, 8408 Hope for the, \*1112 Error, Avoid, \*1113 Castle of, 1925 Causes of, 8410 Danger of, 1926, 8409 Deceitful, 1927 Encouragement of, 8412 Flight of, \*1114 Habit of, \*1115 Incorrigibility of, 1928 Perversity of, \*1116 Progress of, \*1117 Warnings of, 8413 Erskine, Rev. E., 9375 Erskine, Rev. R., Anec., 1466 Esau Selling his Birthright, \*3409 Esau's Impatience, 9796 Worldliness, 6179 Escape, Narrow, 1929 Only Means of, 8414 Providential, 1930, 1931 Eschol, Grapes of, \*3410 Esdraelon, Plain of, \*3411 Esdras, Jews' Esteem for, 3723 Estate, Cost of an, 1932 Fearful, 1933 Esteem, Cultivating Self, 1934 Fable of Self, 1935 Reputation and, 8415 True Self, 1936 Esther—Mordecai, \*3412 Success of, \*3413 Vashti and, \*3414 Eternity, \*3415 Belief in, 8416 Character in, 1938 Choice for, 8417 Comparison of, 1939 Conceptions of, 8418 Defined, 1941, 1942 Dread of, 1943, 8429 Duration of, \*1119, \*1121, 1944, 1949 for Souls, 1958 Gain of, 1945 God and, 8419 Hastening, \*1120, 1937, 1947 Home in, 8420 Hopes of, 1948, 8430 Import of, 8421 Incomprehensible, \*1122, 8422 Launching into, \*1123 Living for, \*1124 Man without an, 1950 Measuring, \*1125, 1951 Meditating on, \*1126, 1940, 1952, 1959 of God, 1946 Parts of, 1953 Preaching for, 8423 Preparation for, 1954, 8424 Progressiveness of, 1955 Promises of, 8425 Prospect of, 8426 Question of, 1956 Reminder of, 1957 Responsibility for, \*1127 Rewards of, 8427 Sailing to, \*1128, 8431

Eternity, Time and, 1960, 8428 Unchanging, \*1129 Unprepared for, 1961 Weight of, 8432 Window into, 8433 Working for, 1962 Etiquette, Undue Regard to, 8434 Euclid, Anec., 3702, 5499 Euclia's Avarice, 1140 Eucrates, Anec., 1140, 1502 Eudamidas, Will of, 988 Eudocia, Legend of, 9345 Eulalia, St., 1985, 10436 Eumenes, Anec., 7174, 9669 Euphrates, Source of the, \*3416 The, \*3417 Eupliu's Fidelity, 6783 Evanescence, Earthly, \*1130, \*1133 Emblem of, \*1131 Exceptions to, \*1132 Evanescent, Clinging to the, \*1134 Evangelist, Female, 1963 An Invalid, 1964 Eve, Discription of, \*1135 Happiness of, \*1136 The Serpent and, \*1137, \*1138, \*3418 Evening, Associations of, \*1139 Benefit of, \*1140 Coming of, \*1141, 8435 Duty for, \*1142 Hymn for, \*1143, \*1149 Influence of, \*1144 Moral of, \*1145 Prayer at, \*1146, \*1150 Retirement of, \*1147 Splendors of, \*1148 Events, Extraordinary, 8436 Evidence, Chain of, 8437 Circumstantial, 1965, 8438 Conclusive, 1966 Weight of, 1967 Evil, Advantage of, \*1156, 1968 Abhorring, 8439 Anticipating, 1969 Avoiding, \*1151, \*1152, 1970, 1977, 8440 Brevities, 1971 Compensation of, \*1153, 1984, 8449 Definition of, 1973 Dispersion of, 8441 Enduring, 1974 Extinction of, 1972, 8442 Faith in, \*1154 for Evil, 1975 Forgiving, 8443 Fruitfulness of, \*1155 Good for, 1976 Hiding from, 8444 Inherited, 8445 No Co-operation with, 8446 not a Necessity, 8447 Overcome, 1979 Overruled, 1980 Power of, 1981 Progress in, 1982 Question of, 8448 Resisting, 1983 Resist not, \*1157 Seeds of, 8450 Society, 1985 Triumph of, 1986

Triumph over, 1978

Evil, Uprooting, \*1158 Evils, Anticipating, \*1159, \*1160 Compensation of, 1987, 1988 Enduring, 8451 Improvement of, \*1161 Self-imposed, 8452 Views of, 1989 Evil Speaking, Caution to, 8453, 8454 Evolution not Proved, 8455 Exactness, Advantages of, 8456 Exaggeration, Habit of, 1990 Slander and, 8457 Weakness of, 1991 Exaltation, Danger of, 8458 Punishment of, 8459 Examination, Daily, 1992 Self, \*1162 Example, Best, 8460 Boasting of, 1993 Choice of, 8461 Christ our, 1994, 8462, 8472 Contagious, 8463 Conversion by, 8464 Copying, 1995 Dangerous, 8465 Demonstration, 1996 Educational, 1997 Encouragement of, \*1163, \*1164, 2009, 2011, 8471, 8478 Fatal, 1998, 8466 Good, 2001, 8468 Imitating, 8469 Inconsistent, 8470 Known by, 2000 License of, \*1165, 8473 Martyr's, 2002 Maternal, 2003 Ministerial, 8474 Motive of, 8475 Need of, \*1166 Noble, 8476 Parental, 2004 Paternal, 1999, 2005, 8477 Posthumous, \*1167 Preaching by, 8479 Precept, 2006, 2007 Present, \*1168 Primitive, 2008 Regard for, \*1169 Reproved, 2010 Reward of. \*1170 Silent, 8480 Stimulus of, 8481 <u>Teaching</u> and, 8482, 8483 Triumph of, 2012 Excellence, Attainment of, \*1172, 2015 Cost of, 8484, 8486 Human, 8485 Possible, \*1173 Excelsior, \*1171 Import of, 8487 Excess, Avoiding, \*1174 Brevities, 2013 Evils of, 2014, 8488 Penalty of, \*1175, 8489 Excitement, Caution of, \*1176 Illumination of, 2016 Occasions for, 8490 Pursuit of, \*1177 Real, 2017 Use of, 2018

Excuse, Absurd, 8491, 8492 No Time for Religion, 8493 Others' Sins an, 8494 Excuses, Always Easy, 8495 Common, 2019 Example of, 2020 Indian, 8496 Lies. 8497 Proverbs, 2021 Ready, 2022, 8498 Reported to God, 2023 Useless, 2024, 8499 Vain, 2025 Execution, Faulty, 8500 Exercise, Health from, \*1178 Importance of, 8501 Law of, \*1179 Power of, 8502 Exertion, Delightful, 8503 Demand for, 8504 Exhortation, Appropriate, 8505 Tender, 8506 Existence, Animal, \*1180 Animated, 8507 Blanks in, 2026 Immeasurable, 8508 Measuring, 2027 Proofs of, 2028 Expectation, Contrast of, 2029 Disappointed, \*1181 Groundless, 2030 Moderate, \*1182 Promise of, \*1183 Proverb, 8509 Realization and, 2031 Suspense of, \*1184 Expediency, Brevities, 2032 Carnal, 8510 Emblem of, 2033 Example of, \*1185 Failure of, 2034 Political, 2035, 8511 Symbol of, 2036 True, \*1186 Tyranny of, 8512 Expenditure, Rules for, \*1187 Experience, Benefit of, 2037 Birds', 2038 Brevities, 2039 Christian, 8513, 8514 Comfort of, 2040 Comparing, 8515 Dearness of, 8516 Deep, 8517, 8520 Defective, 8518 Dependence on, 8519 Difference in, 2041, 2055 Disregarding, 8521 Discipline of, \*1188 Eluction of, \*1189, 2045, 2047 Emblem of, 2042 Happy, 2043 Illumination in, \*1190 Indian's, 2044 in Religion, 2052 Judging, 8523 Key to, 2046 Light of, \*1191, 8524 Narrating, 2048, 2053 of Faith, 8522

Ordeal of, 8525

Experience, Philosophy of, \*1192 Power of, 2049 Proverbs, 2050 Relation of, 2051 Solomon's, 8526 Testimony of, 2054 Thankful, 8527 Theology of, \*1193 Utility of, 2056 Wages of, 2057 Experiment, Advantage of, 2058, 2059 Extortion, Reward of, 8528 Extravagance, Beginning of, 8529 Brevities, 8530 Penalty of, 2060, 8531 Religious, 2061 Ship of, \*1194 Extremes, End of, \*1195 Law of, \*1196 Extremity, Relief in, 2062, 2063, 8532 Eye, Chamber of the, 8533 Dearest, \*1198 Education of the, 8534 Fall and Recovery by, \*1197 Influence of, 2064 Jaundiced, 8535 Power of, 2065, 8539 Eyes, for Two Worlds, 2070 Grandfather's, 2066 Ignorant, 8536 Importance of, 8537 Incense of, \*1199 Light of, \*1200 Mechanism of, 8538 Offending, 2067 Opened, 2068 Right Use of the, 2069 The Use of the, 8540 Eyre, J., Rewarded, 8077 Ezekiel, \*3419 Portrait of, 8541 Ezekiel's Wheels, 3677 Ezel, \*3420 Ezra, Legend of, 11464 Fabius, Honor of, 9606 Fable, Influence of, 8542 Nature of a, 2071 Fables, Advantage of, 8543 Popularity of, 8544 Teaching by, 8545 Fabricius, Anec. 3241, 9602 Facctiousness, Diversion of, 8546 Facts, Corruption of, 8547 Mental Food, 8548 Faculties, Use of, 2072, 2073, 8549 Failure, Benefits from, 8550 Philosophic Endurance of, 8551 Scorn of, \*1201 Substitute for, 8552 Useful, 8553 Faith, Accompaniment of, 2074 Aid to, 8555, 8576 Alone, \*1202 Analogy of, 8556 Answer to, 8557 Anticipations of, 2075 Application of, 2076

Attendants of, 8558 Bank of, \*1203 Basis of, \*1204 Faith, Beautiful, 8559 Beginning of, 2077 Benefit of, \*1205, 2078 Biblical, 8560 Chemistry of, 8562 Child's, 2079, 8563, 8564, 8565 Christian, \*1208 Clear, 2081 Clew of, \*1207 Comfort of, \*1209, 8566 Commercial, 8567 Condition of, 2082 Controlling, 2083 Co-operating with, \*1210, 2084 Cultivating, 8568 Demand for, \*1212 Ear of, \*1213 Eclipse of, 2086, 8585 Elevation of, \*1214 Encouragement to, 2088, 2089, 2098, 8570 Excellency of, 2090 Expectation in, 2091 Faculty of, 2108, 8571 Figures, 2087, 8572, 8574 Flight of, 2094 Freedom of, 2095 Gift of, \*1215 Graces and, 8575 Guard thy, \*1216, 8590 Guide, 2096 Happiness of, \*1206, 2097, 8561 Honors God, 8577 Importance of, 2100 in Christ, 2080 in Darkness, 2085, 2092, 8569 in Falsehood, 2093, 8623 in the Promises, 2115, 8573 in Providence, 2116 in the Invisible, 8580 Justifying, 2101 Key of, 2102 Knowledge of, 2103, 8599 Lack of, \*1217, 8554 Lesson of, \*1218, 2099 Living by, 2105, 2143, 8564, 8582 Love and, 2106 Means and, 8583 not Sight, 2126 not Works, 8604 Obedient, 2110, 8584 Office of, \*1220, 2111 Offspring of, \*1221 Omnipotence of, \*1222 Our Father's, \*1223 Overcoming, 2112 Penetration of, 8586 Personal, 2114 a Pilgrim-grace, 8587 Pillars of, 8588 Power of, \*1224, 2107, 2128 Praying in, \*1225, 2113 Profession of, \*1226 Reason and, \*1227, 8591 Reign, 2117 Repentance, 8592 Required, 2109, 2118 Riches of, 2119 Robes of, 2120 Safety of, 2121, 8594 Saving, \*1228, \*1229, 2122, 2123, 8593 Shield, 2124, 8595

Faith, Sight of, \*1219, 2125 Submission of, 2129 Temporary, 8596 Trial of, \*1230, 2130, 2131, 2133, 8597 True, 2134, 8598 Unites to Christ, 2135, 8581 Untutored, 2136 Unwavering, 2127, 2137 Value of, 2138 Venture of, 2139 Victories of, 2140, 2141 Visions of, \*1231, 2142, 8600 Weak, 2144, 2145 What is, 8602 Works and, 2147, 2148, 2149, 2150, 8605 Works of, \*1211, \*1232, 8603 Faithfulness, Angelic, \*1233 Canine, \*1234 Conjugal, 8606 Divine, 2153, 8607, 8610 Evidence of, 8608 Example of, \*1235, 2151, 2154, 2160, 8609 Import of, 8611 Logic of, 3612 Patriotic, 2155 Persistent, 2156 Rarity of, 2157 Reason for, 2158 Required, 2152, 8613 Rewarded, \*1236, 2159 Test of, 2161 Wayside, 8614 Falieri, M., Treason of, 6537 Fall, Children After, 8615 Consciousness of, 8616 Consequences of, \*1238, 2162, 2163, 2165 Permission of, 2166 Responsibility of, \*1239 Responsibility of, "1259 Surviving, \*1240 Testimony to, 2167 Tradition of, 2168, 8617 Types of, 2164, 8618 Vindication of, \*1237, \*1241 Falling, Dishonor of, 8619 Fear of, 2169 Kept from, 8620 Reason of, 2170 Risk of, 2171 Security Against, 8621 Falsehood, Acting, 2172, 8622 Brevity of, 2173 by Insinuation, 2175 Gain of, 2174 General, \*1242 Mixture of, \*1243, 2177 Parental, 2176 Perpetuity of, 2178 Resisting, 2179 Scars of, 8624 Shame of, \*1244 Fame, Advantage of, 2180 Anxiety for, \*1251, 8625, 8627, 8637 Arena of, \*1245 Bitterness of, 2181 Brevity of, \*1246, 2183, 2186, 8626, 8630, 8633 Conditions of, \*1247 Dialogue with, \*1248 Earthly, \*1249 Favorites of, 8629 Hope of, 8631

in Death, 2182

Fame, Infamous, 8632 Isolation of, \*1250 Palace of, \*1252 Perpetuating, 8634 Posthumous, 2184 Power of, \*1254 Qualities of, \*1255 Rejecting, \*1256 Representations of, \*1253, 8635 Silencing, 8636 Spur of, \*1257 Temple of, \*1258, 2185 Vanity of, 2187, 2188, 8628 Familiarity breeds Contempt, 8638 Family, a Book, \*1259 a Little World, 8643 Death in a, 8639 Discord in a, 2189, 2197
Gatherings of the, \*1265, 8640
Gift of a, \*1260
Godless, 2191
Grave of a, \*1261 Happy, 2192, 8641 Importance of the, 8642 Inconsistency in the, 2193 Inseparable, \*1262 Joy in the, 2194 Life in the, 2195 Manners of a, 8644 Maxims for the, 2196 Patriotic, 2198 Peace in the, 2199 Peace to this, \*1263 Renunciation of, 8646 Residence of the, \*1264 Separation of a, 8647 The Religious Man in his, 8645 Ties of the, \*1266 Family Piety, Absence of, 2200 Family Prayer, Fidelity in, 8649 General, 8650 Love for, 8651 Neglect of, 2202, 8652 Punctuality in, 2203 Rejecting, 2204
Result of, 2205, 2206
Family Religion, Failure of, 2207
Family Worship, Duty of, \*1267, \*1268, 2201, 8648 Influence of, 8653 Mode of, 2208 Picture of, \*1269 Time for, 2209 Famine, Incident of, 2210, 8654 Plea of, \*1270 Supply\_in, \*1271, 2211 Fanatic, Description of the, 2212 Fanaticism, Credulity of, 8655 Definition of, \*1272 Example of, 8656 Subjects of, 2213 Fancy, A Sanctified, 2215 Death of, \*1273 Realm of, \*1274 Farewell, A Dying, \*1275 Dread of, \*1276 Lover's, \*1277 Painful, \*1278 Welcome and, \*1279 Farr, Rev. A. A., Last Words, 8228 Farragut, Anec., 5635, 9527, 11847

Farrar, Bp., Martyrdom of, 2002 Fashion, Absurd, 2216 Array of, \*1280, 8657 Ban of, \*1281 Caprice of, 2217, 8658 Clerical, 2219 Cost of, 2220, 2228 Covetousness of, 2221 2224 Cruelty of, 2222 Evils of, 2226, 8659 Fate of, 2223 Folly of, \*1282 Fool of, \*1283 Government of, 8660 Heartlessness of, 2225 in Church, 2218 Origin of, 2227, 8661 Queen of, \*1284 Woman of, \*1285, 2229 Fastidiousness, Selfishness of, 8662 Fasting, Acceptable, \*1286 Benefit of, 8663 Christian, 2230 End of, 2231 Lenten, \*1287 Method of, \*1288, \*1289 Need of, 2232, 8664 Origin of, 2233 Protracted, 8665 Senseless, \*1290 Fatalism, Absurdity of, 8666 Baseness of, 8667 Fate, Brevities, 8668 Impartial, \*1291 Limit of, \*1292 Storm of, 8669 Vision of, \*1293 Father, Affection of, \*1294 Confidence in a, \*1295 Counsel of a, 8670 Conversion of a, 2234, 2240 Devoted, 2235 Example, 2236 Faithful, 8671 First Duty of, \*1296 God our, 8672, 8673, 8674 Going to, 2237 Inconsistent, 2176 Influence of a, \*1297 in Heaven, 2238 Message to a, 2239 Pleasing, \*1298 Prayerless, 8675 Riches of, 8676, 8678 Unfaithful, 6679, 8677 Faulinus, Modesty of, 4734 Fault-finder, Fate of, 8680 Useful, 2241 Fault-finding, Habit of 1171 Faults, Discovery of, \*1301, 2243 Effect of, \*1302 Exposure of, 8681 Hiding, 2244, 8684 Home, 2245 Judging, 8683 No Room for, 8686 Ours and Others', 2242, 8682, 8685, 8687 Overcoming, 8688 Parable of, 8689 Parading, 2246, 2249, 8690 Proverbs, 2247

Faults, Reproving, 1300, 2248 Favor, Deceit of, \*1303 Human, \*1304 Fawkes, Guy, Punishment of, 5752 Fear, Anxious, \*1311, 2250 Bloody Sweat from, 8691 Bondage of, 8692, 8707 Confidence and, 2252 Cowardly, 2254 Cultivation of, \*1305 Cure for, 2255, 2267, 8693, 8706 Deliverance from, \*1306, 2265, 2268, 8704 Effects of, 2256, 2260, 8694, 8705 Exaggeration of, \*1308, 2262 Fable of, 8695 Filial, 2257 Godly, 8697, 8703 Groundlessness of, 2259, 2270, 2271 Habit and, 8698 in Brave Men, 2251 in Conviction, 2253 Labors of, 8699 Love and, 2261, 8701 Natural, 2266 Occasion for, \*1309, 8702, 8708 of Men, 2263, 2269 of the Lord, 2258, 8696, 8700 Personification of, \*1307, \*1310 Use of, 2272 Fearlessness, Christian, 2273 Feast, Best, \*1313 Demoralization of, 8709 Frugal, 8710 Gospel, \*3424, 8711 How to Make, 2274 Invitation to, \*3421 Lesson for a, \*1312, 2275 No Room at the, \*3422 Room at the, \*3423 Features, Diversity of, 8712 Inherited, 8713 Feeling and Action, 2276 Apprehension of, 8714 Brevities, 2277 Caprice of, 2279, 8715 Faith and, 2280 Holy Spirit in, 8716 Judging from, 8717, 8720 Overcome, 2281, 2278, 8719 Over-sensibility of, 8718 Serving God without, 2282 Feelings, Influence of the, 8721 Training the, 8722 Variety of, 2283, 8723 Feet, Christ Washing, \*3425, 8725 Sliding, 8724 Felix, Bp., and the Bible, 6776 Paul before, \*3426 Saved by Spiders, 11267 St., Thankfulness of, 11947 Fellowship, Bond of. \*1314 Christian, \*1315, 2284 Heavenly, \*1316 Human, 2285, 8726 Incense of, \*1317 Law of, 2286, 8727 Sympathetic, \*1313 Fencion, Anec., 194, 11431 Fenris, The Binding of, 2756 Ferrier Sermonizing, 11123

Fetishes, 8728, 8729 Fiction, Truth of, 8730 Fidelity, Canine, 2287 Christian, \*1319, 2288 Classic, 8731 Comfort of, 2289 Conjugal, 2290 Duty of, 8732 Examples of, \*1320, 2292, 2293, 2298, 8733 Episcopal, 2291 Memento of, 2295 Military, 2294, 8734 Missionary, \*1321 Profession of, \*1322 Result of, 8735 Rewarded, 2299 Test of, \*1323 Uncompromising, 8736 Vows of, 8737 Field, C., Perseverance of, 4411 Fight, The Good, \*1324 Fighting, Hard, 8739 till Death, 8738 Fig-Tree, Barren, \*3427-3430 Figures, Natural, 8740 Fina, St., Legend of, 3593 Finney, Pres., Anec., 6971, 11145 Fire, Legend of, 8741 Nature of, 8742 Ordeal of, 8743 Perpetual, \*3431 Symbols of, 8744 Fireside, The, \*1821 Firmness, Christian, 2300, 8745 Duty of, 8746 Memento of, 8747 Power of, \*1325 Symbol of, 8748 Firmus and Rusticus, 10442 First-born, Death of Egypt's, \*3432-3434 Fish, Draughts of, \*3435-3437 Fishers of Men, \*3438, \*3439 Fisk, Gen., Anec., 2381, 10886, 11213, 12135 Fitzhardinge, Earl, Conversion, 7531 Five Thousand Fed, \*3440 Flaccus, Remorse of, 966 Flag, Devotion to his, 2302, 8749 Lift up the, 2301 Preserving the, 8750 Protected by the, 8751 Flaminius Frees the Greeks, 11595 Flatterer, Description of the, 2303 Flattery, Beware of, 8752, 8753 Commodity of, \*1326 Currency of, 2305 Food of, \*1327 Inconsistency of, \*1328 Influence of, \*1329, 2307, 2308 Love of, \*1330, 2311 Mirror of, \*1331 Mockery of, \*1332, 2304 Rebuked, 2309, 8756 Reward of, 2310 Ruin by, 8755, 8757 Flattich, Trust of, 159 Flavel, Anec., 2470, 4200, 6473 Flesh, Conflicts of the, 2312 Infirmities of the, 8758, 8759 Lesson of the, \*1333 Tabernacle of the, \*1334

Flesh, Use of the, 2313 Fletcher, J., Anec., 1337, 1762, 2674, 3949, 7792, 7873, 8156, 10257, 10263 Flood, Description of the, \*1335 Earth before the, \*1336 Tradition of the, 2314 Floods, Eastern, 8760 Flowers, Death of the, \*1338 Emblems, \*1339 Faith of, \*1340 Hymn to, 1341 Influence of, 8761, 8762, 8764 Life's, \*1342 Love for, \*1337, 8763, 8766, 8767 Use of, \*1343, 8765 Voice of, \*1344, 2315 Fluvius and his Son, 9062 Fly on the Axle, 1935 Foes, Christian's, \*1345 Fogy, Legend of a, 2316 Following Christ, Earnestly, 8768 Fully, 2318, 8769 In Death, 2317 Influence of, 2319 Motive for, 2321 Only, 2320 Folly, Biblical, 8770 Brevities, 2324 Danger of, 2325 Examples of, 2326, 8771 Human, 2327 Parable of, 2328 The Sinner's, 8772 Food, Daily, \*1346 Forfeiture of, 8773 Miraculous, 2322, 8775 Necessity for, 8776 Poisonous, \*1347 Provision of, \*1348, 2323, 8774, 8777 Signal for, 8778 Spiritual, 8779 Thanks for, 8780 Fool, Discovery of, \*1349 Elect, 8781 Learned, \*1350 The Rich, \*3441 Wisdom of, \*1351 Fools, Angry with, 8782 Brevities, 8783 Foote, Com., Anec., 458, 1348, 4471, 7489, 9876 Footsteps, Tracing, 8784 Fop, Brevities, 8785 Forbearance, Divine, \*1352 Example of, 8786 Human, 2329 Tested, 1353, 3787, 3788 Forchbene's Victory, 6840 Foreboding, Mistaken, 8789 Natural, 8790 Foreknowledge and Duty, 2330 Foreordination, Confidence in, \*1354 Foresight, Divine, 8791 Forest, Hymn of the, \*1355 Music of the, \*1356 Forewarning, Advantage of, 2331 Forgetfulness, Attained, 2332 Common, 2333 Criminal, 2334, 2335 Drunkard's, 8792 Incident of, 2336 Question of, 8793

Forgetfulness, Ungrateful, 2337 Forgiveness, Alternative of, \*1357 a Settlement, 8811 Bliss of, \*1358 Bravery of, 8794 Christian, 2338 Condition of, 2339, 8796 Cultivating, 2340 Difficult, \$797 Doctrine of, 2341, 8804 Duty of, \*1360, 8799, 8809 Example of, 2342, 2346 Freeness of, 2343, 8800 Fruits of, \*1359 Godlike, 8795, 8801 God's, 2344, 8798, 8802 Hope of, 2345, 8803 Joy of, 2348 Necessary, 2349 Nobility of, 2350, 8805 Pleasure of, \*1361 Power of, 2351, 8806 Profession of, 8807 Reasons for, 2352 Refusal of, 8808 Result of, 2353 Romish, 2354 Rule of, 2355 Seeking, 8810, 8812 Spirit of, 2356 Ugly, 2357 Forgotten, Fear of Being, 8813 Formalism, Brevities, 2358 Delusion of, 8816, 8817 Design of, 2360 Illustration of, 2361, 8815 Lifelessness of, 2359, 2362, 8814 Formalist, Inconsistent, 8818 Formalists Enemies to Christ, 8819 Formality, Church, \*1362 Forms, Argument for, 8820, 8821 Formulas, Realities of, 8822 Utility of, 8823 Fortitude, Advantage of, \*1363 Christian, 8824 Cultivating, \*1364 Defined, 2363 Demand for, \*1365, 8825 Emblem of, 8826 Legend of, 2364 Philosophic, \*1366 Fortunatus, Story of, 6057 Fortune, Best, 8827 Brevities, 2365, 8828 Caprice of, \*1367, \*1370, 2366, 2369 Counterpoise of, \*1368 Defiance of, \*1369, 8829 Encountering, 8830 Example of, 8831 Endowments of, \*1371 Gifts of, \*1372, 2367, 2368, 8832 Goddess of, \*1373 Honoring, 2370 Managing, 2371 Not Blind, 8833 Proverbs, 2372 Puppet of, \*1374 Revolution of, \*1375 Seizing, \*1376 Symbols of, 8834

Too Late, 8835

Fortune, Trifles in, 2373 Winning, \*1377 Foscue, the Miser, 1146 Foster's Cyclopædias, 9767 J., Desire for Heaven, 2898 Foundation, Importance of, 8836 Sandy, \*1379, 8837 Sure, \*1378, 8838 Without, 8839 Fountain of Life, Allegory of, 2374 Beggar at, 8840 Coming to, 2375 Dying at, 2376 Emblem of, 2377 Influence of, 2378 Opened, 2379 Search for, \*1380 Fox's Book of Martyrs, 6748 Fox, F., Politeness of, 852 Frailty, Earthly, \*1381 Emblem of, 8841 Grades of, \*1382 Human, \*1383 Life's, \*1384 Reminders of, 8842 Type of, 8843 Francesca, Anec., 1515, 6719 Francis I., 409, 2321, 9020, 11307 St., Anec., 3523, 3812, 4171, 4619, 4781, 6888. 8020, 9675, 11037, 11816, 12053 Franklin, B., Anec., 1553, 2673, 2717, 4207, 9856Frantz and Gaspard, 8095 Fraternity, Triumph of, \*1386 Fraud, Prevalence of, 8844 Frederick of Saxony's Pride, 128 the Elector, Decision of, 7909 the Great, Anec., 457, 1675, 3116, 4757, 7217, 8633, 10079, 10484 Freedom, Battle of, \*1387 Christian. \*1388, 2380 Claim your, 2381, 8845 Cost of, 8846 Decree of, \*1389, 8847 Foes of, \*1390 Ignorance of, 8848 Jubilee of, 8849 Land of, 8850 Personification of, \*1391 Progress of, \*1392 Repression of, 8851 Virtuous, \*1393 War of, \*1394 Watching for, 2382 Free Grace, Accept, 2383 Complaint of, 2384 Duty and, 8852 Example of, 2387 Experience of, 2388, 8853 in Dying, 2386 Memorial of, 8854 Message of, \*1395 Objections to, 8855 Power of, 8856 Trophies of, 8857 versus the Decrees, 2385 Free-thinker, 8858 Free-will, Dignity of, 8859 Endowment of, 8860 Foreknowledge and, \*1396, \*1397

Issues of, \*1398

Freischutz, 6661 French, Rev. A. M., Death of, 8221 Fresenius, 5817 Fretfulness, Argument Against, 8861 Cure for, 2389 Folly of, 8862 Prevented, 2390 Rebuked, 2391 Rule for, 2392 Traits of, \*1399 Fretting, Sin of, 8863, 8864 Friend at Midnight, The, \*3442 Friend, Confidence in a, \*1400 Departed, \*1402, 2395 The All-sufficient, \*1401, \*1407, 2393, 2394 Friends, Character of, \*1414, 8866 Choice of, 3867 Counsel of, 8868 Courtesy of, 8869 Danger of, 2412, 8870 Distrust of, 2411 Dying, \*1405 Entertainment of, \*1406 False and True, \*1408 Forsaking, 2413 House Full of, 8871 Lack of, \*1409 Making, \*1416, 8872, 8874 Mercenary, \*1410 Old, \*1411 Parable of, 2414 Parting of, \*1412 Prayer for, \*1413 Proverbs, 2415 Quarrels of, \*1415 The Best, \*1404, 2410 Three Sorts of, 8876 Friendship, Basis of, 2396, 2399 Boon of, \*1417 Brevities, 2397, 8877 Broken, \*1418 Christian, 2398 Devotion of, 8878 Example of, 8879 False, 8865, 8880, 8881 Growth of, \*1419, \*1420 Immortal, 8882 Importance, 2401, 8883 Intercourse of, 8884 Intimate, \*1421 Lasting, 8885 Love Kills, 8886 Measure of, 2403 Obligations of, 8887 Occasions of, 8888 Personified, \*1426, 2402, 8889 Philosophy of, \*1422 Power of, \*1423 Proverbs, 2404 Repairing, 2400, 2405 Sinful, 2406 Strange, 2407 Sympathy of, 8890
Tested, \*1424, 2408, 8875
True, \*1403, 2409
Unity of, \*1425
Visit of, 8891 Worldly, 8892 Friuli, Avarice of, 243 Frodobert, Legend of, 6857

Frugality in Trifles, 2416

Frugality, Necessity of, 8893 Pedigree of, 8894 Roman, 8895 Royal, 8896 Rule of, \*1427 Fruitfulness, Biblical Types of, 8897 Cause of, 2417 Christian, 8898 Contrast of, 2418 Emblem of, 2419 False and True, 8899 Moral, \*1428 Passion for, 2420 Prayer for, \*1429 Fulgentius, Decision of, 11435 Fuller, A., Anec., 2143, 2459, 7259, 7572, 7882, 9094, 9364 Thos., Anec., 4440, 10486 Fundanus' Cure, 6504 Funeral, A Hypocritical, 8900 A Joyous, 2421 Hymn for a, \*1430 Funerals, Impressiveness of, 8901 Lessons of, 8902 Furnace, Nebuchadnezzar's, \*3443 Future, Anxiety about the, 8903 Christian's, \*1439 Consideration of the, 8904 Course of the, 8905 Description of, 8906 Hope for, \*1432 Ignorance of, \*1431, \*1434, \*1435, 2422, 8907 Judgment of, 8908 of Life, 2423 Present and, \*1436 Promises of, \*1437 Prospects of, \*1433, 8909, 8913 Question of, 2424, 8910 Unalterableness of, 8911 Veil over, \*1441 Worldling's, \*1440 Futurity, Compensation of, 8912 Gadara, Miracle in, \*3444 The Maniac of, \*3445 Gagliani and Benedict XIV., 277 Gain, By Death, 2425 Criminal, \*1442, 8914 Immortal, 8915 True, \*1443 Unsatisfactory, 2426 Galba, Throne for, 1872 Galen's Conversion, 451, 9310 Galilee, \*3446 Sea of, \*3447,-3450 The Inward, \*3449 Galileo, Anec., 6600, 6784, 7040, 8069, 9233, 10958, 12105 Galitzin, Prince, 7928 Gam, D., Fidelity of, 2299 Gambling, Evil Effects of, 8916, 8919 Inhumanity of, 2427, 8917 Objects of, \*1444 Penalty of, \*1445 Place of, 2428 Prevalence of, 8918 Gamester, A Female, 8920 Gardens, The Three, \*3451 Gardner, the Happy Rake, 3558 Garibaldi, Enthusiasm of, 8383 Garment, Wedding, \*3452, 8921, 8922

```
Garments, Provisions of, 8923
  Rending, 8924
Garrick, Anec., 3742, 4622, 4806, 10843, 11120
Garrison, W. L., Anec., 7918, 8246
Gasparin, Mdm., 5032
Gate, Entering the Straight, 8925, 8926
Gates, The Two, *3453
Gayety, End of, 2429
  Innocent, *1446
  Motives to, 8927
Gedaliah, Ingratitude to, 9636
Gehazi, Parable of, 6641
Gelasius, an Actor, 7540
Generosity, Emblem of, 8929
   Example of, 2430, 8928, 8930
Excessive, *1447
   Miracle of, 8931
   Rare, 2431
Rewarded, 8932
Genius, and Infidelity, 2434
   Brevities, 2432
   Fruitfulness of, 8934
   Hope and, *1448
   Industry and, 2433, 8935, 8937
   Influence of, 8933, 8936
   Impediments of, *1449
   Law of, 2435
   Lights of, *1450
   Nature of, *1451
Piety and, *1452, 2438
   Plans of, 2436
Power of, 2437
   Rarity of, 8938
   Test of, 2439
   to be Respected, 8939
   Unknown, 8940
Vitality of, *1453
   Waste of, 2440
 Wife of a, 8941
Gennesaret, *3454
   Jesus Walking on, *3455
 Gentiles, Biblical, 8942
Call of the, *3456
   Manifestation of Christ, 8943
 Gentleman, Defined, 1455, 2441, 8944
   Example of a, 2442
   Nature's, 1454, 2443
   True, 2444, 8945, 8946
 Gentlemen, Rarity of, 8947
 Gentleness, Advised, 8948
   Description of, 2445, 8949
   Need of, 2446
   Power of, 2447
Words of, *1456
 Geologist, Conversion of a, 2448
Geology, Atheistic, *1457
   Facts of, 8950
   Records of, 2449
 George III., Anec., 2300, 6348, 6823, 7128,
      \tilde{12069}
    IV at the Sacrament, 11552
    St., and the Dragon, 1978
 Gerhard, P., Rewarded, 2159
Geron's Old Age, 3250
 Gert Links, Death of, 8218
 Gertrude, St., 10875
Gethsemane, *3457, *3458, *3459, *3460, *3461
Agony in, *1458
    An Olive Leaf from, *3462
    Christ in, *1459
Eden and, *1460
```

```
Gethsemane, Forget not, *3463
Interest of, *1461
Lesson of, *1462
  Superiority of, *3464
   View of, *1463
Getting On, The Goddess of, 8951
Ghosts, Belief in, 8952
Haunts of, *1464
Giardino's Violin, 5577
Gibbon, Anec., 3274, 7878, 8234, 9131
Gibbs, The Pirate, 2766
Gibeon, *3465, *3466
Gideon, Army of, 2114, 6561
Gideon's Fleece, *3467
War-song, *3468
Gifford's First Problem, 2717
Gift, Graceful, 8953
  of Tongues, 8954
Gifts, All Have, 8955
  and Graces, 2452
  Angry, 8956
Best, 8957
  Biblical, 8958
  Diversity of, 2450, 8959
  Enumeration of, 2451
  Estimate of, 8960
  Grace Preferable to, 8961
  Heartless, 8962
  Influence of, *1465
  Neglected, *1466
  Preserving, 2453
Proverbs, 2454
Spiritual, *1467
  Supernatural, 2455
  Unacceptable, 8963
   Using, 2456
Gilbert Becket and the Emir's Daughter, 3704
Gilboa, The Field of, *3469
Giles', St., Compassion, 911
Gill, Dr., Preservation of, 3581
Gilmex in Captivity, 8256
Gilpin, B., Prepares for Death, 7832
Girard, S., Anec., 5513, 5994, 10762, 11517
Giving, Analogies of, *1468
  and Praying, 2463
  Beauty of, 8964
  Cheerful, 8966
  Credit for, 2457
  Family, 2458
  Heartily, 2459
Life by, *1470
Luxury of, 2460
  Means of, 8968
  Measure of, 2461
  Modes of, 2462
  Necessity for, *1469, 8969
  our Best to God, 8965
  Parsimonious, 8971
Receiving and, 8972
  Reward of, *1471, 2464
Rules for, *1472, 8973
  the Only Saving, 8970
  the Tenth, 8974
to God, 8967
Gleaner, The, *3470
Glenorchy, Lady, Anec., 1772, 8216
Glory, Attraction of, 2466
  Dawn of, 8975
  Degrees of, 8977
  Divine, *1473, 2465, 2468, 8978
End of, 2469, 8979
```

Glory, Experience of, 2470 Fickleness of, 8980 Foretaste and Consummation of, 2471, 8981 Fulness of, 2472 Future, \*1474, 8982 in Death, 2467, 8976 Marks of, \*1475 Military, \*1476 Passion for, \*1477, 2473, 8983, 8984, 8987 Preservation of, 8985 Remains of, 2474 Road to, 8986 Short Way to, 2475 Vision of, 8988 War for, \*1478 Gnat and Bull, Fable of, 7379 God, Abode of, \*1479 Abraham's, \*1480 Accepting. 2476 Access to, 8989 Acknowledging, 2477 Activity of, 8990 a Defence, 2490 a Father, \*1492, 2500, 9016 All for, 8991 All in All, 2478 All-Seeing, 8992 All-Sufficiency of, 2480 All Things from, \*1481 Always With Us, 8993 Anger of, 2481 Anthem to, \*1482 a Refuge, 2544, 9058 Argument for, 8995 Armed, 8996 a Rock, 2548 a Shield, 2551 Assistance of, 8997 a Sun, 2553 a Thief, 9066 Attractions of, \*1483 Attractive Presentation of, 2482 Attributes of, \*1484 Belief in a, 2483 Benevolence of, 2484, 2518, 8998 Blessing or Curse of, 8999 Book of, \*1485 Care of, \*1487, 2485, 9000 Children of, 2486 Conception of, 2487, 2563, 9003 Confidence in, 2488 Conscience and, 9003 Creation Glorifies, 9004 Delight in, \*1488, 9009 Denial of, 9005 Derivation of, 9006 Description of, 2491 Difference between Man and, 9007 Discovery of \*1489 Distance from, 2492 Emblems of. 2495 Empire of, 2494 Enemies of, 2495, 8994 Eternity of, \*1490, 9110, 9111 Evidence of, 2496, 2568, 9012 Existence of, 2497 Eye of, 2498 Faithfulness of, 2499, 9015 Favor of, 2501, 9017 Fear of, 2502 for All, 2479

God for Man, 2522 Fulness of, \*1493, 2503 Geometrizing, 9019 Gifts of, 2504 Glimpses of, \*1494 Glory of, \*1495 Glory to, \*1496, 9020 Goodness of, 2505 Government without, 9021 Gratitude Due to, 9022 Greatness of, \*1497, 2507, 9023 Heathen Ideas of, 9024, 9025 Holiness of, 2509 Humility before, 9026 Ideas of, 9027 Immensity of, \*1498 Immutability of, 9028 Incomprehensibility of, \*1499, 2511, 9029 Indefinable, 2512 Indwelling of, 9030 Inexhaustible, 9031 Infinity of, \*1500 in Grace, 2506 in Redemption, 2542 Invisible, 2513, 9032 Irresistible, 2514 is Light, 9035 Jewish Hymn to, \*1501 Justice and Mercy of, 2515 Knowledge of, 2516, 9033 Letter to, 9034 Life of, 2519 Likeness to, 9036, 9059 Longing for, 2520, 2569 Living without, 9037 Love for, 9038, 9074 Love of, \*1486, \*1502, 2521, 9040 Majesty of, \*1503 Manifestations of, 9041 Manifested in Christ, 9042 Man Trying to Forget, 9043 Mercy of, 2523 Morning Hymn to, \*1505 Munificence of, 2526 Name of, \*1506, 9044, 9068 Names of, 2527, 2555 Nature of, 9045 No Images of, 2528 No Likeness of, 2529 No Respecter of Persons, 2545 Obscuration of, 9046 Ode to, \*1507 Omnipotence of, \*1508, 2530, 9047 Omnipresence of, \*1491, \*1509, 2531, 9048 Omniscience of, 2532, 9049, 9050 Our Heritage, 2508 Our Knowledge of, 2517 Oversight of, 9051 Patience of, 2535 Place of, 2536 Portion in, 2537, 9052 Power of, 2525, 9053 Praise to, \*1510 Presence of, \*1511, 2538 Promise of, 2539 Protection of, 9054 Providence of, 2540, 9055 Recognition of, 9056, 9057 Reflected, 2543 Resis ing, 9008, 9060 Rewards of, 2546

```
God, Riches of, 2547
  Robbing, 9061
  Search After, *1512
  Secrets of, 2549
  Seeing, 2550
Seeking, *1513
Serving, 9062
  Soul and, *1514
  Strife with, 9063, 9067
  Submission to, 2552
   Taking Hold of, 9065
   Talking with, 9064
Testing, 2554, 2550
   the Christian's Banker, 9001
   the Creator, 2489
   The Ideal, 2510
   Thought of, *1515
Trinity of, 2557
Trust in, 2558, 9069
Truth of, 9070
   Unchangeable, 9071
Unity of, 2559, 9072
Unsearchable, *1516, 2560, 9073
   Unseen, 2561
    Veracity of, 2562
   Voice of, *1517
Waiting, *1518
    Watchfulness of, 2564
    Ways of, 2565
   Wealth in, 9075
Weigning, *1519
    Will of, 9076
   Wisdom of, 2566
Wonderful, *1520
   Workmanship of, 9077
Works of, 2567
General Worship of, *1521, 9018
 Godfrey, Anec., 1303, 10467
 Godliness, Advantage of, *1522, 2570, 9078
    Basis of, 9079
Biblical, 9080
    Blessedness of, 9081
   Distinguishing, 2571
Example of, *1523
    Exceptions to, 2572
   for Gain, 9082
Gain of, 2573, 2575, 2579
Hatred of, 2574
    Influence of, 2576
    Inspiration of, 9083
    Merchandise of, 2577
    Need of, 2578
    No Excess in, 9084
    Power of, 2580, 9085
    Sincere, 9086
    Superiority of, 2581
 Gods, Death among the, *1524
 Goethe, Anec. of, 1251, 4467
 Gold, a Curse, *1526
a God, *1529
Bribery of, *1525
Cost of, 2582
    Death by, 9088
    Description of, *1527
Disregard for, 9089
Duration of, 2583
    Encumbrance of, 9090, 9091
    Evils of, *1528, 9087
    Fable of Midas, 2584
    Greed of, *1530, 2585
Love of, *1531
```

Gold, Marrying for, 5286 Mottoes about, 2587 No Cure, 9092 Origin of, \*1532 Overladen with, 9093 Place for, 9094 Poison of, \*1533 Power of, \*1534, 2588 Root of, 9095 Strife for, \*1535, \*1536 Temptation of, 9096 Tomb of, 9097 Unused, 9099 Vanity of, \*1537, 2589, 9098 Votaries of, 9100 Want of, \*1538 Golden Calf, The, \*3474 Golden Rule, \*1539, 2590, 2591 Goldsmith, O., Anec., 4147, 6725, 6747, 6920, 7499Golgotha, \*3181, \*3475 Goliath, \*3471–3473 David and, \*3307, \*3308 Gondoforus' Mansion, 2902 Good, Brevities, 9101 Final, \*1540 Mixture of, 2592 Unexpected, \*1541 Good Breeding, Civility and, 9102 Good-by, Preference of, \*1542 Good Deeds, Harvest from, 9103 Height of, 9104 Memory of, 9105 Neglect of, 9106 Passion for, 9107 Prolificness of, 2593, 9108 Relying on, 9109 Repaid, \*1543, 2594 Talking of, 2595 Good Name, Definition of a, 2596 Destroying, 2597 Endurance of, 2598 Growth of, 2599 Loss of a, 9110 Love of, \*1544 Preserving a, 2600 Tainted, 2601 Value of a, \*1545, 2602, 9111 Good Nature, Advantage of, 9112 Virtue of, 9113 Goodness, Beauty of, \*1546 Blessedness of, 9114 Degrees of, 2603 Divine, \*1547, 9121 Emblem of, 9115 Festival of, 9116 Hatred of, 9117 Immortality of, 2604, 9118 Import of, 9119 Majesty of, 9120 Measure of, 9122 Mixed, 2605 Monument to, 9123 Nature of, 2606 Nobility of, \*1548 Perseverance in, 2607 Reputation of, \*1549 Reward of, \*1550 Superiority of, 2608 Teaching, \*1551 True, 2609

Goodness of God, \*1552, 2610-2613 Good Samaritan, The, \*3476 Good Time Coming, \*447 Good Works, Lesson of, 2614, 9124 Manifesting, 2616 No Confidence in, 9125 Parable of, 2617 Planning, 2618 Profit of, 2619, 2621 Root of, 2615, 2620 The Best, \*1553 Trusting to, 9126, 9127 Gospel, Analogy of, \*1554, 2626 an Anthem, 2623 Appreciating the, 9128 Ark of the, \*1555 Ashamed of the, 2624 Breath of the, \*1556 Delay of the, 9130 Difficulties in the, 2627 Diffusion of the, \*1559, \*1560, 2628, 9155, Divinity of the, 2629, 9131 Duty towards the, 9132 Faith in the, 9133 Glories of the, 9134 Go with the, 9135 Hatred of the, 2631 Hero of the, 9137 Hindrances to the, 9138 Honoring the, 9139 Humanity of the, 9140, 9161 Immortality of the, \*1557 Improving the, 9142 Influence of the, 2630, 2632 Law and, 9143 Light of the, \*1558 Living the, 9144 Love in the, 2634 Message of the, 9145 Nature of the, 2622, 9146 Need of a Plain, 9147 Net of the, 9148 Novelty of the, 9149 Objection to the, 9150 Pardon and Holiness in the, 9151 Philosophy of the, 9136, 9152 Power of the, 2635, 9129 Preaching the, 9153, 9154 Providence and the, 9156 Receiving the, 9157 Rejecting the, 2636 Rejoicing in the, 2637 Release of the, 9158 Seeds of, 9159 Stability of the, 2625, 2639 Sublimity of the, 2640 Traits of the, \*1562 Triumphs of the, \*3477, 9162 Vitality of the, 2633, 2641 Gospels, Symbols of the, 2642 Gossip, Classic, 9163 Malicious, 9164 Goths Oppose Education, 8274 Gottlieb's Ripeness for Heaven, 3835 Gough, J. B., Reform of, 1655 Government, Art of, \*1563 Best, 9165 Family, 9166 Free, \*1564 God's, 2644, 9167

Government, Instinctive, \*1565 Mode of, 2645 of Children, 2643 Opinions on, 9168 Reason for, 9169 Religion in, 9170 Satire on, 2646 School, 2647 Seditions in, 2648 Governor, A Good, 9171 Gracchus, C., 6644, 9686, 10846 Grace, Abounding, 2649, 9172 Accepting, 9173
Activity of, 2650
Adaptation of, \*1566, 2651, 9174
Agents of, 9175 All Through, 2652 and Glory, \*1570, 9182 A Solitary, 2683 at Meals, 2673 Bank of, 2653 Beginning of, 2654 Comfort of, \*1567 Continual, 2655 Decay of, 2656 Decline in, 2657 Development of, 2658 Dishonoring, 9176 Dying, 9177 Election of, 2659 Emblem of, 2660 Experience of, 2661, 9178 Falling from, 2662
Fountain of, \*1568, 9179
Free, \*1569, 2663
Fruits of, 2664 Fulness of, 9180 Gifts versus, 9181 God of All, 9183 Gospel, \*1571 Gradual, 2665 Growth in, 2666, 2669, 9194, 9195 Invincibility of, 2670 Light of, 2671 Living with, 9186
Manner of, \*1572, 2677
Marvel of, 2672 Maturity in, 9187 Moment by Moment, 9189 More, 2674, 9188 Mutiny Against, 9190 Need of, 2675, 9191 Offered, 2676 Oil of, 9192 Parable of, 9193 Perquisites of, 9194 Power of, 9195 Prayer for, \*1573, 9196 Preservation of, 2678, 9197 Provisions of, 2679 Receiving, 9198 Recovering, 2668, 2680 Reign of, 9199 Riches of, 2682 Seeking the Sinner, 2681, 9200 Sin and, 9201 Slighted, \*1574 Sovereign, 9202 Symbol of, 9203 Throne of, \*1575, 9204

Tide of, 9205

Grace, Time for, 9206 versus Guilt, 2667 Works of, \*1576 Gracefulness, Traits of, 9207 Graces, Chain of, 9208 Christian, 2685 Constancy of the, 2686 Cultivation of the, 2687, 2690, 9210 Development of, 2688, 9209 Influence of, 2689 Queen of, 9211 Removal of, 2691 Trio of, \*1577 Weak, 2692 Grafting, New Process of, 9212 Practice of, 9213 Grail, Legend of the Holy, 9214 Grant, Gen., Anec, 2089, 2716, 6973, 9650 Gratitude, Analogy of, 2693 Christian, 9215, 9219 Demand for, \*1578, 9221 Effect of, 9216 Example of, 2694, 2695, 9217 Flow of, 9218 Hymn, \*1579 Instinct of, \*1580 Measure of, 2696, 9220 Offering of, 2699 Personification of, \*1581 Practicable, 2698 Tribute of, \*1582, 2697, 2700 Grave, The, \*3478 Address to, \*1583 Adorning, \*1584, \*1590 Bliss of, \*1585 Christ in, \*1587, 2701 Congregation of, \*1588 Couch of, \*298, \*1589 Distance to, 9223 Domain of, \*301, \*1591 End of All, 2702 Equality in, 2703 Greed of, 2704 Greed of, 2704 Gone to, \*1592 House of, \*1593 Hymn of, \*1594 Legend of the First, 2705 Light in, 2706 Meditation at, 9224 No Work in, 9225 Peaceful Associations of, 9226 Perfumed by Christ, 9227 Preaching of, \*1596 Rest Beyond, 2707 Rest in, \*1597, 2708 Sadness of, \*1598 Tent of, \*1599 Warnings of, 1600 Graveyard, Hymn of, \*1601 Gravity, False, 2709 Great Basle and Little Basle, 4887 Great, Exposure of the, 9228 Fear of the, 9229 Impotence of the, 9230 Pretensions of the, 9231 Salvation of the, 9232 Great Men, Appearance of, 2710 Classes of, 9233 Death of, \*1602 Defects of, \*1603

Definition of, 2712

Great Men, Distinguishing, 2713 Early Training of, 9234 Elevation of, 2714 Fewness of, 9235 Good, \*1604 Idea of, 9236 Influencing, 9227 Need of, \*10.5 Opportunities of, 2715 Origin of, 2716 Perseverance of, 2717 Power of, \*1606 Spirit of, 9238 Superiority of, 9239 True, 2718 Weakness of, 9240 Greatness, Age of, \*1607 Brevities, 9241 Conditions of, \*1608, 2711 Consistent, \*1609 Danger of, 2719 Death and, 9242 Empty, 2721, 9243 Empty, 2721, 924 Enduring, \*1611 Envying, 2722 Fallen, \*1612 False, \*1613 Habits of, 2723 Height of, 2724 Human, 9244 Humility of, 9245 Immunities of, 9246 Inspiration of, \*1614 Meanness of, 9247 Mental, 9248 Political, \*1615 Price of, \*1610, 9249 Religious, 9250 Simplicity of, 9251 Standard of, \*1616 Supreme, 2720, 2725 Title to, 9252 Tomb of, \*1617 Transient, 2726 True, 2727, 9253 Worth of, 9254 Greed, Fable of, 9255 Greediness, Fatal, 9256 Greegree, Mohammedan, 9257 Green, Dr. A. L. P., 7871 Greeting, Friendly, 2728 Gregory, Anec., 130, 3105, 5097 Grey, Lady Jane, 6674, 6691 Grief, Angels of, \*1618 Benefit of, \*1619, 9258 Brevity of, 9259 Consolation for, \*1620, \*1621 Dismission of, \*1623 End of, \*1624, \*1625, 2729, 9261 Excessive, 9262 Healing for, \*1626, 9263 Heathen View of, 9264 Impressions of, "1627 Improper, 9265
Joy from, \*1628
Need of Relief for, 9266 Passionless, \*1629 Personification of, \*1630, 9267 Pining, \*1622, \*1631 Private, 2730 Sleepless, \*1632

Grief, Sympathy in, \*1633 Vicissitude of, 2731 Yielding to, 9268 Grimaldi's Melancholy, 6191 Grimes, Gov., Anec., 1573 Grotius, Anec., 3543, 5714 Growth, Analogy of, 2732 Demand for, 9269 Heavenward, \*1635 in Grace, 2733, 2734, 9270 Mementos of, 9271 Plant, 9272 Possible, 2735 Rapid, 2736 Religious, 9273, 9274 True, \*1636, 9275 Gruber and the Infidel, 6788 Grumblers, Characteristics of, 2737 Fable of, 9276 Grumbling, Cure for, 2738 Guardian, The Omniscient, 2739 Guatimozin's Bed, 4338 Gudula, Legend of, 10286 Gueio, Obedient, 10773 Guelph and His Wife, 6074 Guericke's Barometer, 2033 Guerricus' Late Repentance, 1276 Guidance, Christ's, \*1637, 9277 Definite, 2740 Divine, \*1638, 2741 Need of, \*1639 Prayer for, \*1640 Seeking, \*1641, 2742 Guide, Parable of the, 2743 Guides, Safe, 9278 Guido's "Aurora," 7167 Guilt, Beginning of, \*1642 Contrasts of, 9279 Degrees of, 9280 Discovery of, 9281, 9282 in Sickness, 9285 Proclivity of, 9283 Remorse of, \*1643 Scourge of, \*1644, 9287 Self-Punishment of, 9284 Slavery of, 9286. Transfer of, 9288 Unhappiness of, 9289 Guilty, Acquittal of the, 2744 Detection of the, 2745 Gulliver's Bonds, 1381 Gunadhyas' Poem, 6900 Guthrie, Dr., Anec., 6723, 7867, 10591, 11136, Guttenburg's Temptation, 1119 Guyon, Dr., Dying for Science, 2961 Mdm., Joy in Prison, 4694 Guyot's Benefit to Marseilles, 6737 Habit, Danger of, 2748, 9291, 9292 Description of, 2750 Destructive, 9293, 9304 Examples of, 2751, 2752 Illustrated, 2753, 2756, 9295 Influence of, 2754, 2757, 9290

Law of, 2758, 9294 Prevalence of, 2755, 9298 Power of, 2746, 2759, 2764, 9296 Slaves of, \*1645, 2760 Struggle Against, 9300 Unconsciousness of, 2761

Habits, Change of, \*1646, 9297, 9302 Cure for Bad, 9303 Good and Evil, 2762, 9306 Growth of, \*1648, 9301 Holy, \*1649, 2747, 9299 Inveterate, 2763, 9305 Hacket, Dr. J., 8197 Hagar, \*3479-3485 Hagar and Sarah as Types, 7594 Hale, Sir M., Anec., 1645, 2274, 4577, 7625, 8236, 9912, 11317 Half Measures, Danger of, 2765 Hall, R., Anec., 1564, 3084, 3160, 5677, 6551, 7633, 8622 Hamet and Raschid, 4003 Hamilton, A., Industry of, 8937 Hand, Cure of the Withered, \*3486, \*3488 Legend of a, 9307 Mechanism of the, 9308 Offending, 9309 Power of the, 9310 Shakes of the, 9311 Superiority of the, 9312 The Lord's, \*3487 Handel, Anec., 2450, 8125 Hands, Joining, 9313 Kissing, 9314
Hannah Parting with Samuel, \*3489
Hannibal, Anec., 114, 3740, 7403, 8699, 9858, 11472 Hanno and Agorastocles, 9638 Happiness, Attaining, \*1651, 2787, 9317 Blessed, 2767, 2791 Chance of, \*1653 Child's Idea of, 9315 Christian, \*1654, 2768, 9316 Condition of, \*1655, 2769, 2772 Desire for, \*1656 Diffusers of, 9319, 9332 Disturbances of, 2780, 9320 Domestic, \*1657 Empty, 9322 Enduring, 9323 Equality of, 2771 Example of, \*1658 Experience Regarding, 2773 False, 9324 Foundation of, \*1652, 9325 Gauge of, \*1659 Haunts of, \*1660 Human, 2770, 2776 Humility and, 9326 Incomplete, 2777 Indescribable, 2775 Ingredients of, 2778, 2779 in Suffering, 2794 King's Idea, \*1661 Land of, 9328 National, 9329 Negative, 9330 Non-essential, 9331 Perfect, 2782 Plant of, \*1662 Power of, 2783, 2793 Price of, \*1664 Profession of, 2784 Quest of, \*1663, \*1650, 2789, 9333, 9334 Rare, 2785, 9341 Reciprocal, 9335 Religious, 2774, 2786 Risking Eternal, 9336

Happiness, School of, 2788 Secret of, 2790, 9327, 9339 Sensuous, 2792 Sources of, 9337 Thankfulness of, 2795 Theories of, \*1665, 2781 The World's, 9343 True, \*1666, 9338 Trying to Work Out, 9340 Using, 2796 Virtue and, \*1668 Within, \*1667, 9342 Hardness of Heart, Biblical, 9344 Harlot, Conversion of a, 9345 Harlots, Labor for, 9346 Harmony, Condition of, 2798 Example of, 2799 Fable of, 9347 Need of, 2800 Harmosan, \*1229 Harper Brothers, 9597 Harvest, Analogy of, \*1669
End of the, \*1670
Hymn of, \*1671
Rejoicing for the, 9348
Spiritual, \*1672 The World's, \*3490 Hasan, Clemency of, 7320 Haste and Dispatch, 9349 Sin of, 9350 Hastings, Warren, 4829 Hatred, Cure of, \*1673 Envy and, 9351 Habit of, 2801, 9352 Misanthropic, \*1674 Object of, \*1676, 2802 Poison of, \*1675 Romish, 9353 Havelock, H., Anec., 3149, 4164, 4577, 11761, Hazael and Serujah, 2328 Head, The Human, 9354 Healing, Miracle of, \*3491, 9355 Health, Benefit of, 9356, 9359 Lost, 9357 Restoration of, 9358 Hearers, Careless, 2803 Choice of, 9360 Constant, 2804 Critical, 2805 Forgetful, 9361 Impatient, 2806 Inattentive, 2807, 2816 Interested, 2808, 2820 Kinds of, 2809, 9367 Motives of, 2810, 9375 Offending, 2811 Only, 2812, 9362, 9374 Opinionated, 9363 Practical, 2813, 2818, 2819 Sleepy, 9364 Tastes of, 2814 <u>Test of</u>, 9365 Too Generous, 9366 Hearing, Attentive, \*1677, 9368 Benefit of, 2815 Biblical, 9369 Different Results of, 9371 Duty of, 9372 Mystery of, \*1678 Neglect of, 9376

Hearing, Peculiar, 9377 Preoccupied, 9378 Sense of, \*1679, 9370 Heart, Activity of the, \*1680, 2821 a Furnace, 2836 a Garden, 9390 a Hive, 9395 a Reservoir, 2851 Argument from, 9379 Attacks upon, 2822 Bad, 9380 Beginning at, 9381 Bitterness of, \*1682 Breaking, \*1681 Burying a, \*1683 Calls to the, \*1684 Care of the, 9383 Carnal or Spiritual, 9384 Changes in the, \*1685, 2823 Christ Entering the, 2824 Christ Knocking at the, 2825 Christ's Kingdom in the, 2826 Closet of the, 9385 Color of the, 9386 Consecration of, \*1687 Contents of the, \*1688, \*1697 Corruptions in the, 2828, 9406 Cross and, \*1689 Cure for a, 2829 Darkness in the, \*1690 Deceitfulness of the, 2830 Depravity of the, \*1691, 2831 Discipline of the, 9387 Diversities of, 2832 Divided, 2833 Double, 9388 Fear of the, 2834 Figures of the, 9389 for Jesus, 2844, 2853 Germs in the, \*1692 Giving the, 2849, 9391 God in the, 9392 God's Love for the, \*1693 God's Temple, \*1701, 9393 Good, 2837 Guilty, 2838 Hardness of the, 2766, 2839, 2840 Highway of the, \*1694 Home of, 2841 Hornets in the, 2842 Idolatry in the, 9396 Image in the, 2843 Influence of the, \*1695 in Heaven, 2841 Insatiable, 2835, 9394 Keeping the, 2827, 9397 Lock for the, 2845 Mechanism of the, 9398 Morals of the, 9399 Music in the, \*1696 New, 2846 Occupied, 2847 of Stone, 2854, 9408 Out of Tune, \*1698 Parable of the, 9400 Peaceful, 2848 Purged, 9401 Purifying our Own, 9403 Purity of, 9402 Responsibility of the, 9404 Renewing the, 2850

Heart, Right, 2852 Softening the, 9405 Soil of the, \*1699 Stability of, 9407 Storms in the, \*1700 Strife for the, 2855 Testing the, 9409 The Bolted, 9382 Treasures of the, 2856, 9410 Trouble in the, 2857 Unfruitfulness of the, 9411 Unregenerated, 2858 Unsatisfied, 2859 Value of the, 2860 War in the, 9412 Weakness of the, \*1702 Wearing the, 2861 Writing on the, 2862 Heat, Effects of, 9414 Heathen, Exposure of the, 9415 Judging the, \*1703 Heathenism, Bloody Rites of, 9416 Cruelty of, 9417 Gods of, \*1704, 2863 Hopelessness of, 2864 Ignorance of, 2865 Sacrifices of, 2866 Superstition of, 2867 Heaven, Activity in, 2868 Adjustment in, 9418 Admittance to, 2869, 9419 All White in, 9420 and Earth, \*1766, \*1767, \*1768, 9437 Appearance of, \*1705 Approach to, \*1706 A Present, 2915, 9476 Ascent to, \*3492, 9426 Associations of, 2870 at Last, 9459 Attraction of, \*1707, 2871 A Year in, \*1708 Beauties of, \*1709 Biblical Figures of, 9421 Bliss of, \*1710 Brevities, 9422 Care for, 9423 Children in, 2872 Child's Thought of, 9424, 9479 Christians in, 9425, 9443 Christ in, \*1711, 2873 City of, \*1712, 2874 City of the Forgiven, \*3494 Cloudless, \*1713 Company of, \*1714, 2921, 9427 Compensations of, 9428 Completeness in, 9429, 9492 Dawn of, 2876 Degrees in, \*1715 Delights of, \*1716, 9480 Denominations in, 9431 Description of, \*1717 Dimensions of, 2878 Discoveries of, 9433 Disregarded, 9432, 9434 Distance to, 2879 Doing Business for, 9436 Dreams of, \*1719 Duration of, 2880, 9927 Employment in, \*1720, 2881 Enduring for, 9439 Entrance to, \*1721, 2882, 2883

Heaven, Epitome of, \*1722 Esteeming, \*1723 Excellence of, 9440 Experience of, \*1724 Fair, \*1725 Fatherland, \*1726 Fighting for, 2884, 9430 Figures of, 2885, 9438 Fitness for, 2886 Foretaste of, 2911, 9441 Friendship in, \*1727 Fruition of, 2887 Gate Open to. 9442 Glimpses of, \*1728, 2888 Glories of, \*1729, 2889, 2890, 9444, 9445 God in, \*1730, 2891 God's House, 9447 Going to, 2892, 9448
Happiness in, \*1731, 2901, 9449
Harps in, \*1732
Hastening to, 2894
Hell and, 2936, 9450
Home in, \*1733, 2895, 2896 Honors of, 9452 Hope of, \*1734, 2897, 9453 Impe of, 1794, 2637, 3493 Immanuel's Land, \*3493 Inconceivable, \*1751, 9455 Incorruptible, \*1735 Indescribable, 2899, 9456 Indian's, \*1762, 9454 Infamy of Losing, 9457 Inhabitants of, \*1736 Invitations from, \*1737, 2930 Knowledge in, \*1738, 9458 Landing in, \*1739 Live for, \*1740 Locality of, 9460 Longing for, \*1718, 2935, 9461 Manners of, 9462 Mansions in, \*1743, 2902, 2924 Meeting in, \*1744, 9463 Mementos in, 2903 Minister's Welcome to, \*1745 Morning in, 9465 Music in, 9466, 9467 My Place in, \*1746 Mythological, 2904 Nearing, \*1747, 2905 Nearness of, \*1748, 2906, 2907 Negative, 9468 Nobility of, 2908 No Death in, 2877 No Graves in, 9446 No Other Way to, 9470 No Stranger in, \*1750 No Treasure in, 9471 One Gate to, 9472 Outside of, 2909 Peace in, \*1752, 2875 Peoples in, \*1742, 2910 Praise in, 2912 Prayer for, \*1753 Preparing for, 2913, 2914, 9475 Presenting, 9474, 9477 Prospect of, \*1741, \*1754 Purchased, 2916 Qualification for, 9451, 9478 Recognition in, \*1755, 2917, 9481 Registered in, 9482 Reminders of, \*1756, 9491

Rest in, \*1757

Heaven, Review in, 9483 Ripe for, 9484 Roll Call in, 9486 Sabbath of, \*1758 Safe in, \*3495 Saints in, \*1759 Scaling, 2918 Scorning, \*1760 Securing, 9487 Service of, 2919 Shut Out of, 9488 Signs in, 9489 Sinless, 2920 Splendor of, \*1761 Steps to, 2923 Sure of, 2922 The Grave not, 2893 Thoughts of, \*1763 Title to, 2900, 2925, 9473 Triumph of, 2926 Unity in, 9493 Unveiled, \*1764 Viewing, \*1765 Views of, 2898, 2928 Visions of, 2929 Way to, 2931, 9485, 9490 Welcome to, 2932 Won, 2933 Wonder in, 9494 Wonders of, 2934 Heavens, Contemplating the, \*1769 Heavenly Mindedness, Quiet of, 9495 Hebrew Minstrel's Lament, \*3496 Hebron, The Oak of, \*3497 Hebron's Losses, 3669 Heirship, My, \*3499 Helen and Paris, 10420 Helena, Anec., 1175, 4938, 6342 Heliodorus, The Scourging of, \*3498 Heliogabalus, 3041, 3620, 8980, 11208 Hell, Bridge of, 9497 Bridge to, \*1770 By-Way to, 2937 Characters in, \*1771, 2938, 9514 Choosing, 9498 Considering, 9499 Demand for, 2939 Derivation of, 2940 Description of, \*1772, 2941 Dispute About, 9501 Doubting a, \*1773, 9502 Duration of, 2942, 2943, 2946 Existence of, 2944, 9504 Extemporized, 9505 Fear of, 2945, 9503, 9506 Fire of, 9507 Glimpses of, 9508 Immunity from, 9509 Location of, 2947 Memory in, \*1774, 9510 Misery in, 2948 Mockery of, \*1775 Mohammedan, 9511 Near the Wicked, 2949 Personal, 9512 Portal of, \*1777 Power of, 2951 Punishment of, \*1776, 2952 Sinner's Own Way to, 9513 Torments of, 9515 Unbelief in, \*1778, 2953, 9500

Hell, Universe of, \*1779 Working Hard for, 9516 Help, Adaptation of, \*1780 Divine, 2954, 9517, 9518 Providential, 9520, 9523 Reciprocal, 2656, 9519, 9521 Reward of, 9522 Timely, 2957 Hemans', Mrs., Last Words, 1771 Henry II., Anec., 1473, 7487, 9120 IV., Anec., 740, 3723, 6749, 7156 VIII., Supremacy of, 11876 Matthew, 422, 1700, 1785, 3254, 3862, 5454, Patrick, 10790, 11367 Philip, 141, 1141, 2208, 2954, 4569, 10413 Heraclius, 1179, 1433 Hereafter, Secret of the, \*5781 The Great, \*1782 Hercules, Anec., 2753, 4129, 4327, 5310, 6214, 9517 Heresy, Genealogy of, \*1783 Odor of, 9524 Trifling, 2958, 9525 Heritage of the Rich and Poor, \*1784 Hermit Life, \*1785, 2959 Hermits, First Principles of, 9526 Hermocrates' Heir, 5104 Hermodius and Iphsicrates, 6475 Hermon, \*3500 Hern's Trust, 11265 Hero and Leander, 10333 Death of a, \*1787 Definition of a, 9528 Marks of the, \*1788 Herod, Anec., 1089, 5051 Herodias, The Daughter of, \*3501, \*3502 Heroes, Examples of, \*1786, \*1789, 9527 Forgotten, \*1790 God's, \*1791 Moral, \*1792 Seed of, \*1794 True, \*1793 Heroine, Grave of a, \*1795 Heroism, Example of, 2961, 9529 Christian, 2960, 9532 Medal for, 9530 Military, \*1796, 9531 Patriotic, 2962 True, 2963 Unconscious, 9533 Hervey, Rev. J., 1715, 5620, 7772, 7787 Hesitation, Weakness of, 9534 Hezekiah, Pool of, \*3503 Recovery of, 3839, 7793 Hickington's Close Preaching, 4604 Hiding Places, Oriental, 9535 Hid Treasure, \*3504 Higher Life, Attaining, 9536 High Priest, Christ our, \*1798 Highway, God's, 9537 Hilarion, Child Martyr, 7071 Hill, Rev. R., 1793, 3980, 4607, 7343, 7518, 7826, 8375, 8649, 8708, 8973, 9631, 10071, 10329, 10392 Hillet, Parables, 3135, 7921 Hindrances, Throwing Out, 2964 Hinnom, Valley of, 2940 Hiram, King of Tyre, 2833 History, Burden of, 9538 Duration of, \*1799

History, Revelations of, 9539 Hobbs, T., Anec., 1248, 1731 Hobby, A Medical, 9540 Hogarth, Anec., 1877, 7007, 8935 Hohenslaufen's Cell, 3569 Holbein's Painted Fly, 182 Holiness, Abuse of, 2965 Ashamed of, 9541 Attainable Now, 2966 Aversion to, 9542 Beauty of, 9543 Defined, 2697, 2968 Diffusing, 2961 Divine, 9544 Emblem of, 2970, 9545 Example of, 2972 Excellency of, 2973 Experience of, 9546, 9551 Graces of, 2974 Highway of, \*1800 Influence of, 2975 Instantaneous, 9547 Light of, 2976 Living, 2979, 9548 Necessity of, 2971, 2977, 9549 Power of, 2978 Reasonableness of, 9550 Reign of, 2980 Robes of, \*1801, 2981 Seeking, \*1802 Spirit of, 2982, 2983 Throne of, \*1803 Tree of, \*1804 Unselfish, 2984 Way to, \*1805 Work of, 2985 Holy Land, Attractions of the, \*3505 Defilement of the, \*3506 Interest in the, \*3507 Our, \*3508 Holy of Holies, Penalty of Entering, 9552 Holy Spirit, Agency of the, 9553 a Guide, \*1809 Descent of the, \*1806, 9555 Earnest of the, 2987, 9556 Effect of the, 2988 Emblems of the, 2989 Energy of the, 9558 Gentleness of, 9559 Gift of the, \*1807, 2990 Grieved, \*1808, 9560 Impression of the, 2986, 2991 Influences of the, \*1810, 2992, 2993, 9561 Instrument of the, 2994 Life by the, 9562 Light of the, 2995 Litany to the, \*1811 Manifestation of the, 2996 Names of the, 2997 Need of the, 2998, 2999 Office of the, \*1812, 3000 Outpouring of the, 3001 Personality of, 3002 Power of the, \*1813 Prayer to the, \*1814 Quenching the, 3003, 3005 Resisting the, 9566 River of the, \*1815 Sin Against the, 3006 Temples of the, \*1816 Want of the, 3007

Holy, Withdrawal of the, 9568 Workings of the, 3008, 9567 Home, Advice for the, 9569 Almost, 9570 Ambition of All, 9571 Centre of, \*1819 Ceremonies of, \*1820 Cheerfulness of, 3010 Contented with, \*1821 Definition of, 3011 Duties of, 3012 Dying at, \*1822 Education in the, 9572 Esteeming, 9573 Gone, 9575 Going, \*1823 Happy, 3013, 9577 Heaven our, 3014 Influence of, 3015 Joys of, \*1824 Kingdom of, \*1825 Light of, \*1826 Longing for, 2935, 3016, 3019 Love in the, \*1817, \*1827 Love of, \*1818, \*1828, 3009 Man's and Woman's, \*1829 Memory of, \*1830 Piety in the, \*1831, 9574 Proverbs, 3018 Sorrows of, \*1832 Sweet, \*1833 Trifles of, \*1834 Unhappy, 9579
Unity of, \*1835
Homer, Anec., 472, 2716, 10844
Homes, English, \*1836
Honest Poverty, \*2232 Honesty, Advantage of, 3020, 3028, 9592 Best Policy, 3021 Christian, 9580 Commercial, 3022, 9581 Death or, 9582 Fable of, 9584 Faith and, 9585 Frankness of, \*1837 Heathen, 3025 Indian, 3024 Language of, 9586 Moral, 9587 Motive to, 3026 Nobility of, \*1838 Principle of, 3027, 9583 Public, 3029 Rare, 9589 Record of, 9590 Religion and, 9591 Reward of, 3030 Scrupulous, 3023, 3031 Selling, \*1840 Stability of, \*1841 Success of, 9583, 9593 Tested, 9594 Triumph of, 9595 True, 3032 Unpopular, 9596 Youthful, 3033 Honor, Appeal to, 9597 Brief, 3044, 9598 Chasing, 9599 Christian, \*1842

Conferring, 9600

Honor Defined, \*1843 Disputed, 3035 Fleeting, 3036, 3037, 3038 Love of, \*1845 Moderate, 9601 Pagan, 9602, 9606 Preserving, \*1846, \*1850 Regard for, 3039 Rejected, 9603, 9604, 9605 Road to, \*1847, 3034, 3040 Rules of, \*1848 Sacred, \*1849 Satiety of, 3041 Seat of, 9607 Source of, 9608 Tested, 3043 Vanity of, 3042, 3045 Worldly, 9609 Youthful, 9610 Honoring the Lord, 9611 Hooker's Mother, 10655 Hooper, Bp., Anec., 1733, 2161, 10438 Hope, an Anchor, \*1851, 3046, 9613 and Fear, 3057 Basis of, \*1852 Basis of Christian, 9612 Beguiling, \*1853 Benefit of, 3047 Biblical, 9613 Brevities, 9614 Characteristics of, \*1854 Christian, \*1855, 3048 Danger of, 3049 Death-bed of, 9616 Development of, 3052 Drafts of, 9617 Encourage, \*1856, 9615 Eternal, \*1857 Extent of, 3053 Faith and, \*1858, 3054, 9619 False, 3056, 9620 Field of, \*1859 Fruition of, \*1860, 3058 Good Man's, \*1872 Grace of, \*1861 Groundless, 3055, 3059 Heathen, 9621 Heavenly, \*1862 in Danger, 3050 in Death, 3051 Influence of, \*1863 Inspiration of, 3060 Light of, 3061 Living, 9622 Loss of, 9623 Nature of, 3062 Occasion of, 3063 Origin of, \*1864, 3064 Paternal, \*1866 Persistent, 3065 Personification of, \*1867 Philosophy of, \*1868 Powers of, \*1869, 3066, **9624** Praise of, \*1870 Promises of, 9625 Proper Use of, 9626 Prophecies of, \*1871 Reservation of, 9627 Sinner's, 3067 Spring of, 9628 Support of, 9629

Hope, Surviving, 9630 Treasure of, 3068 Unsatisfied, \*1873 Use of, 3069 Without, 3070 Wrecked, 3071 Hopper, 1., Anec., 3455, 6515, 7318 Hora Novissima, \*2023 Horse, Prayer for a, 9631 Horsemen, The Two, \*3509 Hortensius' Memory, 3885 Hospitality, Biblical, 9632 Heathen, 9633 Legend of, 3072 Mohammedan, 9634 Oriental, 9635 Outraged, 9636 Rewarded, 3073, 3074 Selfish, 9637 Token of, 9638 Hospitals, Treasures in, 9639 Host of God, The, \*3510 Hours, Flight of the, 9640 Lost, 9641 House, Building the, \*3511 Household, A Christian, \*1875 Angels in the, \*1874 Chinese God of the, 9642 Happiness of the, \*1876 Quarrels in a, 9643 Householder, Parable of the, \*3513 Sending Forth his Son, \*3514 House of God, \*3512, 9664 Food at the, 3075 Love for the, 3076 Houses, Preferable, 9645 Howard, J., Anec., 600, 702, 1334, 2716, 6730 How's My Boy? \*2342 Huguenots, Anec., 6946, 7673 Humanity, Advantage of, 9646 Brotherhood of, \*1877 Cry of, \*1878 Example of, 3077, 9647 Gospel of, \*1879 Memory of, 9648 Model of, 9649 Official, 9650 Rewarded, 3078, 9651 Stream of, 3079 True, 9652 Unity of, 3080 Human Nature, Characteristics of, 9653 Divineness of, 9654 Inconsistency of, 9655 Proverbs, 3081 Rebellion of, 9656 Studying, 3082 Treachery of, 3083 Humboldt, Anec., 1721, 7644 Hume, Anec., 3270, 3272, 3436, 8144 Humiliation, Christ's, 9658 Improved, 3085 Traits of, 3084 Valley of, 3086 Humility, Advantage of, 3087, 9659 Affected, \*1880, 3095, 9660 Apostolic, 3088 Blessing of, \*1881 Cause for, \*1882, 3089 Christian, 3090 Confident, \*1883

Humility, Conquests of, 9663 Cultivation of, 3092, 9657, 9664 Demand for, \*1884 Derivation of, 9665 Effect of, 9666 Emblem of, 3091, 9667 Entrance to Honor, 9668 Examples of, 3093, 9662, 9669 Exhortation to, 3094 Fable of, \*1885, 9675 Flower of, 9672 Grace of, 9671 Greatness of, 3096 Happiness of, 3097 Heathen, 9673 Ideals of, \*1886, 9676 Importance of, 3098, 9670 in Prayer, 3101 Intellectual, 9674 Modesty of, 3099 Monkish, 3100 Place of, \*1887 Preaching, 3102 Profit of, \*1888, 9677 Promoting, 9678 Reason for, 3103 Royal, 9679 Test of, \*1889, 9681, 9682 True, 3104, 9680, 9683 Humiston Children, 67 Hunger, Absence of, 9684 Influence of, 9685 Hungry, Feeding the, 3105 Hunter, the Martyr, 7912 Huntingdon, Lady, Anec., 99, 1772, 3601 3673, 6728 Hurons, Anec., 6683, 8496, 9454 Husband, Choice of a, 3106, 3111 Devoted, 3107, 9686 How to Treat a, 3108 Meaning of, 3109 Mercenary, 3110 To an Absent, \*1890 and Wife, Reconciliation of, 9689 and Wife, Unity of, 9690 and Wife's Grave, \*1926 Husbandmen, The Wicked, \*3515 Husbands, Hen-pecked, 9687 Ill-natured, 9688 Huss, J., Anec., 1393, 1741, 2317, 2631, 7171 Hutton, Bp., Anec., 6933, 10500 Huxley on Evolution, 8455 Hydra, The, 5326 Hymelin, St., 7753 Hymn, The Last, \*3516 Hypochondria, Horrors of, \*1891 Hypochondriac, Cure of a, 9691 Hypocrates' Cure, 7602 Hypocrisy. Biblical Figures of, 9692 Branded, 3112 Ceremonious, \*1892 Common, 9693 Concealment of, 9694 Confession of, 9695 Deception of, \*1893 Detecting, \*1894 Discovered, 3113 Emblem of, 3114 Examples of, 9696 Invisible, \*1895 Proverbs, 3115

Hypocrisy, Religious, 9698 Serpent of, \*1896 Speciousness of, 9699 Successful, 3116 Universal, 3117 versus Honesty, 9697 Hypocrite, Assumption of the, 9700 Detection of a, 9701 Doom of a, 9702 Emblems of the, 9703 Exposure of the, 9704 Fate of the, 9705 Goodness of the, 3118 Simile of the, \*1897, 3119 Unmasked, \*1898, 3120 Hypocrites, Carefulness of, 9706 Devil's Dupes, 9707 Motives of, 9708 Schemes of, 9709

Ibicus, 963 Icarus, Flight, 113 Ichabod, 2164, \*2894 Ichneumon and Crocodile, 1773 Idea, One, 3121 Property in an, 3122 Ideal, Influence of, 9710, 9712 Unattainable, 9711 Ideas, Association of, 3123 Striking, 3124 Succession of, \*1899 Identity, Conscious, 3125 Idiosyncrasy, Acquaintance with, 9713
General, 9714 Idleness, Accounting for, 9715 and Trifling, 9730 A Philosopher of, 9728 Busy, 3126 Considered, \*1901, 9717 Danger of, 3128, 3130 Degradation of, 3129, 9719 Employment of, 9720 Extreme, 3131 Figure of, 3135, 9722 Influence of, 3132, 9716 Intellectual, 9723 Luxurious, 3133 Misery of, \*1900 not Enjoyment, 9721 Offence of, 9725 Proverbs, 3136 Punishment of, 3137, 3138, 9726, 9727 Remedy for, 3127, 3139, 9718 Sight-Seeing, 3140 Sin of, 3141, 9729 Tax of, 3142 Testimonies Against, 3143 Idolatry, Christian, 3144 Common, \*1902 Conversion from, 9731 Heathen, 3146 Human, \*1903, 3145 Ignorance and, 9733 Local, 9734 Motive of, 9735 Nature of, \*1904 Overthrow of, \*1905 Prevention of, 3147

Snake-Worship, 3148 Idols, Accusations of, 9736 Best Use of, 3149 Idols, Broken, 3150 Classification of, 9737 Destruction of, 3151, 9738 Removed, \*1907 Weakness of, 3152 If, Danger of, 9739 Ignatius' Black Militia, 9997 Theophorus, 7214 Ignorance, Ancient, 9740 Cause of, 3154 Contentions from, 9741 Dangers of, 3155 Darkness of, 3156 Deformity of, 9742 Deprecating, 9743 Excuse of, \*1908 Fate of, 9744 Foolish, 3157 Guilt of, 9745 Inexcusable, 9746 Instinct and, 9747 Misconception of, 3158 Natural, 3159 of Prayer, 3160 of the Bible, 3153 Personification of, \*1909 Religious, 3161, 3162 Remarkable, 3163 Reproving, 3164 Unexpected, 9748 Views of, 3165 Violence of, 9749 Illiberality Cured, 9750 Excuse for, 9751 Rebuked, 3166 Self-condemned, 9752 Ungrateful, 3167 Illness, Christian in, 3168 Consolation in, \*1910 Effects of, 3169 Ills, Bear Present, 9753 No Remedies for, 9754 Origin of, 9755 Overstatement of, \*1911 Philosophy of, \*1912 Responsibility for, \*1913 Illumination, Key to, 3170 Need of, 3171 Illusion, True, \*1914 Illustration, Advantage of, 9756 Approval of, 3172 Blunder in, 9758 Cautions, 9759 Effect of, 3173, 9757, 9761 Examples of, 9762, 9764 Faculty of, 9760, 9763 Failure of, 3174 Habit of, \*1915 in Preaching, 3178 Pictorial, 3176 Power of, 3177, 9765 Illustrations, Arrows, 9766 Books of, 9767 Enticement of, 9768 How to Use, 3175 Natural, 9770 Oriental, 9771 Remembering, 9769 Result of, 9772 Image, Daniel's Vision of the, \*3517

Imagination, Benefit of, 3179

Imagination, Chambers of the, 9773 Death from, 3180 Effect of, 3181 Imposition of, \*1916, 9775 Pleasures of, \*1917, 9774, 9776 Possessions of, \*1918 Power of the, 3182 Riches of, 9777 Support of, \*1919 Imitation, Danger of, 3183 Faulty, 9778 Law of, 9779 Mistake of, 3185 of Defects, 3184 Passion of, 9780 Snare of, 3186 Immanuel, \*3520 Emblems of, \*1920 Immensity, Image of, 9781 Immortality, Attraction of, 3187 Conception of, 3188 Confidence in, \*1921 Consideration of, 9782 Denial of, \*1922 Desire for, \*1923 Emblem of, 3189, 9783 Faith in, 9784 Forfeiture of, 9785 Heathen, 9786, 9787 Importance of, 9788 Inference of, \*1924, 3190 Intimations of, \*1925 Legend of, 9789 Lesson of, \*1926 Longing for, \*1927, 3191, 3201, 9791 Love of, 3192 Measure of, 3193 Mystery of, \*1928 Napoleon on, 3194 Opinions of, 9790 Patrimony of, \*1929 Presage of, 3195 Progress in, \*1930 Proverbs, 3196 Question of, 9792 Reason for, \*1931 Seekers after, 9793 Symbol of, 3197 Testimony to, 3198 Traces of, 3199 Transition of, \*1932 Types of, 3200 Verdict of, \*1933 Warning from, \*1934 Wonder of, \*1935 Immutability, Divine, 9794 Impatience, Aggravation of, 9795 Biblical Examples of, 9796 Check to, \*1936 Folly of, \*1938, 3202 Nature of, 9797 Penalty of, 9798 Proverbs, 3203 Reproved, \*1937, 3204 Suicidal, 3205 Imperitent, Conscience of the, 3206 Danger of the, 3207 Habits of the, 3209 Imperfection, Excuse of, 3210 Human, 3211, 9799 Marks of, 9800

Imperfection, Universal, 9801 Impiety, Bold, 9802 Mohammedan, 9803 Papal, 9804 Punishment of, 9805 Importunate Widow, The, \*3518 Importunity, Example of, 3212 Need of, 3213 Impossibility, Conditions of, 9806 Example of, 9807 Impotent Man, Cure of the, \*3519 Impracticable, Fable of the, 9808 Imprecations Answered, 9809 Fulfilled, 9810 Impressions, Abiding, 3215 Distant, 9811 Early, 3216 Erasure of, 3217 False, 9812 First, 3218 Obeying, 9813, 9814 Transient, 3220 Imprisonment, Expenses of, 9815 Glorying in, 9816 Joyous, \*1939 Improvement, Discouraged in, 9817 Moral, 9818 Objectors to, 9819 Improvidence, Characteristics of, 9820 Fable of, 9821 Impudence Gratified, 9822 Refusal of, 9823 Impurity, Detection of, 9824 Passion of, 9825 Imputation, Illustration of, 3221 Ina, Conversion of, 8254 Inability, Biblical, 9826 Human, 3222 No Excuse, 3223 View of, 3224 Inactivity, Record of, 3225 Inappropriateness, Case of, 9827 Emblem of, 3226 Incarnation, Christ's, \*3521 Mystery of, 9828 Song of, 3227 Wonders of the, \*1940 Inclination, Mere, 9829 Power of, 3228 Incompleteness, \*2085 Law of, \*1941 Incomprehensible, Struggle for the, \*1942 Inconsistency, Biblical Figures of, 9830 Effects of, 9831 Emblem of, 9832 Example of, 3229, 9833 Ignorant, 9834 Influence of, 3230, 3231 Items of, 3232 Knavish, 3233 Pagan, 9835 Practical, 3234 Proverbs, 3235 Self-Condemnation for, 9836 Superstitious, 3236 Inconstancy, Artful, 9837 Emblem of, 9838 Example of, \*1943 Fable of, 3237 General, 3238

Human. \*1944

Inconstancy, Popular, 9839 Incontinence, Temptations to, 3239 Incorruptibility, Example of, 3240 Noble, 3241 Political, 3242 Incredulity, Faith and, 9840 Ignorant, 9841 Indecision, Emblems of, 9842 Example of, 3243 Influence of, 9843 Indifference, Proverbs, 3244 Indigestion, Evils of, 9844 Indiscretion, Mischief of, 9845 Indolence, Awaking from, \*1945 Castle of, \*1946, 3245 Fatal, 3246 Hereditary Sin of, 9846 Penalty of, \*1947 Remonstrance Against, 9847 Victim of, \*1948 Indulgence, Danger of, 9848 Indulgences, Papal, 9849 Industry, Advantage of, 3248, 9850 Benefit of, \*1949 Bread of, 9851 Capacity for, 9852 God's Delight in Man's, 9854 Habits of, 9855 Honored, 9856 Incentives to, \*1950, 9853 Legend of, 3249 Monuments of, \*1951 Motives for, \*1952 Parable of, 3250 Peace of, \*1953 Power of, 3251 Profit of, 3252 Royal Example of, 3253 Works of, \*1954 Inebriate, Degradation of the, 3254 Infancy, Consecrating, 9857 Thoughts of, \*1956 Infant, Destiny of the, \*1956, 1959 Gift of an, \*1960 Ignorance of an, \*1961 Lullaby, \*1962 Baptism, Abuse of, 9858 Baptism, Improvement of, 3255 Infants, Blessing, 9860 Future Life of, \*1963 Mourning for, \*1964 Safety of, 9861 Slaughter of the, \*3522, 9927 Infidel, Advice of an, 3256 Christian Burial Denied to an, 9862 Death of Voltaire, 9863 Fidelity of an, 3257 Inconsistency of an, 9864 Judgment of an, 9865 Sealing an, 9866 Work of an, 3258 Infidelity, Absurdity of, 3259 and Faith, 9870 Bible and, 3268, 9867 Cause of, 3260, 3266 Credulity of, 3261, 9868 French, 9871 Guilt of, \*1965 Hopeless, 9872 Influence of, 3262, 9869 Insincerity of, 3263, 3272, 9873

Infidelity, Madness of, 3264 Misery of, 3265 Propagating, 9874 Results of, 9875 Shifts of, 3267 Tested, 9876 Thoughtlessness of, 9877 Worthlessness of, 9878 Infidels. Agreement of, 9879 Character of, \*1966 Choice of, 3269 Confessions of, 3270 Cowardice of, 3271 Effrontery of, 9880 Ignorance of, 3273, 9881 Rebuke of, \*1967 Thwarted, 3274 Works of, 9882 Infinity, Characteristics, 9883 Infirmities, Benefit of, 9884 Infirmity, Sins of, 9885 Influence, Analogy of, 3275 Biblical Figures, 9887 Christian, \*1968 Contagious, 9888 Dangerous, 9889 Demand of, \*1969 Extensive, 3276, 9899 Female, 9890 Good, \*1971 Growth of, 3277 Illustration of, 3278 Immortal, \*1972, 9886 Inevitable, 3279 Irremediable, 3280 Lesson of, \*1973 Maternal, 9891 Opportunity for, \*1974 Parental, 9892 Path of, \*1975 Perpetuity of, \*1976 Personal, 3281 Posthumous, 3282, 9893 Power of, \*1977, 3283 Records of, 9894 Reflex, \*1970, 3284 Responsibility of, \*1978 Saintly, \*1979 Secret of, 9895 Spiritual, 3285, 9896 Sum Total of, 9897 Teacher's, 9898 Unconscious, \*1980, 3286 Ingratitude, Alexander's, 9900 Base, \*1981, 3287 Blindness of, 9901 Example of, 9902 Experience of, 9903 Frequency of, 3288, 9905 Fortune of, \*1982, 9904 Inconsistent, 3289 Insatiableness of, 3290 Monster of, \*1983, 9909 Pride and, 9906 Proverbs, 3291 Punished, 3292 Punishment of, 3293, 9907 Selfishness of, 3294 Similes of, 9908 Unkindness of, \*1984 Inhospitality, Rebuked, 3295, 9910

Injuries, Benefits and, 9911 Blessings for, \*1985 Damage of, 9914 Forgetting, 3296, 9912 Forgetting and Forgiving, 9913 Overlooking, 3297 Proverbs, 3298 Revenge of, \*1986, 3299 Injustice, Criticising, 9915 Punished, 3300 Rebuke of, 9916 Treatment of, 9917 Worse than Poverty, 3301 Inkle and Yarico, 9902 Innocence, Advantage of, 9925 and Guilt, 3303 Armor of, \*1987, 9923 Example of, 9918 Evil Spoken of, 9926 Fable of, 3302 Happiness of, \*1988 Instinct of, 3304 Legend of, 3305 Memento of, 9919 Peace of, 9920 Persecuted, 3306 Power of, 9921 Rare, 9922 Vindicated, 3307 Innocent, Accusing the, 9924 Innocents, Slaughter of, 9927 Inquiries, Answers to, \*1989 Inquisition, Fear of the, 9928 Insanity, Cause of, \*1990 Examples of, 3308, 3309 Varieties of, 9929 Insignificance, Advantage of, 9930 Insincerity, Foolish, 3310 Inspiration, Conviction of, 9931 The Style of, 9932 Instability, Human, 3311 Instinct, Animal, \*1991 Argument from, 9933 Example of, 3312 Filial, 3313 Law of, 9934 Man's, 9935 Power of, 3314 Proverbs, 3315 Reason and, \*1992, 9936 Instruction, Acceptable, 3316 Adaptation of, \*1993 by Example, 1994 Frozen, 9937 Repetition of, 9938 Reward of, \*1995 Instruments, God's, 9939 Insult, Bearing, 3317 Customary, 9940 Disregarding, 3318 Provocation of, 9941 Integrity, Example of, 3319, 9942 Official, 3320 Preserve thy, 9943 Roman, 3321 Intellect, Council of the, \*1996 Culture of the, 3322 Development of the, 9944 Distribution of, \*1997 Employments of, 9945 Grades of, \*1998

Intellect, Mistake of, 3524 Pleasures of, 3325, 9946 Power of, \*1999, 9947 Right Use of, 9948 Under the Fall, 3323 Unseen, 9949 Wealth of, \*2000 Intemperance, Companions of, 9950 Cost of, 3326 Cure of, 3327 Curse of, \*2001, \*2002 Death's Prime Minister, 9951 Desolation of, \*2003 Effects of, 9952, 9953 Infatuation of, 3328 Prevention of, 3329, 9954 Roman, 9955 Suicide by, 9956 Trophies of, 9957 Upsetting Sin of, 9958 Victims of, 3330 Intentions, Biblical, 9959 Exposure of, 9960 Importance of, 3331 Proverbs, 3332 Retribution of, \*2004 Transient, 9961 Intercession, Christian, 3333 Christ's, 3334, 9962 Effects of Christ's, 9963 Example of, 3336, 9964 In Death, 3335 Meaning of, 3337, 9965 Method of Christ's, 3338 Office of, 3339 Romish, 9966 Sandalphon's, \*2005 Victorious, 3340 Intercessor, Appointing an, 9967 Our, \*2006 Interest, Influence of, 9968 Power of, 9969 Intermediate State, Description of, \*2007 Jewish Idea of the, 9970 Mohammedan Idea of, 9971 Intolerance, Religious, 3341 Intoxication, Comfort of, 3342 Cured, 3343 Invisible, Love for the, 9972 Invitation, Accepting an, \*2008, 3344, 9973 Angelic, \*2009 Christ's, \*2010 Death's, \*2011 Discipline and, 9974 Gracious, \*2012 Heavenly, 3345 Society for, 9975 Io Transformed, 5747, 5748 Iolaus Transformed, 12026 Iphecrates, 9669, 11875 Irascibility, Treatment of, 9976 Irby and Mangles, 9635 Irenæus, Choice of, 7106, 8646 Irregularity, Scriptural, 9977 Irresolution, Evils of, 9978, 9980 Influence of, \*2013 Misery of, 9979 Irreverence, Beware of, 9981 Crime of, 9982 Isaac, \*3523 Abraham's Sacrifice of, \*3524

Isaac, Antitype of, \*3525 Isaac's Marriage, \*3526 Isaiah, Character of, 9983 Ishmael, Descendants of, \*3527 Hagar and, \*3481-3485 Isidora, St., Legend of, 8781 Isidore, Legend of, 11669, 10193 Isis' Search for Osiris, 5844 Isles, He Taketh up the, \*3528 Isolation, Human, \*2014 Israel, Fallen, \*3529 Hope of, \*3530 Restoration of, \*3531, \*3532 Song of, \*3534 The Return of, \*3535 The Woe Upon, \*3536 Israel's Deliverance from Egypt, \*3533 Italy and Scotland, 4773 Jack and the Red Hand, 229 Jackdaw, The, \*2713 Jackson Quoting Latin, 5581 Stonewall, Anec., 7003, 8747 Jacob, \*3538 at Bethel, \*3539
Days of, 7738
Death of, \*3540
Jacob's Bed, \*3541
Blessing, \*3542
Children, 643
Dram, \*9549 Dream, \*3543 Ladder, \*3544, \*3545, \*3546 Ladder Ours, \*3547 Vision, \*2016 Well, Christ at, \*3548-3552, \*3608 Well, The Rest by, \*3551 Well, The Woman at, \*3552 Wrestling, \*3553 Jael, \*3554 Jaffa—Joppa, \*3555 Jailer, Conversion of the, \*3556 Jairus, The Daughter of, \*3557-3562 James, \*3563 St., Legends of, 270, 11469 St., Martyrdom of, 9984 The Apostle, \*3564 the Great, \*3565 the Less, \*3566 Janes, Bp., Anec., 8021, 8227, 10603, 11081, 12196 Janet's Solemnity, 10428 Janeway, J., Anec., 1711, 6349, 7801, 11055 Jay, Wm., Occupation of, 4479 Jealousy, Injustice of, \*2017 Love Without, 9985 not Love, 3346 Personification of, \*2018 Proverbs, 3347 Venom of, \*2019, 9986 Jeering, Cruel, 9987 Unallowable, 9988 Jehoshaphat, The Valley of, \*3567 Jehovah, The Name, 9989 Tsidkenu, \*2020 Jehu, Zeal of, \*3568 Jeine's Regret, 4695 Jenkyn, Rev. Wm., 7821 Jephtha's Daughter, \*3569-3572 Vow, \*3573, \*3574 Jeremiah, \*3575, 9990 Jericho, Conquest of, \*3576, \*3578

Jericho, Ruins of, \*3577 Jerome, St., Leg , 2413, 2959, 3459, 5229, 7583, 11331 Jerusalem, \*3579, \*3580 Beauty of, \*3581 Christ Entering, \*3582, \*3585-\*3587, \*3589 Christ Gazing on, \*3583 Christ in, \*3584 Christ's Sympathy for, \*3588 Christ Weeping over, \*3590, 7366 Day of, \*3598 Depart from, \*3591 Desire to See, \*3592 Desolate, \*2021 Destruction of, \*3593 Dying in, \*3594
Fall of, \*3599
Famine in, 8654 Immortal, \*3595 Jews Weeping in, \*3601 Last Day of, \*3602 Modern, \*2022 My Home, \*3596 Ode to, \*3597 Overthrow of, 9991 People of, 9992 Prophecy of, \*3603 The Golden, \*2023, \*3600 The New, \*2023 Warning to, 9993 Woes of, \*3604 Woe Upon, \*3605 Worship in, \*3606 Jesting, Lawful, 9995 Proper and Improper, 9994 Jesuits and the Decalogue, 7344 Character of, 9996 Punishment of the, 1505 Jesuitism, Doings of, 9997 Jesus, Aaron and, \*3607 Anywhere with, \*2024 Appearance of, 3348 Ashamed of, \*2025 at Jacob's Well, 3548-3552, \*3608 Attractions of, 3349 Blood of, 9998 Charity of, \*2026 Cling to, \*2027 Coming of, 3350 Companionship of, 9999 Company of, 3351 Compassion of, 3352 Darkness at His Death, \*3609 Esteem, not Love for, 10000 Found, 10001 Gentleness of, 3354 Glory of God Seen in, 3355 Going to, 3356 Grasping, \*2028 Greatness of, 10002 Happiness by, 3357 Help in the Name of, 10003 Humiliation of, 3353, 3359 Ideas of, 3360 in the Heart, 3358 in the Storm, \*3610 Knowing, 3361 Leaning on, 10004 Lessons of, 10005 I ife of, \*3611 oking to, \*2029, 3612

Jesus, Love of, 3362 Loving, 3363 Mementos of, \*2030 Mission of, 10006 Music of, 3364 Name of, \*2031, 3365, 10007 Need of, \*2032, 10008 Never Giving Up, 3366 No Room for, 3713 of Nazareth Passeth By, \*3614 Omnipresence of, \*2033 on the Sea, \*3615 Our, 10009
Perfection of, 10010
Power of the Name of, 3367 Preaching, 3368 Precious Name of, \*2034 Presence of, 10011 Purity of, 3369 Safety in, 3370 Sayings of, 3371 Sight of, 3372 Sleep in, 10012 Submission to, 3373 Touching, \*2035 The Hands of, \*3616 The Prayer of, \*3617 The Tears of, \*3618 Unchanged, \*2036 Under the Orders of, \*3619 Visit of, 10013 Wept, \*3620 Words of, 10014 Work for, 3374, 10015 Work of, \*2037 World Without, 3375 Wreath for, 3376 Jewel, Bp., 6675 Jewels, Preparation of, 3377 Saviour's, 3378 Search for, 3379 Jews, Biblical Figures of, 10016 Blindness of the, 10019 Captivity of, 10017 Christ and the, 10018 Conversions of, 3380, 3381 Desolation of the, \*309, \*2038 Dispersion of the, \*3621 Fate of the, \*2039 Features of the, 8713 Honor of the, \*2040 King of the, \*3622 Land of the, 3382 Power of the, 10020 Return of the, \*3623 The Returned, \*3624 Weeping Places of the, \*3625, 10021 Job, Faith of, \*3626 Jochanan, Rabbi, 7778 John of Alexandria, 6498, 7045 St., Legends of, 541, 1064, 10340 the Almsgiver, Legends of, 6731, 6735 The Apostle, \*3627 the Baptist, \*396, \*3628, \*3629, 7699 the Baptist, Beheading of, \*3630 the Republic Double of \*7621 the Baptist, Death of, \*8631 the Baptist, Life of, \*3632 The Dwarf, Anec., 6667, 10767, 10779 The Forerunner, \*3633 Johnson, Dr. S., Anec., 4216, 4525, 5586, 6291, 6662, 7322, 7499

Johnstones and Jardines, 9637 Joke, Fatal, 10022 Joking, Caution in, 10023 Danger of, 10024 Jonah Fleeing from Duty, \*3634 in Nineveh, 11412 Sins of, \*3635 Jonah's Gourd, \*3636 Jonathan, \*3974-3976 Jonathan's Armor-Bearer, \*3637 Jones, Sir Wm., Anec., 1535, 10194 Jordan by Moonlight, \*3638 Passage of the, \*3639, \*3643 Smitten, \*3640 The Banks of, \*3641 The Other Side of, \*3642 The River, \*3644, \*3645 Joseph, \*3646-3648 and his Brethren, \*3649, 6944 Antitype of, \*3650, \*3651, 10025 Josephine's Parentage, 2716 Joshua, \*3652, 10026 Death of, \*3655 Miracle of, \*3653, \*3654 Joy, Accessible, 3383 Aids to, \*2042 Believer's, 10027 Biblical Emblems of, 10028 Cause for, 3384 Christian, 3385 Cometh in the Morning, 10029 Cured by, 10030 Death from, 10031, 10035 Duration of, 3387 Duty of, 3388 Ecstasy of, 10033 Eternal, 10034 Future, 3389 Health from, 10036 Hoarding, 3390 Influence of, 3391 in Martyrdom, 3393 in Persecution, 3397 in Religion, 3405, 10037 Life Without, 3392 Mad, \*2043 Measure of, 3394 Mixture of, \*2044 Nature of, 3395 of Discovery, 10032 of Doing Good, 3386 of Salvation, 3399 of Sinner and Saint, 3402 of the Sinner, 3401 over Penitents, 3396 Rarity of, 3398 Shouting for, 3400 Soil for, \*2045 Spiritual, 10038 Sweetness of, 3403 Testimony of, 10039
Virtuous, \*2046
Worldly, 3404
Judah, The Curse of, \*3658
Judah's Lion, 7154 Judas, \*3659 Betrayal of Christ, \*3659 Doom of, \*3660 Legend of, 3406 Remorse of, \*2047, \*3661

Sale, 518

Judas, The Modern, 6178 The Repentance of, \*3662 Tree, The, 5306 Jude, \*3656 Judea Desolate, \*3657 Judge, Christ Our, 3407 No Man His Own, 10040 The Unjust, \*3664 Judging, Rules for, \*2048 Judgment, Belshazzar's, 3408 Book of, \*2049, 3409, 10041 Day of, \*2050, \*3665–3667 Delay of, \*2051 Description of the, \*2052 Escape from, \*2053 Eternal, \*2054 Excuses at the, 10042 Fame at the, \*2055 First in the, 10043 Forestalled, \*2056 Hymn of, \*2057 Ignorant, 3410 Indifference to the, 10044 Legend of, 10045 Mercy in, 3411 of Solomon, 3414 Painting of the Last, 3412 Power of, \*2058 Prejudice in, \*333, 3413, 10047 Question of the, 10048 Revelation of, \*2059 Reversal of, 10049 Sinner at the, 10050 Slighting the, 10051 Storm of, 10052 Unavoidable, \*2060 Vision of, \*2061 Worldling at the, 10053 Judgment-Day, Anticipating the, 10054 Appeal to the, 10055 Awards of the, 3415 Certainty of the, 3416 Conscience against the, 3417 Considering the, 3418 Disclosures of the, 10057 Discoursing on the, 10058 Dismay at the, 3419 Fear of the, 3420 Foreboding of the, 3421 Impartiality of the, 10059 Lessons of the, 10046, 10060 Methods of the, 10061 Reckoning at, 3422 Revelations of the, 3423 Scene of the, 3424 Separation at the, 3425, 10062 Terrors of the, 3426 Universal, 3427 Judgments, Divine, 10063 Uncharitable, 10064 Judson, Dr. A., Anec., 685, 750, 1563, 1758, 2320, 3995, 7526 Mrs., Anec., 1080, 5951, 7777 Julian the Apostate, 166, 1491, 6532, 6896, 6903, 9758, 11274 Juno and Vulcan, 70 Jupiter, Fables, 3074, 4054, 5310, 7578, 8680, 12175 Hymn to, \*3668 Just, Death of the, \*2062 Memory of the, \*2063

Justice, Advantage of, 3429, 10065 and Mercy, 3442 Appeal for, 3428 Appeal from, 10067 Course of, \*2064, 10070 Definition of, 10068 Delay of, \*2065 Disinterested, 3430 Divine, \*2066, 3431 Doing 10069 Eventual, 3432 Example of, 3433 First, 10071 Hand of, 10072 Hatred of, 10073 Human, \*2067 Impartial, 3434 Importance of, 3435 Inexorable, 10074 in Sodom, 10082 Interest in, 10075 Maladministration of, 10077 March of, 10078 Memorial of, 10079 Motto of, 10076 Opinions of, 3436 Regard for, 3437, 10080 Reward of, 3438 Sword of, 3439 Symbol of, 3440 Triumph of, \*2068, 3441 True, 10083 Unspotted, 10084 Justification, Allegory of, 3443 Attendant of, 10085 by Faith, 3446 Change in, 3444 Concomitants of, 3445 Constituents of, 10086 Fruits of, 3447 Importance of, 3448 Means of, 10087 Nature of, 3449 Need of, 3450 Self. 3451 Justin Martyr, 2008, 7534 Kali, Service of, 6205 Kane, Dr., Anec., 2683, 4633 Kazainak, 230 Kedron, \*3669 and Olivet, \*3670 Keeper, The Lord Our, 10088 Kempis, Thos. á, 7328 Kenite, Doom of the, \*3671 Kentigern, St., Legend of, 8741 Kepler's Success, 10973 Kilpin, S., Anec., 9972, 10423 Kindness, Acts of, 10089 and Confidence, 3452 Biblical, 10090 Christ's Approval of, 10091 Conquering by, 3453 Defective, 3454 Demand for. \*2070 Domestic, \*2071 Duty of, \*2072 Effective, 3455 Expedient of, 3457 Foes of, \*2073 Greatest, 10093

Kindness. Instinctive, 3458 in Trifles, 3469, 10103 Jewels of, 10094 Law of, \*2074 Legend of, 3459 Mistaken, 10095 Motive to, 10096 Power of, 3463 Reason for, 3464 Reciprocated, 10097 Record of, 10099 Result of, 3466 Reward of, \*2075, 3465, 10098 Scarce, 3467 Sermon on, 3468 to an Enemy, 3456 to the Poor, 3462 Universal, 3470 King, A Bountiful, 3472 A Condescending, 3473 A Conquering, 3474 Crowning the, 3475 Despising the, 3476 Exalted to be, 10104 Parable of the Disguised, 10105 Throne for Our, 3477 Kingdom of Christ, Belonging to the, 10106 Duration of, 3478 Feature of the, 10107 Peaceable, 3479 Kingdom of God, Not far from the, \*3672 Preparation for the, 10108 Seeking First the, 3480 Threefold, 3481 Kingdom of Grace and Glory, 3482 Kingdom of Heaven, Closing the, 10110, 10111 Duration of, 3483 Giving all for, 3484 Kingdom of Satan, Character of the, 3485 King's Son, Parable of the, 10112 Wedding of the, \*3673 Kings, The Three, \*3674 Kingsley, Bp., Distinction of, 5081 Kircher's Argument for a God, 215 Kisses, Affection's, \*2076 Quality of, \*2077 Klaus, Peter, 2316 Kleber's Officer, 9531 Klemfeldt, Catharine, 4434 Knapp, Jacob, in Penn Yan, 5072 Knocking, Custom of, 10113 The Lord's, \*3675 Knot, The Gordian, 10114 Knowledge, Adaptation of, 3486 Alone, 10116 Application of, 3487 Appreciation of, 3488 Benefit of, \*2078, 10117 Best, 3489 Christian, 10118 Concealment of, 10119 Cultivation of, 10120 Dangers of, \*2079 Desire for, 3491, 10121, 10139 Direction of, 3492 Discolored, 10122 Divine and Human, 10123 Experimental, 3494 Extent of, 3493, 10124 Figures of, 10125 First Step to, 10126

Knowledge, Glorying in, 10127 How to Obtain, 10128 Ignorance of, \*2080 Imperfection of, 3495, 3498 Importance of, 10129 Mercenary, 3496 of Christ, 3490 Offices of, 3497 Pleasure of, 3499 Prayer and, 10130 Pride of, 10131 Profitable, 10132 Pursuit of, \*2081, 10133 Responsibility of, 3500 Safe, 10134 Safeguard of, 10135 Self, 3501 Sorrow of, 10136 Summary of, 10137 Superficial, 10138 Thorough, 3502 Tree of, 10140 True, \*2082, 10141 Unappreciated, 3503 Unused, 3504
Useful, 10142
Use of, 3505, 10143
Wisdom and, \*2083
Knowles, Rev. J. II., 7841 Knox, J., Anec., 459, 1703, 1931, 3051, 4592, 5465, 5547, 5651, 7040, 7817 Korah, Dathan, and Abiram, \*3676 Koran, Reverence for the, 6801, 10144 Kosciusko's Benevolent Horse, 302 Koshagantaim, 7820 Kossuth, 2297

Labor, Above, 3506 and Prayer, 3512, 10157 Ashamed of, 3507 Benefit of, \*2084 Blessings of, 10145 Burden of, \*2085 Dignity of, 3508 Eminence and, 10146 Faithful in, 10147 for Others, 3511 Healthfulness of, 10148 Honors to, 10149 Hymn of, \*2086 Incessant, 10150 Law of, 10151 Lesson of, \*2087 Life Character of, 10152 Little, \*2088 Necessity of, 3509, 10153 No Rest from, 10154 Objects of, \*2089 Opportune, 3510 Original, \*2090 Place for, 10155 Power for, 10156 Prayer with, 10158 Proverb, 3513 Result of, 3514 Seasonable, 3515 Time for, 3516 Useless, 3517 Value of, 10159 Laborers, Call for, \*3677 Christ's Call for, \*3678

Laborers, Hiring, 10160
Parable of the, 10161 Lacedemon, Anec., 3329, 6923, 7342 Ladder of St. Augustine, \*1172 Ladies, Blind Girl's Idea of, \*2091 Education of, 10162 Influence of, 10163 Lady, Accomplished, 3518 A True, 3519 Lady's Dream, \*340 "Yes," \*556 Lafayette and the Eye, 2498 Lais, Beauty of, 4992, 6693 Laity, Influence of the, 10164 Lajolia and Napoleon, 4299 Lamachus' Reproof, 8686 Lamæ of Thibet, 8842 Lamartine's Unhappiness, 8097 Lamb as an Emblem, 3522 Cared for, 3520 Legend of, 3523 Marriage of the, \*2092 Marriage Supper of the, \*2093 Shorn, 3524 Lambert, Martyrdom of, 731, 7676 Lambs, Carrying the, 3521, 10165 Lame Man, Healing the, \*3679 Lamia's Eyes, 1212 Lamp, Foot, 10166 Lesson from a, 10167 Land, The Better, \*2094 Lander, Gen, Anec., 2740 Landing of the Pilgrim Fathers, \*2505 Language, Power of, \*2095, 10168 Laocoon, 66, 9306 La Place's Confession, 10672 Las Casas and Slavery, 315 Last Rose of Summer, \*462 Latimer, Ancc., 204, 938, 1061, 1749, 2048, 7580, 8191 Laughter, Advantages of, 10169 Death from, 10170 Power of, 10171 Use of, 3525 Laurence, St., Death of, 7876 Lavater, Anec., 7333, 10156 La Verrier's Prophecy, 3187 Law, and Gospel, 3528, 10177 a Looking-Glass, 3529 Cost of, \*2096 Definition of, 10172 Dignity of, 10173 Divine, 10187 Expedients of, 10175 First, 3526 Giving of the, \*3680 Going to, 3527, 10176, 10183 Higher, 10178 Obligation of the Moral, 10179 Observance of, 10174, 10180 Obstructions to, 10181 One Transgression of, 3531 Power of, \*2097, 3532 Preaching the, 3530 Quarrels of, 10182 Restraints of God's, 3533 Spiritual, 10184 The Sword and the, 10185 Violation of, 10186 Geo., 473 Lawson, Prof., 3883

Lazarus, \*3681 after his Resurrection, 7466 and Dives, \*3336-3338, \*3682 and Mary, \*3683 Liberty for, 3551 Silence of, \*3684 The Raising of, \*3685-\*3687 The Sister of, \*3688 Laziness, Disease of, 3534 Example of, 3535 Penalty of, \*2098 Leaf, Fading, 10189 Leander and Hero, 10333 Lean Hard, \*295 Learning, Advancement of, 10190 Always, 10191 and Godliness, 3538 Difficult, 3536 Dislike of, 3537 Indigested, \*2099 Intention of, 10192 Little by Little, 10193 Men of, 10194 Modesty of, 3539 Object of, 3540 Proverbs, 3541 Sanction of, 3542 Time for, 10196 Unsatisfactory, 3543 Unused, \*2100 Way to, 3544 Lear's, King, Daughters, 4735 Lebanon, \*3689 Sighing for, \*3690 The Cedars of, \*3691, \*3692 LeClerc's Excuse, 6531 Lee, Gen. R. E., Anec., 2442, 11877 Legends, Irish, 10197 Leighton, Bp., 884, 1358, 5620 Leisure, Compulsory, 10198 Lely, Sir P., and a Picture, 7357 Lent, The True, \*2101 Leo IX., Death of, 7866 X., Death of, 9804 Leonard of Basle, 6442 Lepers, Description of, 10199 Healing, \*2102, \*3693-\*3695 The Ten, \*3696 The Ungrateful, \*3697, 7391 Lethe, The River, 2332 Letter, An Ill-tempered, 10200 Liars, Evil of, 10201 Fate of, 10202 Punishment of, 10203 Liberality, Benefits of, 3546, 3548 Best, \*2103 Opinions of, 3547 Liberalism, Personified, 3545 Liberty, Appreciating, 3549 Approved by God, 3550 Christian, \*2104, 3551, 10204 Forgotten Heroes of, \*2105 Instinct of, \*2106 Instruments of, 3552 Joy of, 10206 Love of, 3553 News of, 10207 Progress of, \*2107 Prophecy of, 3554 Right to, 3555 Sacrifice for, 2556, 10208

Liberty, Spiritual, 3557 Transformation of, 10209 Triumph of, \*2108 Waiting for, 10210 Working for, 10211 Library, Miracle of a, 10212 Licentiousness, Prevention of, 3559 Misery of, 3558 Lie, Erasure of a, 10213 Fatal. 10214 The, \*749 Lies, Avoiding, 10215 Great, 3560 Half, 10216 Love of, 3561 Lietbert's Prayer, 6465 Life, a Book, \*2112, 3563 Abuse of, \*2109 a Circle, 10222 a Clock, 3568 Active, \*2110 a Delusion, 3575 a Game, 3589 a Loan, 10248 a Loom, 3596, \*3699 A Lost, 3597 an Apologue, 3562 and Death, 3574 An Infidel's, 10244 an Island, \*2126 a Pendulum, 10255 a Play, #2135 a Riddle, 10267 a Ride, \*2138 Arithmetic of, 10217 a River, 3587, 3610 a Sermon, 10270 a Stream, 10272 a Tragedy, 10274 Autumn of, \*2111 a Voyage, 3621 a Web, 3623 Boundaries of, \*2113, 10218 Brevity of, 2114, 10219, 10220 Building Up, 3564 Caravan of, \*2115 Changeless, 3566 Checkered, 3567, 10250 Careful, 3565 Christian, 10221 Close of, 3580, 10223 Computation of, \*2116, \*2128 Contraction of, 3569, \*3698 Crises in, 3570-3572 Dangers in, 3573 Darkened, 10224 Decline of, \*2118 Desire for, 10225 Destinies of, \*2119 Dirge of, \*2120 Dissatisfied with, 10226 Division of, 3576, 10227 Earnest, \*2121, 3577 Emblems of, 3578, 3579 Embroidering, 10230 Ending, 10231 Enjoyment of, 3581 Estimate of, 10232 Eternal, \*2123 Eternity and, 10233

Evanescent, 10234

Life Everywhere, 3585 Evidences of, 3584 Examples of, 10235 Exercise in, 19236 Exposure of, 3582 Extremes of, 3583 Failure in, 10237 Flight of, 3586 Frailty of, 10238 Glory of, 10239 Godly, \*2124 Growth in, 3591 Guarded, 10240 Happiest Period of, 10241 Hidden, 10242 Human, 10243 Importance of, \*2125 Incompleteness of, 3592 Joy and Sorrow in, 10245 Lengthening, 10228, 10246 Length of, \*2127, 3594 Living, 10247 Long, 3595 Love of, 3598, 3614 Measure of, 10249 Mental, \*2129 Mistake of, 3599 Mockery of, \*2130 Mysteries of, 3600 Nearing the End of, 10251 Object of, 3601, 10259 Our Years of, 3700 Parable of, \*2131 Parting with, \*2132 Passing Through, 10254 Perfect, 3602 Personal, \*2134 Phases of, 10256 Birrate in 10256 Pivots in, 10257 Plan of, 3603 Portion in, 3604 Portraits of, 10258 Preservation of, 3605 Projection of, 3606 Prolonging, 10229, 10259 Providence in, \*2136 Purpose of, 10260 Quality of, 3607 Quiet, \*2137 Race for, 10261 Ready for, 3608 Record of, 10262 Register of, 10263 Re-lived, 10264, 10265 Results of a, 10266 Reviewed, 3588, 3609 River of, \*2139 Rule of, 10268 Sadness of, \*2140 Seasons of, \*2133, \*2141, 3611 Serious, 10269 Shortness of, 3612, 10271 Sin Against, \*2142 Solemnity of, 3613 Sympathy of, \*2143 the Gift of God, 3590 Theories of, \*2144 Too Short, 10273 Traces of, 3615 Transitions in, 3616

True, 10275

Life, Uncertainty of, 3617 Unity of, \*2146 Uphill, 2147 Useful, 3593 Use of, \*2148, 3618, 10276 Varieties of, 3619 Vicissitudes of, 3620 Way of, \*2150, 10278 Work of, 10279 Wanted, 10277 Waymarks of, 3622 Wonderful, 3624 Ligarius Ready for Service, 7185 Light, A Shining, \*2151, 3637, 10287 A Small, 3629, 10289 Borrowed, 3625 Christian, 3626 Creation of, \*2152 Guiding, 10281 in Darkness, 3628 Intellectual, 3630 Latent, 3631 Mental and Moral, 10282 Mistaking the, 3632 More, 10283 Motto of, 3633 Obstructed, 3634 of the Church, 3627 Omniscience and, 10284 Reflection of, 10285 Rejected, 3635 Rekindled, 10286 Responsibility of, 3636 Shunning the, 10288 Spread of, 3638 Walking in the, 3639 Warning, 3640 Lightning, Effect of, 10291 Lights, The Lower, 10290 Likeness, Necessary to Liking, 10292 Lilburne, John, 5626 Lilies and Birds, \*3701 Consider the, \*3702 of Jerusalem, \*3703 Oriental, 10293 The Corn and the, 3704 Limbo, Fool's, \*2153 Linnaeus, Anec., 1818, 4226 Lincoln, Pres., Anec., 1436, 1848, 2716, 3458, 4138, 4409, 5778, 5921, 5949, 6973, 8989, 11163 Lion and Dolphin, 10901 Lion and Woodman's Daughter, 10335 Lion's Whelps, \*3705 Lisbon, Earthquakes at, 8257, 8258 Litany, Penitential, \*2154 The Soul's, \*2155 Litchfield Indian's Payment, 3465 Literature, Divine Protection of, 10294 Pleasures of, 10295 Little Children Everywhere, \*2156 Foxes, Danger from, 10296 Nell, Death of, 7823
Paul, Death of, 7824
Little Sins, Danger of, 3641, 3642, 3643 Emblem of, 3644 Fable of, 10297 Fatality of, 3645 Growth of, 3646, 10298 Treachery of, 10299 Little Things, \*2160, 3648, 10301 Damage of, 10300

Little Things, Discoveries of, 3647 Doing, \*2157 Influence of, \*2158, 3649, 10302 Power of, \*2150, 3049, 10302
Power of, \*2159, 3650
Results of, \*2161
Tests, \*2162
Livingstone, Dr., Anec., 2967, 5591, 7815
Loaves and Fishes, Miracle of the, \*3707, \*3708 Loaves, Boy with the Five, \*3706 Lochiel When Old, 6417 Locke, John, Anec., 1060, 5901 Locusts, Cloud of, \*3711 Logic, Mathematical, 10303 Lombard, Peter, 7936 Loneliness, Relief for, 10304 Longing, Benefit of, \*2164 Emblem of, \*2163 Long-Suffering, Abused, 3651 Improved, 3652Looking Back, Oriental Custom, 10306 Looking to Jesus, Deliverance by, 3653 Illustration of, 3654 Influence of, 3655 Loquacity, Danger of, 3656 Evils of, 3657 Repenting of, 10307 Restraining, 10308 Lord's Day, Types of the, 3658 Lord's Prayer, \*2165 Fulness of the, 3659 Influence of the, 3660 Paraphrase of the, \*2166 Spirit of the, 3661 Lord's Supper, 3668 Admission to, 3662 A Memorial, 10310 Emblem of the, \*2167, 3663 Equality at, 3664 Import of the, 10309 Institution of the, \*3712 Intent of the, \*3713 Invitation to the, \*2168 Names of, 3665 Neglect of the, 3666 Real Presence in the, 10311 Suggestions of the, \*3714 Title in the 10312 Unfit Array for the 10313 Unworthy of the, \*3715 Losses, Bearing, 3669 Benefit of, \*2169 Consolation in, 3670 Gain of, \*2170 Greatest, \*2171 Lessons Derived from, 10314 Parable of, 3671 Philosophic Endurance of, 10315 Providence in, 10316 Retrieving, 3672 Riches with, 10317 Selfishness in, 10318 Lost, Hope for the, 3673 Knell of the, 3674 Peril of the, 3675 Searching for the, 10320, 10321 Sympathy for the, 10322 The Living, \*2172 Lost Day, \*639 Lost Piece of Money, The, \*3716 Lost Sheep, Parable of the, \*3717 The, \*3718

Lot, \*4120 in Sodom, \*3719 The Common, \*2173 Louis IX., Anec., 5557, 7889 XI., Anec., 1275, 1984, 6372, 6897, 7446 XII,, Anec., 1186, 7321 XIV., Anec., 2820, 4362, 7375, 9683 XV., Anec., 9242 Louisburg, Capture of, 7988 Love, Abiding, 3676 A Child's, 3682 Activity of, 3677 Appreciation of, 10223 Baptism of, 10324 Bar to, \*2174 Bliss or Bane of, \*2175 Brevities, 3679 Brotherly, 3680, 3681 Charms of, \*2176 Christian, 3683 Christ's, 10326 Climax of, 10327 Commanded, 10328 Companionship of, \*2177 Conception of, 10329 Conjugal, 3685 Constancy of, 3686 Course of True, \*2173 Creative, \*2179 Demand for, 3687 Demands of, 10330 Demonstration of, 10221 Departed, \*2180 Descent of, \*10332 Description of, 3683 Devoted, \*2181, 10333 Divine, \*2182 Early, \*2183 Efforts of, 10334 Enduring, \*2184, 3717 Enemies of \*2185 Example of, 3689 Exhortation to, 3699 Fable of, 3691 Fidelity of, \*2186 Filial, 3692 First, \*2187 Foolishness of, 10335 Generosity of, 3693, 10396 Heaven of, \*2188 Immeasurable, \*2189, 10342 Importance of, \*2190 Incredible, 10337 Indestructible, 10338 Instinct of, 3694 Legend of, 10340 Light of, 3695 like Christ's, 3684 Longing for, 10341 Maternal, \*2191, 3696 Matured, \*2192 Mean of, \*2193 Measure of Christ's, 10343 Measure of God's, 10344 Message of, 3697 Mother's, 3698, 10345 Ocean of, 10346 Omnipotence of, 3699 Origin of, 3700 Pain of, \*2195 Parental, 10347

Love, Paternal, 10348 Patriotic, 3701 Persevering, 3702 Pleasure in, 3703 Power of, \*2194, 3704 Pre-eminence of, \*2196, \*2204, 3715 Present, \*2197 Preserving, 3705 Price of, \*2198 Proof of, 3706 Proverbs, 3707 Reciprocal, \*2199 Redeeming, \*2200 Rescue of, 3708 Rules for, \*2201 Sacrifice for, 10349 Sameness of, 10350 Sceptre of, \*2202 Scope of, \*2203 Secret of, 3712 Seeking and Following, 10351 Sordid, 3713 Strength of, 3714 Surprise of, 3716 Test of, 3709, 3710 Treatment of, \*2205 Trial of, 10352 True, \*2206, 10353 True Christian, 3711 Unbought, \*2207 Union of, 3718 Universal, 3719 Unlimited, 10354 Unstable, 3720 Voice of, 3721 Woman's, \*2208, 10355 Works of, \*2209 Zeal in, \*2210 Lover, Hope of a, 10356 Love of Christ, Experience of, 3722 Fulness of the, 3723 Greatness of the, 3724 Inheritance of, 3725 Wonder of, 3726 Love of God, Simile of the, 3727 Universal, 3728 Loyola's Effort, 2046 Lucia, St., Legend of, 2067 Lucian and Marcian, 7239 Lucifer, \*3720 Luck, Good and Bad, 10357 Knowledge and, 10358 Labor and, 10359 Proverbs, 3729 Superstition of, 10360 Lucknow, Relief of, 4911, 12015 Lucullus' Victory, 12163 Luke and Demas, \*3721 Lukewarmness, 3730 Cured, 3731 Danger of, 3732 Guilt of, 3733 Prevention of, 3735, 10361 Provocation of, 3734 Testimonies of, 3736 Lukman, Anec., 5471, 6393 Lullaby, \*1962 Lunatic Child, The, \*3722 Lust, Apostrophe to, 10362 Bitterness of, 3737 Fascination of, 3738, 10363

Lust, Perpetuity of, \*2211 Power of, \*2212 Lusts Must be Overcome, 10364 Luther, Martin, Anec., 461, 645, 673, 830, 1124, 1181, 1273, 1503, 1590, 1702, 1931, 1940, 2046, 2219, 2331, 2718, 2891, 2922, 3281, 3340, 3352, 3446, 4092, 4295, 4490, 4577, 4581, 4606, 4786, 5097, 5658, 6115, 6287, 2011, 2021, 6351, 6824, 7039, 7110, 7937, 8006, 8081, 8155, 8473, 8539, 8556, 8745, 8763, 8803, 9054, 9127, 9144, 9524, 10103, 10575, 11024, 11355, 11680, 11822 Luxury, Bane of, \*2213 Consistent, 3739 Corrupting, 3740 Effects of, 3741, 10365 Influence of, 3742 Living for, 3743 Proud, 10366 Trophies of, \*2214 Lycurgus, Anec., 871, 1667, 7679, 9547, 9907 Lydia, \*3723 Lydington, Chameleon, 9837 Lying, Crime of, 3744 Disgrace of, 3745 Fatal, 3746 Gain of, 10368 Habit of, 3747, 10369 Hatred of, 3748, 10370 Improvement in, 10371 Proverbs, 3749 Punishment of, 3750 Reputation for, 3751 Resolved Against, 10372 Treatment of, 10373 Unsafe, 3753 Useless, 3754 Lysander and Cyrus, 1540 Lysimachus' Thirst, 4465, 5450 Lystra, Paul and Barnabas at, \*3724 Macarius, St., Leg., 4815, 7747, 9663, 11180 Macaulay, Anec., 703, 1396 Macedonia, The Man of, \*3725 Machpelah, The Cave of, \*3726, \*3727 MacIan's Delay, 4710 Magi, The, \*3728 Visit of the, \*3729 Magic, Notion of, 10374 Magnanimity, Example of, 3755 Mahadeo and Mr. Richards, 2529 Mahmoud Leaving his Wealth, 5997 the Idol-breaker, \*1906 Mahomet Effendi, 9802 Maiden, A Virtuous, \*2215 Counsel to a, \*2216 Maimon and Hillel, 4563 Maintenon, Mdm. de, 8036 Malachi, \*3730 Character of, 10375 Malakoff, 371 Malcolm and the Indians, 5346 Malevolence, Bitterness of, 10376 Misery of, 3756 Malherbe's Rhetoric, 7848 Malice, a Fire, 3757 Murder of, 3758 Reproof of, 3759 Mammon, a Friend, 3761 Anxiety of, 3760 Corruption of, \*2217

Mammon, Delusions of, 10377 Enslavement of, \*2218 Greed of, 3763 Influence of, 3762 Making Friends of, 3764 Use of, \*2219 Man, A Brainless, 10380 A Dull, 3778 A Good, 3781 a Heavenly Plant, 10386 Ambitious, 3766 a Miracle, 10394 a Missionary, 3788 An Agreeable, 3765 An Obstinate, 10396 Antithesis of, \*2220 A Passionate, 10397 Apostrophe to, 10378 a Rebel, 3793 Assumption of, 3767 a Watch, \*2235 Brotherhood of, 3768 Christ's Power Over, 10381 Contending with God, 3770 Contradictions in, 3771 Creation and Fall of, 3772 Credulity of, 3773 Decided, 3774 Definitions of, \*2222, 3775 Dependence of, 10382 Development of, 3776 Dignity of, 3777 Endowments of, 2223 Enthusiasm of, 10383 Exaltation of, \*2224 Fallen, 3779, 10384 First Duty of, 3780 Glorified, 10385 Good and Evil in, 3782 Greatness of, \*2225 Heathen Account of, \*2226 Idiosyncrasies of, 10387 Immortality of, 10388 Imprisoned, \*2227 Infelicity of, 10389 Inference of, 10390 in Ruins, 3796 Life of, 3783 Life in, 10392 like a Book, 10379 Lordship of, 3784 Lost, 3785 Manufacture of, 3786 Measuring, 3787 Nature of, 3789 Nobility of, \*2228, 10395 Powers of, \*2229 Preparation for, 3791 Preservation of, 10398 Probation of, \*2230 Progress of, 3792 Race of, 10399 Relation of, 3794 Repairing, 10400 Restoration of, 3795 Reverence for, \*2231 Seraph Within, 3798 Signs of a Wise, 10401 Six Species of, 10402 Sovereignty of, 3799 Standard of, \*2232

Man, the Child of Mercy, 3769 The Last, 10391 The Melancholy, 10393 The Perfect, 3790 The Sabbath of, 3797 The Wise, \*2233 Unreliability of a Bad, 10403 Vanity of, \*2234 Well-armed, 10404 Worldly, 3800 Manhood, Degradation of, 10405 Scarcity of, 3801 Maniac, Misfortune of the, 2236 Mankind, Foes of, \*2237 Unity of, \*2238 Manlius, Execution of 9022 Manna, Coming of the, \*3731 Daily, \*2239 Typology of, 10406 Manners, Agreeable, 3802 Brevities, 3804 Corruption of, 3805 Ill, 3803, 3806 Importance of, 10407 Influence of, 10408 Neglected, 10409 Proverbs, 3807 Study of, 3808 Striking, 10410 Trifles in, 3809 Vulgarity of, 10411 Man of Ross, \*223 was Made to Mourn, \*2348 Mansions, The Many, \*3732 Marah, Elim and, \*3386 Healing the Waters of, \*3733 Waters of, \*3734 Marcellus' Martyrdom, 11760 Marcian's Robes, 7047 Marcion and Polycarp, 1054 Marcius, Untired, 8613 Marco Bozzaris, \*1476 Marcus of Arethusa, 1738, 7212 Marcy, Wm. L., 482 Margaret, St., Martyrdom of, 603 Marignon, Battle of, 2321 Marina, St., Legend of, 6309 Mariners of England, \*1088 Marius, Apprehension of, 6229 Mark, The Apostle, \*3735 Marks, Legend of, 3812 of Christ, 3810 of Christians, 3811 of Sin, 3813 Marriage, Advantage of, 3814, 10412 Advice Concerning, 10413 Age for, \*2240 A Happy, 3822 Benefit of, 3815 Breach of, 3816 Brevities, 3817 Cares of, \*2241 Ceremony at, 10414 Childless, 10415 Circumspection in, 10416 Clouds of, \*2242 Counsels for, 10417 Danger of, 3818 Death at the, 10418 Degrading, \*2243 Eastern Ceremonies of, 3819

Marriage Effect of, 10419 Estrangement in, \*2244 Fate in. 3820 Foolish, \*2245 Fortitude in 3821 Ill assorted, 10420 Importance of, \*2246 Improving, 3823 Jars in, 3824 Losses in, \*2247 Love and, 10421 Love in, 10422 Mercenary, 3825 of the King's Son, \*3736 of the Lamb, \*3737 Pledge of, \*2248 Predetermined, 10423 Prevention of, 10424 Proposal of, 10425 Proverbs, 3826 Purity of, \*2249 Religion in, 3827, 10426 Responsibility of, 3828, 10427 Solemnity of, 10428 Sorrows in, \*2250 Stimulus of, 10429 Trial for, 3829 Uncomfortable, 10430 Unequal, 3830 Unfortunate, 3831 Unity in, 3832, 10431 Unsuitable, \*2251, 10432 Martha, \*3738 and Mary, \*3739 or Mary, \*3740 Martian's Temptation, 11924 Martin, Rev. Carlos R., 7914 Rev. H., Anec., 77, 4994, 5729, 6449, 6553, 8091, 8628, 9590 St., Legend of, 4084, 5165 Martineau, Miss, 2764, 4853 Martyr, First Christian, \*3741 Qualities of a, 10433 Martyrdom, Accepting, 3833 Crown of, \*2253 Joy at, 10434 Nobility of, \*2254 Novel, 10435 Passion for, 10436 Revelations of, \*2255 Martyrs, Ashes of the, \*2256 Blood of the, \*2257 Christian, \*2258
Death of the, \*2252, 3834
Decision of, 10437 Endurance of, 10438 Escort of, \*2259 Influence of, \*2260 Number of, 10439 of Vice, 10441 Pre-eminence of, \*2261 Record of, 10440 Seed of, \*2262 Triumph of, \*3742 Victory of, 10442 Marvell, A., Incorruptibility of, 3242 Mary, \*3743, \*3744 and her Child, \*3745 and Lazarus, \*3683 at the Sepulchre, \*3747, \*3748 "Master!" \*3746

Mary, Offering of, \*3750, \*3751 Queen, and Calais, 704 Rabboni!" \*3752 the Mother of Christ, \*3753 Weeping, \*3749 Mary Magdalene, \*2263, \*3754-\*3756 Legend of, \*3757 Mary of Egypt, St., 6083 of Mesopotamia, St., 9200 Mascaron and Louis XIV., 2820 Masses, Discouragement with the, 10443 Massilon, Auec., 2720, 4670, 5287 Master, Ascertaining the, 10444 Masters, Duty of, 10445 Matador of Brazil, 6182 Mather, Dr. C., Anec., 5729, 8128 Matthew, Father, 8028 Matthew, \*3758, \*3759 Matthias, \*3760 Maturity, Christian, 3835 Marks of, 10446 Signs of, 10447 Maximilian, Anec., 6467, 10076 Maximinus, Anec., 5051 Maynard, John, 2963 Mazarin, Cardinal, 7877 Mazeppa, 3708 McCabe, Dr. C. C., 2962, 9471 McCheyne, Anec., 1096, 9896 McDonald, Shod Like a Horse, 11471 McDonough's Secret of Victory, 8739 McLaren on the Plank of Free Grace, 2386 McLean, Chief Justice, Anec., 8648 McMahon's Kindness, 1406 Meanness, Example of, 3836 Height of, 10448 Means, Apothegms of, 3837 Character of, 3838 Endeavors and, 10450 Ineffectual, 3840 Use of, 10451 Using the, 3841, 10449 Without God, 3839 Means of Grace, Benefit of, 3842 Holy Spirit in, 3843 Interruptions of, 10452 Neglecting, 10453 Using, 3844 Meat-Offering, Import of, 10454 Meddlesomeness Punished, 10455 Meddling, Danger of, 10456 Mediation, Acknowledged, 3845 Analogy of, 10457 Christ's, 3846 Conditions of, 10458 Illustration of, 3847 in Physical Evils, 3848 Successful, 10459 Mediator, Examples, 10460 Royal, 10461 Meditation, Advantage of, 10462, 10463 Enforced, 3850 Excellency of, 10464 Office of, 3852 on Death, 3849 on Heaven, 3851 Result of, 3853 Use of, 10465 Meek, Blessing of the, 3854 Defined, 3855

Future Glory of the, 3856

Meck, Happiness of the, 3857 Inheritance of the, 3858 Meckness, Advantage of, 8859 Attainment of, 3860

Biblical, 10466 Christian, 10437

Description of, 3861

Example of, 3862 Imperfect, 3863

Importance of, 10468

Influence of, 3864

Power of, 3865 Secret of, 3866

Test of, 3867

Meeting, Eternal, \*2264

Hope of, \*2265

Prophecy of, \*2266 Meetings, Family Prayer, 2809

Religious, 3868

Meetness for Heaven, Advantage of, 2070

Nature of, 3871

Needed, 3872 Tested, 3873

Meissonier's Death, 1283 Melancholy Cured, 10469

Disease of, \*2267

Distortion of, 3874

Examples of, 3875

Groundless, 3877

Incurable, 3876 Kinds of, \*2268

Misanthropic, \*2269

Receipts Against, 3878

Melancthon, Anec., 1466, 3960, 4531, 4791, 6103, 6834, 7830, 9822

Melchizedek, \*3078, \*3761 Melonius, Legend of, 11788

Melville, H., Sermonizing, 5287

Memnon, Statue of, 10029

Memorial, Lasting, 10470

Memory, Acquisitive, 10471 Activity of, 10472 Association of, \*2270

Bad, 10473 Bells of, \*2271

Christian, 3879

Comfortless, \*2272 Conversion through the, 3881

Cup of, \*2273

Definitions of, 3882, 10474

Exact, 10475

Examples of, 3883 Good, 10476

Imperishable, 3884

Light of, \*2274

Method with, 10477

of Scripture, 3887

Perpetuation of, \*2275

Pictures of, 10478 Pollution of, 10479

Power of, 3885, 10480

Purifying the, 3880, 10481

Qualities of, \*2276

Retentive, 10482

Sacred, 3886

Sanctified, 10483

Test of, 10484

Thoughts on, 3888

Traces of, 3889

Utilizing the, 10485Well Used, 10486

Memphis, \*3762 Men, Christ's Image in, 10487 Classes of, 10488, 10492 Demand for, \*2277 Development of, 3890 Insanc, 10489 Iron, 3891 Lead, 3892 Perfumed, 3893 Rarity of Good, 10490 Reliable, 10491 Steel, 3894 Thrown Away, 10493 Types of, 3895 Underground, 10494 Variation among, 10495 Wercatus and Ficinus, 9789 Mercies, Acknowledgment of, 10496 Appreciating, 3896 Computation of, 10497 Continuous, 10498 Daily, 3897 Forgetting, 3898 God's, 10499 Gratitude for, 3899 Remembered, 10500 Right Use of, 3900 Sum of Small, 3901 Thanksgiving for, 3902 Yearly, 10501 Mercury, Fables of, 8325, 9584 Mercy, Abuse of, 3903, 10502 Accessible, 3904 Alternative of, 3905 Appeal for, 3906 Blessed, \*2278 Divine, \*2279, 3907 Door of, 10503 Effect of, 3908 Emblem of, \*2280, 10504 Example of, 3909 Free, 3910, 3918 Gift of, \*2281 God's, 10505 Great, 3911 Ideas of, 3912 Importance of, 3913 Instinctive Cry for, 10506 Invitation of, \*2282 Limitless, 10507 Love of, 3914 Manifold, 3915 Offered, 3916 Plea for, 3917 Question of, 10508 Reciprocated, 3920 Refuge of, 3919 Rejection of, 10509 Rescue of, \*2283 Reward of, 3921 Shoreless Ocean of, 10510 Stores of, 10511 Yielding to, 10512 Merit, Absence of all, 10513 Assumption of, 3922, 10514 Attainment of, \*2284 Baseless, 10515 Human, \*2285, 3924 Intrinsic, \*2286 of Beneficence, 3923

Pre-eminence of, 3925

Merit, Rewards of, 10516 Useless, 3926 Merle D'Aubigne's Conviction, 1097 Meroz, Curse upon, 10753 Messiah, Expectation of the, 6346 Reign of the, \*2287, \*3763 Metellus' Pride, 11183 Method, Importance of, 10517 Slaves to, 10518 Want of, 10519 Methodism, Influence of, 10520 Preservation of, 10521 Methodists, Two Kinds of, 10522 Methuselah, \*3764, \*3765 Metrocles' Happiness, 8830 Mexican Sacrifice, 12224 Michael's Deception of Saul, 8816 Michael, The Archangel, 130 Midas, 2584 Mighty Fallen, The, \*3766 Milch-kine Drawing the Ark, \*3767 Millennium, Animals in the, \*2288 Antecedents of the, \*2289 Coming of the, 3927 Description of the, \*2290 Glory of the, \*2291 Prophecy of, 3928 Triumph of the, 3929 Vision of the \*2292 Watching for the, \*2293 Miller Preserved for Work, 6125 Millionnaire, How to Become a, 3930 Mills, Rev. Samuel J., 282
Milne, Dr. Wm., 265, 9677
Milton, J., Anec., 1784, 2716, 3553, 7499, 8114, 8936, 9949 Mind, Abstraction of, 10523 Activity of the, \*2294 Classes of, 10524 Contentment of, \*2295 Cultivation of, 3931 Dark, 3932 Disciplined, 3933 Failure of, 10525 Freedom of, \*2296 Fruitful, 3934 Hue of, \*2297 Immortality of, 10526 Impressing, 3935 Independence of, \*2298 Index of, \*2299, 3936 Infancy of, 10527 in Old Age, 10531 Intolerance of, 10528 Intrepidity of, 3937 Irregularity of, 10529 Key of the, \*2300 Kingdom of the, \*2301, 10530 Poverty of, 3938 Power of, \*2302 Spiritual, \*2303, 3939 Test of, 3940 Triumph of, 10532 Writing on, 10533 Minds, Great, 3941 Great and Little, 10534 Ignorant, 3942 Scarce, 3943 Minerva, 183, 274, 1412, 6047 Minister, An Ambitious, \*2304 A Remarkable, 3949

Minister, A Zealous, 3951 Character of a, 3944 Death of a, \*2305 Dignity of a, \*2306 Encouraged, 3945 Faithful, \*2307 Faith of a, 10535 Friendly, 10536 Helping the, 10537 Honor of the, \*2308 Humility of a, 3946 Legacy of the, 10538 Life of the, 10539 Prayers of a, 10540 Praying for the, 3947, 10541 Professional, 3948 Responsibility of a, 3950, 10553 The Unfaithful, \*2309, 6266 Ministers, Children of, 3952 Curse upon Idle, 10542 Divine Mission of, 10543 Examples for, 3953 Fishers of Men, 10544 Godless, 10545 Hireling, 3955 Holiness in, 3956 Humbug, 10547 Imperfection of, 10548 Judgment of, 10549 Love in, 3957 Murderers, 3958 Objections to, 10550 Office of, 10551 Perseverance of, 10552 Proverbs, 3959 Right Choice of, 10554 to be Honored, 10546 Unfaithfulness of, 3961 Weakness of, 3960 Ministry, Brevities, 3962 Call to the, 3963 Earnestness in the, 3964 Emblem of the, 10555 Gifts in the, 3965 Paying the, 3966 Preparation for, 3967 Qualification, 3968 Self-elected, 3969 Serious Work of the, 3970 Success of the, 3971 Support of the, 3972, 10556 Thrust into the, 10557 Trifling in the, 10558 Mirabeau, Anec., 1729, 11111, 11125 Miracle at Nain, \*2310 Christ's First, \*3768 Miracles, \*3769 Attestation of, \*2311 Christian, 3974 Constant, 10559 Continuation of, 10560 Demand for, \*3770 Denying, 10561 Legend of, 10562 Modern, 10563 Necessity of, 10564 Papist, 10565 Reception of, 10566 Use of, 3975 Vindicated, 3976

Why Ceased, 3973

Miracles, Working, 10567 Miriam, Song of, \*3771, \*3772 Mirth, Cheerfulness and, 10568 Devotion of, 10569 Fear of, \*2312 Madness of, 10570 Reckless, 3977 Misanthrope, Description of the, 10571 Heathen, 10572 Miser, Beneficent, 10573 Degradation of the, \*3313 Description of the, \*2314 End of a, \*2315 The Rich, 10574 Misers, Misery of, 3978 Spiritual, 3979 Treatment of, 3980 Misery, Address to, \*2316 Causes of, 10575 Confession of, 3981 Happiness and, 10576 Human, \*2317 Influence of, 10577 Lesson from, 3982 Melody of. \*2318 Personal, 3983 Use of, 3984 Misfortune, Brevities, 3985 Compensation of, 3986 Friends in, \*2319 Good Fortune, 10578 Overcoming, 10579 Proverbs, 3987 Test of, 10580 Victims of, \*2320 Misfortunes, Conduct in, 10581 Opinions Concerning, 10582 Preference for, 10583 Unavoidable, 10584 Missed or Not, 10585 Mission, Your, \*2321 Missionaries, Haste for, 10586 Missionary, Zeal of a, 10587 Missions, Authority for, 3988 Banner of, \*2322 Basis for, 10588 Consecrated to, 10589 Demand for, \*2323 Era of, 10590 Field of, 10591 Gifts to, 10592 Gold for, 10593 Influence of, 3989 Legend of, 3990 Light of, \*2324 Love for, 10594 Martyrs of, 10595 Official Tribute to, 10596 Orders for, 3991 Principle of, 3992 Progress of, 3993 Promoters of, 3994 Providence and, 10597 Result of Love for, 10598 Societies for, 10599 Spirit of, 10600 Success of, \*2325, 3995 Supplies for, 10601 Support of, 3996, 10602 Temporal Advantage of, 10604 Trophy of, 10605

Missions, Twenty-fold Return for, 10606 Mistakes, Important, 10607 No Exemption from, 10608 Rectifying, 3997 Mistrust, Prevalence of, 10609 Mitchel's Telescopic Observation, 4225 Mite, Influence of a, 3998 The Widow's, \*3773, \*3774 Mites, Our Two, 10610 Mithridates, Anec., 10033, 12294, 12312 Moderation, Importance of, 3999, 10611 Impossible, 4000 Neglect of, 4001 Proverbs, 4002 Submissive, 10612 Wisdom of, 4003 Modesty, Absence of, 10613 Abuse of, 10614 Analogy of, 4004 and Silence, 4008 Example of, 4005 Importance of, 4006 Instinct of, 10615 Reward of, 4007 Test of, 10616 True, \*2326 Moffat, Rev. R., Ancc., 104, 8117, 8777 Mohammed, Anec., 2716, 1008, 6227, 6487, 8608, 9736 Religion of, 10617 Mohammedan Begging, 6706 Swords, 5964 Mohammedanism, Dogmas of, 10618 Secret of the Success, 10619 Mohun, Lady. Meanness of, 3836 Molière, Anec., 1665, 2716, 4471 Molloy E., Mercy's Debt to, 3922 Moment, Importance of the Present, 10620 Moments, Suicide of, \*2327 Momus, Anec., 8394, 8680 Money, Abuse of, 4009
Benefits of, 10621
Buried with His, 10622 Corrupting, 4010 Devices on, 4012 How to Get, 10623 Increase of, 4013 in Death, 4011 Keeping, 4014 Laughter Over, 10624 Love of, 4015 Making, 10625 Necessity for, 10626 Origin of, 4016 Profitless, 10627 Rules for, 4017, 10628 Temptations of, 10629 Test of, 10630 Utility of, 4018 Victory of, \*2328 Worship of, 10631 Monica, Anec., 9688, 11088 Monitors, Employment of, 10632 Monomaniac, The Cure of a, 10633 Monothelite Ordeal, 10847 Montezuma, Overthrow of, 8459 Monument, An Enduring, 4019 Honorable Deeds a, 10624 Want of a, 10635 Moody, D., Anec., 7564, 8084, 9065, 9279, 11046

Parson, 308

Moralist, Conversion of a, 4020 Danger of the, 4021 Fable for the, 4022 Fate of the, 4023 Not Christian, 4028, 10636 Morality, Allegory of, 4024 Averaging, 10637 Deficient, 4025 Insufficiency of, 4026, 10638 Necessary, 4027 Quality of, 4029 Morals, Christian, 10639 Code of, 4030 Old. 10640 Standards of, 10641 Mordecai, \*3776, \*3777 More, Hannah, Ancc., 1769, 9795, 11763, 12293 Sir T., Anec., 3780, 6371, 8335, 8795 More's Utopia, 8236 Morning, Duties of, \*2329, 10642 Hymn for, \*2330 Joy of the, 10643 Mercies of, \*2331 Moral of, \*2332 Prayer in the, 10644 Song for the, \*2333 Moroseness, Cure for, 10645 Morrison, Dr. Anec., 8611, 11907 Mortality, Emblem of, 10647 Heritage of, \*2334 Human, \*2335 Mementos of, \*2336 Overcome, \*2337 Reminder of, 4031 Thoughts on, \*2339 Universal, 4032, 10646 Moscow Burned, 10208 Moses and Amalek, \*3778 and Christ, \*3779 and Jethro's Daughters, \*3780 Antitype of, \*3781 Birth of, \*3782 Burial of, \*3783, \*3784 Calling of, \*3785 Character of, 10648 Choice of, \*3786 Death of, \*3787-3790 Discipline of, \*3791 Grave of, \*3792 Imitating, 9603 Infant, \*3793 in the Ark, \*3794 in the Desert, \*3795 Learning Humility, 9915 Meekness of, \*3796 Miracles of, \*2341 on Pisgah, \*3797 on Sinai, \*3798 Rescue of, \*3799 The Song of, \*3800 The Finding of, \*3801 Weep for, \*3802 Wooing, \*3803 Youth of, \*3804 Mosheh's Death, 9177 Moslem's Shroud, 1338 Mother, A Missionary, 10653 A Model, 4042 Anchor of, 4033 and Child, 4036

A Promise to, 4044

Mother, Associations of, 4034 Attachment of, \*2342 Brevities, 4035 Duty of, 4037 God of my, 4038 Influence of, \*2343, 10649 Instructed, 10650 Kiss of, 4039 Letter of, 4040 Love for, 10651 Memory of, 10652 Mistake of a, 4041 Mourning for a, \*2344 Noble Work of, 10654 Office of, \*2345 Prayers of, 4043 Proverbs, 4045 Reminiscences of, 4046 Religious, 10655 Motives, Discriminating, \*2346 Importance of, 4047 Mercenary, 4048 Reward of, 4049, 10656 Mountains, Sacred, \*3805, 3806 Mount Hor, \*3807 Mourning, Christian, \*2347 Heritage of, \*2348 Lesson of, 4050 Occasion of, \*373, \*2349 Oriental, 10657 Tears of, \*2350 Mozart's Premonition, 1337 Müller, Geo., Work of, 2113, 10858 Mumbo Jumbo, 12250 Mummy, Address to an Egyptian, \*3708 Muncer, Fanaticism of, 8655 Munroe, Mrs., Death of, 8219 Murder a Part of Worship, 10658 Motives of, \*2351 Penalty of, 4051 Steps to, 10659 Murderer, Curse of the, \*2352 Detection of a, 10660 Good Character of a, 10661 Horrors of a, 10662 Imagination of the, \*2353 Murmuring, a Mother-Sin, 4056 Brevities, 4052 Cured, 4053 Danger of, 4054 Evil of, 4055 Fight Against, 10663 Proneness to, \*2354 Punishment of, 4057 Satan-like, 4058 Sin of, 4059 Uselessness of, 4060 Music, Abuse of, \*2355 Associations of, \*2356 Author of, \*2357 Charms of, \*2358 Consecrated, \*2359 Custom of, 4062 Fable of, \*2360, 10664 Heaven's Sweet, 10665 in Battle, 4061 Incidents of, 4064 Indulgence in, 10666 Influence of, 4063, 10667 Love of, 4065

Miracles of, \*2361

Music, Mystery of, 10668 Nature's, \*2362 Power of, 4066 Soul, \*2363 Spell of, 10669 The Sweetest, 4067 Undying, 10670 Universal, 10671 Mustard-seed, The, \*3810 Mutation, Benefit of, \*2364 Earthly, \*2365 Heathen View of, \*2366 Local, \*2367 My Birdling, \*1957 Mycerinus' Life, 10246 My Child, \*360 Mycillus and Gallus, 1140 Myconius' Dream, 4630 My Mother's Picture, \*2344 My Psalm, \*356 Myrillus' Shield, 8595 Myrrh-Bearers, \*3811 Mysteries, Confession of, 10672 Divine, 10673 Mystery, Brevities, 4068 Key to, 10674 Reason for, 10675 Solution of, \*2368 Veil of, \*2369 Naaman, Folly of, \*3812 Generosity of, 154 Healing of, \*2370, \*3813 Nabal's Covetousness, 1139 Naber's Fraud, 587 Nadab and Abihu, \*3814 Nain, Grief of the Widow of, \*3815 Miracle of, \*2310, \*3816 Widow of, \*3817, \*3818 Naked, Clothing the, 4084, 10676 Name, A Bad, 10677 A Good, 4070, 10678 Divine, 4069 Heritage of a, 4071 Inappropriate, 10679 Loss of, 4073 Power of a, \*2371 The Incomprehensible, 4072 The Mighty, 10680 Names, Importance of, 10681 Need of, 10682 Naomi, \*3819, \*3950 Napier, Sir Charles, Anec., 4406, 4410, 4744 Napoleon, Anec., 114, 119, 218, 255, 487, 810, 1878, 1896, 2127, 2158, 2716, 3358, 4064, 4299, 4327, 4485, 4641, 4789, 5395, 5641, 6239, 6450, 6452, 6633, 73\, 7777, 8234, 8749, 9240, 9647, 10579, 11594 on Christ, 727, 3478, 8110 on Immortality, 3192 on the Gospel, 2640, 9133 on Infidelity, 2489, 3261 III. and Parlow, 11473 Narcissus, Bp., Accusers of, 9810 Narcissus, Fable of, 5252 Nast, Dr., Gift of, 6777 Nathan, Parables of, 3316, 4289 Nathaniel, \*3820 Nation, Prayer for the, 10683 Nations, Christian, 4074 Crises of, 10684

Nations, Fate of, \*2372 Governing, 4075 Individual Responsibility in, 4076 Insanity of, 4077 Peculiarities of, 4078 Prayer for, 4079 Providence among, 4080 Punishment of, 4081 Safeguard of, 4082 Traits of, 4083 Natural Man, Blindness of the, 4085 Conscience of the, 4086 Danger of the, 4087 Door to the, 10685 Evidence from the, 10686 Ignorance of the, 4088 Impotence of the, 10687 Inability of the, 10688 Spots of the, 10689 Victory over the, 4105 Nature, Above Science, 4102 Admiration for, 10090 Alone Antique, 10691 Beauty of, 10692, 10700 Blot 111, 10693 Calm of, 10694 Cause of, 10695 Changeless, \*2373, 10710 Confidence from, 10696 Considering, 10697 Delight in, 10698 Discoveries in, \*2574 Economy of, 10699 Force of, 10701 Gladness of, \*2375 God in, \*2376, 4089, 4090 God's Thoughts in, 4091 Imitation of, 10702 Influence of, \*2377 Instructions of, \*2378 Intention of, 10703 Laws of, 10704 Lessons of, \*2379, 4092, 10705 Light of, 4093 Music in, 4094 Order of, 4095 Perfection of, 10706 Physical, 4096 Pictures of, 4097 Power of, 4098 Religion of, 4099 Report of, 4101 Sacredness of, 10707 Song of, \*2380 Studying, 4103 Study of, \*2381, 10708 Teachings of, \*2382, 10709 The Religious, 4100 Types of, 4104 Voice of, \*2383 Worshipping, \*2384 Wrath and Love in, 10711 Naylor, James, a False Christ, 6587 Neander, Anec., 1766, 3381 Nebo, Mount, \*3821 Nebuchadnezzar, Fate of, \*3822 Nebuchadnezzar's Image, 4714 Necessities, Small, 10712 Necessity, Abuse of, 10713 Brevities, 4106

Need and Supply, 4111

Need and Supply, Proverbs, 4107 Special, 4109 Supplied, 4110 The Sinner's, 4108 Neff's Influence, 6098 Neglect, Atoning for, 10714 Ăvaricious, 4112 Conduct under, 10715 Contrast of, 4113 Danger of, 4114 Fatal, 4115 Fraternal, 4116 Momentary, 10716 Parable of, 10717 Penalty of, \*2385 The Sinner's, \*2386 Negligence, Evil Results of, 10718 Nehemiah to Artaxerxes, \*3823 Neighbor, Definition of, \*2387 Good, 10719 Hatred of, 10720 Our, 10721 Power over a, 10722 Who is my, \*3834, 10723 Neil, Gen., Promotion of, 3045 Nelson, Lord, Anec., 1672, 5508, 9083, 11293 Nemesis, 12150 Neri, St., and the Student, 2424 Nero, Anec., 5051, 7363, 10366 Nerves, Sympathy of the, 10724 Nervousness, Influence of, 10725 Nervous System, The, 10726 Nestor and Patroclus, 8481 Nettleton, Dr., Anec., 4152, 7977 Neutrality, Picture of, 10727 New Birth, Alternative of, 10728 Author of, 4123 Change by, 10729, 10730 Death and, 10731 Mystery of, 10732 Need for, 4124, 10733, 10734 Nobility of, 10735 no Earthly Change, 4125 Objections to, 10736 Reformation is not, 4126 Waiting for, 10737 New Creature, Formation of, 4127 Immortality of the, 4128 Triumphs of the, 4129 New Heart, Legend of a, 4130 New Jerusalem, Parallel of the, 10738 Newman, Dr. J. P., on Purity, 6705, 9459, 11303Newport, Francis, 1730, 1943 News, Telling, 4131 Newspapers, Power of, 10739 Newton, Isaac, Anec., 10, 446, 2726, 3273, 3493, 3879, 5682, 6284, 6809, 6920, 9233 Rev. John, Anec., 2652, 2741, 3280, 7855, 9891, 10251, 11596 Rev. R., 1765, 3822 New Year, Brevities, 4135 Improvement with the, \*2388 Threshold of the, \*2389 Uncertainty of the, \*2390 Nicephoras' Martyrdom, 8808 Nicholas, St , Legend, 303, 626, 2211 Nicholas von der Flue, 11871 Nichomachus', Martyrdom, 6536 Nicodemus' Night Visit, \*3825 Night, Charms of, \*2391

Night, Events of, \*2392 Knell of, \*2393 Moral of, \*2394 Study at, 10741 Temple of, \*2395 Tranquillity of, 10742 Works of, 10743 Nightingale and Toad, 5113 Nilns, St., Anec., 463, 6894 Nimrod, 9426 Nineveh, Burden of, \*3826 Repentance of, \*3827 Site of, \*3828 The Fall of, \*3829 Ninon's Father's Counsel, 2429 Ninus, Death of, 9848 No, Absence of, 10744 Advice on, 10745 Described, 10746 Importance of, 10747 Noah, \*3830 Legends of, 129, 6557, 12195 Methusaleh's Prophecy of, \*3831 Noah's Ark, Ancestry in, 128 Carpenters, 4023 Nobility and Promotion, 4138 Christian, 4136 End of All, 4137 Patriotic, 10748 Real, 10749 True, \*2396 Untitled, 4139 Nobleman's Son, The Cure of a, \*3832 Nobody, Deeds of, 10750 Nolley, Rev. Richard, 6268 Non-Resistance, Example of, 10751 Power of, 10752 Security in, 4140, 4141 Successful, 4142 Norris, Gen., Wound of, 3644 Nothing, Doing, 10753 Notker, Wit of, 11169 Nott, Dr., Anec., 618, 8224, 9317 Novels, Caution Against, 4143 Curse of, 4144 Enervating, 4145 Evils of, 10754 Fascination of, 4146 Influence of, 4147, 4148 Injury by, 10755 Modern, 4149 Nature of, \*2397 Poison of, 4150 Reading, 4151 Vicious, \*2398 Novelty, Charms of, 10756 Seeking for, 10757 Now, Accepted Time, 4152 Importance of, 4153, 4155 Opinions About, 10758 Rejecting Christ, 10759 Repent, 4154 Then and, \*2399 Noyes, J., Martyrdom of, 1739, 10434 Nugas, Presents to, 520 Numa's Defender, 2490

Oath, Fidelity to an, 10760 Oaths, Ancient, 4156 Frequent, \*2400 Reliable, 10761

Obed-Edom, Blessings of, \*3833 Obedience, Advantage of, 10762 Affectionate, 4157 Angelic, 10763 Brevities, 4158 Cheerful, 4159 Complete, 4160 Duty of, 4161, 10764 Enforced, 10765 Example of, 4162 Exceptions to, 10766 **F**ilial, 4164 Fruit of, 10767 Happiness of, 10768 Implicit, 4163, 10769 Importance of, 4165 Light and, 10770 Motive in, 4166 No Substitute for, 10771 Order of, 10772 Oriental, 10773 Oriental Proverbs of, 10774 Our Duty, 4167 Parable of, 10775 • Perfect, \*2401 Prompt, 4168 Rare, 4169 Sacrifice and, 10776 Safety of, 4170 Securing, 4171 Trifling, 10777 True, 4172 Unconditional, 10778 Unquestioning, 10779 Obligation, Absolute, 4173 Biblical Figures of, 10780 Effect of, 4174 Ground of, 4175 Personal, 4176 Universal, 4177 Oblivion, Emblem of, \*2402 Human, 10781 Obscurity, Ministerial, 10782 Observation, Advantage of, 4178, 4183 Brevities, 4179 Conceited, 4180 Diversity of, \*2403 Faculty of, 4181 Habit of, 4182 Points of, \*2404 The Pleasures of, 10783 Observations, General, 10784 Observers, Superficial, 10785 Obstinacy, Conquered, 4185 Example of, \*2405 Folly of, 10786 General, 4184 Human, 10787 Obstruction, Example of, 10788 Obstructionist, A Model, 10789 Occasions, Dutics and, \*2406 Ocean, Benefits of the, 4186 Benevolence of the, 4187 Descriptions of the, 10795 Hymn on the, \*2407 Hymn to the, \*2408 Worship of the, \*2409 Occupation, Abandoning, 4188 Adaptation to, 10790 Bias of, 10791 Blindness of, 10792

Occupation, Happiness of, 10793 Idolatry of, 10794 Importance of, 4189 Test of, 4190 Useless, 4191 Octavius, 1513 Odell, M. F., 11861 Odin and the Migdard Serpent, 1460 Offence, Cherishing, 10796 Common, 10797 One, 4192 Offences, Forgetting, 4193 Reproving Private, 4194 Treatment of, 4195 Offering, A Complete, \*2410 Savor of the, 10798 Offerings, Christ in the, 10799 Guilty, 4196 Heathen, \*2411 Personal, \*2412 Sin in our, 10800 Office, Disappointed Seeker of, 10801 Love of, 10802 Office-Seekers, Hungry, 10803
Oil, The Widow's, \*3834, \*3835
Olaf, King, Anec., 7252, 9738, 12338
Old, Fear of Remissed 4108 Old Age, Alleviated, 4197 Approach of, 4198 Change in, 4199 Cheerful, \*2413 Conversion in, 4200 Covetous, 4201 Decay in, 10805 Faithfulness in, 4202 Green, \*2414 Happiness in, 4203 Happy, \*2415 Honoring, 4204 Hopeful, \*2416, 4205 Hopeless, 4206 Irreligious, \*2417, 4208 Learning in, 4207 Need of Christ in, 10806 Redemption of Time in, 10807 Reward in, 10808 Ripe, \*2418 Signs of, \*2419 Spiritual Growth in, 10809 Temptations in, 10810 Veneration for, 4209 Vigorous, 4210 Waiting, \*2420 Old Folks, \*2413 Oldrey, Cap. of the Hyacinth, 7917 Old Testament, and New, 4212 Message of the, 4211 Obscurity of the, 4213 Relation of the, 4214 Old Year, Reckoning with the, \*2421 Works of the, \*2422 Olin, Dr., Child of, 6659 Olive, Suggestions of the, \*3836 Olivers, T., Conversion of, 4972 Olivet, Christ on, \*3837 Mount, \*3838 Night on, \*3839 Olympian Games, 4848 Olympias, 61 Olynthus, Destruction of, 7632 Omission, Brevities, 4215

Omission, Forgiveness of, 4216 Omnipotence, Divine, 10811 Help of, 4217 Manifestations of, \*2423 Resisting, 10812 Using, 10813 Omnipresence, Comfort from, \*2424, 4218 Divine, 10814 Elevation by, 10815 Escape from, 10816 Faith in, 4219 Praying to, 10817 Proclaimed, \*2425 Token of, 4220 Omniscience, Discoveries of, 4221 Divine, 4222 Emblem of, 10818, 10823 Fear of, 4223 Forgotten, 4224, 10819 Illustration of, 4225 Infinitude of, 10820 Influence of, 4226 Lesson of, 4227 No Obscuration of, \*2426 Perfection of, 4228 Records of, 10821 Rejected, 4229 Report of, 4230 Restraints of, 4231, 10823 Testing, 4232 Thought of, 4233 On-Heliopolis, \*3840 Onias' Sleep, 11749 Only Waiting, \*2420 Onward, Ever, \*2427 Hurrying, \*2428 Ophelia and Topsy, 5611 Opinion, Force of, 10824 Opinions, Arbitrary, 10825 Brevities, 4234 Change of, 4235 Diffusion of, 4236 Non-Criminality of, 10826 Self-Interest in, 4237 Social, 4238 Vacillating, 4239 Vassalage of, 10827 Opportunity, Alternative of, \*2429 Demand for, 4240 Emblems of, 10828 Fable of, 4241 Golden, \*2430 Guilt of, \*2431 Importance of, 10829 Improvement of, 4242, 10830 Irrecoverable, 10831 Last, 4243 Lost, 4244, 10832 Misused, 4245 Narrowing, 4246 Passing, 4247, 4251 Preciousness of, 10833 Proverbs, 4248 Prudence with, \*2432 Seized, 4249, 4250 Trifling with, 10834 Unused, 4252 Use the, \*2433 Watch Your, \*2434 Opposer, A Habitual, 10835

Opposition, Effects of, 10836

Opposition, Help of, 4254 Övercome, 10837 Satanic, 4255 Oppression, Egyptian, 10838 Resistance to, 10839 Oppressors, Everywhere, 10840 Oracles, Beginning at their, 6710 Trusting the, 7403 Orator, The Pulpit, 10841 Treasures of the, 10842 Oratory, Bid for, 10843 Effects of, 10844 Price of, 10845 Restraints of, 10846 Ordeal, Decision by, 10847 Order, Argument from, 10848 Brevities, 4256 Contrast of, 4257 Divine, \*2435 Importance of, 4259 in Creation, 4258 Interruption of, 10849 Law of, \*2436 Nature of, 4260 Personified, 4261 Wise, 10850Ordinances, Benefit of, 10851 Brevities, 4262 Emblem of, 4263 Jesus in, 4264 Observing, 4265 Using, 4266 Orestes and Pylades, 8879 Organization, Benefit of, 10852 Origen, Anec., 3093, 4564 Originality, Meaning of 10853 Uncommon, 10854 Original Sin, a Root, 4270 Brevities, 4267 Denial of, 4268 Effects of, \*2437 in the Infant, 4269 Unseen, 4271 Ornament, Guide to, 10855 Ornaments, Folly of, 4272 Given Up, 4273 New Use of, 10856 of Nature, 4274 Spiritual, 10857 Oromazes' Egg, 9343 Orphanage, Spiritual, \*2438 Orphans, Adoption of, 4275 Father of, \*2439 Kindness to, 4276 Provided for, 4277 Work for, 10858 Orpheus, Fab., 256, 4066, 8386 Ossorius' Whitened Hair, 8705 Ostentation, Puffed up with, 10859 Rebuke of, 10860 Osterhaus, Col., Presentiment of, 4654 Ostervald the Miser, 3978 Oswald s Charity, 595 Others, Deferring to, 4278 He Saved, \*3841 Preferring, 10861 Proverbs, 4279 Rewarding, 10862 Treatment of, 4280 Otho, Anec., 6894, 8345, 10080, 11913 Ottocar's Hypocrisy, 3113

Our Master, \*393 Outside the Church, \*781 Overdoing, Effect of, 4281 Owen, Dr., Anec., 886, 7819, 7826 the Infidel, 9872 Pachomius, St., Anec., 7296, 8126, 9681, 10771 Pætus, Cecina, 1398 Page, Harlan, Anec., 3070, 3333, 5893, 12171 Pain, Hymn to, \*2440 Necessity of, 4282 Useless, 4283 Yielding to, 10863 Paine, Thos., Anec., 1374, 6304, 7630, 7839, 9869, 9875, 9881, 10268 Painters, Industry of, 10864 Pale Horse, Death on the, 7845 Palestine, \*3842 Associations of, \*3843 Cursed, 3382 Desolate, \*3844 Farewell to, \*3845 Going to, \*3846 Interest in, \*3847 Jews Return to, \*3848 Redemption of, \*2441 Skies of, \*3849 Unblest, \*3850 Paley's Incentive, 5387, 8236 Palmer, Mrs. Phœbe, 8227 of Reading, 9443
Palm Leaves, Whispers in the, \*3851 Palm Tree, Use of the, 10865 Palsied Man, Healing the, \*3852 Pambo, St., Leg., 5739, 7053, 7056, 7860, 11576 Pamphilus Instructed, 5155 Pandora, 426, 3052, 3064, 3772, 8481 Pantheism, Applied, 4284 Caution Against, 10866 Delusion of, 4286 System of, 10867 Papist in Peril, 4287 Parables, Ancient, 4288 Benefit of, 4289 Nature's, 10868 Old Testament, 10869 Scripture, 10870 Use of, 4290, 10871 Paradise, Adamic, 10872 Clue to, \*2442 Earthly, \*2443 Heavenly and Earthly, 10873 Individual, 10874 Journeying to, 10875 Joys of, \*3853 Location of, 10876 Longing for, \*2444 Luxuries of, 10877 Mohammedan, 10878 Music of, 10879 Prayer of, \*2445 Satisfaction in, \*2446 Search After the, 10880 Traditions of, 10881 Paradoxes, Religious, 4291 Pardon a Free Gift, 10885 Appeal for, 10882 Brevities, 4292

Complete, 4293 Condition of, 4294 Consolation of, 4295 Pardon Detained, 10883 Experience of, \*2447 Forfeited, 10884 Gratitude for, 4298 Greatness of, 4297 Haste for, 10886 Influence of, 4296 Joy of, \*2448 No Substitute for, 10887 Not Justice, Wanted, 4299 Reception of, 4200 Settlement by, 10888 Unexpected, 10889 Parent, A Cruel, 10890 An Unnatural, 10892 A Severe, 10891 Parents, Consolation for Bereaved, 4301 Faithful, 4302 First Duty of, 4303 Gratitude to, \*2449 Honor Thy, 4304 Indulgent, \*2450 Influence of, 10893 Ingratitude to, 4305 Memory of, 10894 Murder of, 4306 Neglectful, 4307 Prayerless, 4308 Prayers of, 4309 Rebuke of, 4310 Respect for, 4311 Responsibility of, 4312, 10895 Rewards of, 10896 Sainted, \*2451 Slighting, 10897 Support of, 10898 Tyrannic, \*2452 Work of, 4313 Park, Mungo, Anec., 8761, 9633 Parker, Theo., Anec., 7438, 8102, 9893, 10471, Parmenides' Audience, 178 Parmenio, Alexander and, 5157, 9900 Parrhasius and Zeuxis, 3119 Parsimony Rebuked, 4314 Ruinous, 4315 Parthenius Casting Out Devils, 7960 Parties, Use of, 4316 Parting, Christian, 4317 Consolation in, \*2453 Death's, \*2454 Pangs of, 10899 Partner, A Stupid, 10900 Partnership, Useless, 10901 Passion, Allurements of, 10902 Awakened, 4318 Controlling, 4319 Danger of, 4320 Emblem of, 4321 Language of, \*2455 Overcoming, 4322, 4324 Ruinous, 4323 The Ruling, \*2456 Passions, Disappointment of, 10903 Discipline of the, 4325 Dominance of the, 10904 Governing the, \*2457 Ineradicable, 4326 Obstructions of the, 10905 Power of the, 4327 Record of, 4328

Passions, Trial of the, \*2458 Tyranny of the, 10906 Youthful, \*2459 Passover, Christ our, \*3854 Eucharist and, \*3855 Import of the, 10907 Past, Clinging to the, 10908 Future and, 10909 Progress in the, \*2460 Triumphs of the, \*2461 Pastor, A Faithful, 10911 A Good, 4330 Enemy to His, 10910 Example of the, 4329 Exemplary, \*2462 Inconsistent, \*2463 Persevering, 4331, 10912 Work of the, 10913 Pastors, Advantage of New, 10914 Path, Diverging from the, 4333 The Christian's, 4332 Patience, Analogy of, 4334 Angel of, \*2464 Brevities, 4335 Description of, 4336 Enduring, 4338 Example of, \*2465 Habit of, 4339 Importance of, 4340 Influence of, \*2466 in Trouble, 4343 Lessons of, \*2467 Necd of, 10915 Offices of, 10916 Prescribed, 10917 Proverbs, 4341 Result of, 10918 Struggle for, 4342 Success of, \*2468 Value of, 4344 Want of, 4345 Patmos, John's Vision in, \*3856 Patrick's, St., Goats, 10197 Patriotism, American, 4346 Examples of, 4347 Innate, \*2470 Lack of, \*2471 Passion of, 10919 Pleasure of, 10920 Roman, 4348 Sacrifices of, 4349 Shrines of, \*2472 Spartan, 4350 Universality of, \*2473, 4351 Woman's, \*2469 Pattern, Highest, 10921 Neglecting the, \*2474 Paul, \*3857, \*3858 Agrippa and, \*3109, \*3110 at Melita, \*3859 at Philippi, \*3860 Before Felix, \*3426 Conversion of, \*3861 Forgotten Cloak of, 8793 Humility of, 3088 in Prison, \*3862 Marks of, 3811 Preaching of, \*3863 Vision of, \*3864 Paulina's Fidelity, 2290 Paulinus' Treasure, 5756

Paulus Æmilius, Orders of, 7289 Pauper, Death of a, \*2475 Funeral of a, \*2476 Obituary of a, 4352 Pausanias, Anec., 6357, 10892 Payment, Heavenly, 4353 Sure, 4354
Payson, Dr. C., Anec., 1263, 1713, 2986, 3073;
5301, 5661, 8220, 9201 Peabody, George, 11224 Peace, Armor of, 4355 by Victory, 4369 Christ's, \*2477, 10922 Coming, \*2478 Divine, \*2479, 4360 Ecclesiastical, 10923 Emblem of, 4358 Enemies to, 4359 Fable of, 10924 in Death, 4356 in Poverty, 4365 Legend of, 4361 Love and, \*2480 Making, 4362, 10925 Nature of, 4363 on Earth, 4357 Perfect, 4364 Possible, 10926 Prosperity and, 10927 Roots and Fruits of, 4366 Satisfactory, 4367 Seeking, \*2481, 4368 Silence and, 10928 Source of, 10929 Pearce, Rev. S., Anec., 438, 1497 Pearls, Buying, 10930 Pearne, Rev. T H., 8614 Pedantry, Dangers of, 4370 Defined, 10931 Peevishness, Canker of, 10932 Effect of, 4371 Pegasus, Bridle for, 6261 Pelicans and Fire, 5417 Pelopidas, Anec., 7803, 7989, 10626 Pen, Office of the, 10933 Power of the, 4372 Penance, Revolting, 10934 Violent, 10935 Pendleton and Saunders, 441 Penitence, Affected, 4373 Analyzed, 4374 Power of, 4375 Tears of, \*2482 versus Penance, 10936 Penitent, Prayer of the, \*2483 Penn, Wm., 7969, 11644 Pentecost, \*3865, \*3866 First Christian, 10937 Wind of, \*3867 Zechariah's Vision of, \*3868 Penuriousness, Example of, 4376 Fable of, 10938 Penalty of, 4377 Penury, Fighting, 4378 People, Power of the, 10939 People's Advent, The, \*1386 Perfection. Aim at, 4379, 10940 Ancient, 4380 Attainment of, 4381, 4382 Boasting of, 10941 Christian, 4383, 4384

Perfection, Degree of, \*2484 Dogmatic, 4385 Emblem of Human, 10942 Estimating, 10943 Example of, 10944 Excelling in, 10945 Going on to, 4387 Growth in, 4386 in Love, 4389 Labor for, 4388 Motto of, 10946 Natural, \*2485 Objection to, 10947 Process of, 4390 Pursuing, 4391 Source of, 4392 Way of, \*2486 Perfumes, Oriental Use of, 10948 Periander's Motto, 3251 Pericles, Anec., 4626, 5222, 8327, 9648 Peril, Benefit of, 4393 Escape from, 4394 Unseen, 4395, 10949 Perishing, Rescue the, 10950 Perjury, Memento of, 10951 Punishment of, 10952 Perry, Com., Anec., 3953, 12164 Persæus, Anec., 6245, 6425, 7847 Persecution, Benefit of, 4396 Consolation in, 4398 Continuation of, 10954 Effect of, 4399 Enduring, 4400 Faithfulness Under, 4401 Figures of, 10955 Honor of, 4402 No Religion in, 10956 of Bunyan, 10953 of Christianity, 4397 Overruled, 10957 Popular, 10958 Ravages of, 4403 Riches of, 4404, 10959 Safety in, 10960 Secret of, 4405 Support in, 10961 Surviving, 10962 Useless, 10963 Perseverance, Achievement of, 4406 A Necessity, 4419 Call to, \*2487 Christian, \*2488, 4408, 10964 Effect of, 10965 Effectual, 4409 Example of, 4411 Final, 4412, 10967 Force of, 4413 Influence of, 4414 Lesson of, 4415, 10968 Manner of, 4416 Missionary, 4417 Motive to, 4418 not Enthusiasm, 4410 of an Ant, 4407 of Faith, 10966 Path of, 10969 Patient, 4420 Poem on, 4421 Power of, 4422, 10970 Proverbs, 4423 Resistless, 10971

```
Perseverance, Reward of, *2489
  Satanic, 10972
  Successful, 4424, 10973
  Useless, 10974
Person, Mission of Each, 4425
  Noisy, 4427
Personal Effort, Lesson of, 10975
  Result of, 4426
  Unpromising, 10976
Pertinax Kind in Words, 2562
Perversion. Example of, 4428
Peter, Christ's Look at, *3869
Christ's Question to, *3870
  Daughter of, 81
  Deliverance of, *3871, *3896
Denial by, *3872, *3874
Go Tell, *3875
  Legends of St., *3876, 1240
Martyrdom of, 10977
  of Cortona, 3583
  Repentance of, 11410
  Sifting of, *3877
Tears of, *3878
   The Apostle, *3879
  the Great, Anec., 3253, 3359, 5262, 5372,
     9539, 11635
  the Hermit, 11305
   Walking on the Sea, *3880
Peter's Mother-in-Law Healed, *3881
Martyr's Wife, 11463
Petrarch, 3750, 7659, 12097
Pets, Strange, 4429
Phæton, Rashness of, 117, 6275
Pharaoh, Overthrow of, *3882
   The Pursuit of, *3883
Pharisaism, Contrast to, 4430
Legend of, 4431
   Rebuked, 4432
Pharisee and Publican, *3884, *3885
Pharnaces' Gift, 4729
Phidian Jupiter, 5451
Phidias' Statue of Diana, 5273
Philagrus Unhappy, 8089
Philanthropy, Example of, 4433
   Famous, 4434
   Instinctive, 4435
   Law of, 10978
  Power of, *2490
Reward of, *2491
  Scope of, 4436
Works of, *2492
Philemon the Piper, 9564
Philetus the Conjuror.
Philip and the Eunuch, *3886
   de Marnix's Motto, 11447
   de Mornay's Assurance, 6594
   King, Anec., 112, 2588, 3297, 3428, 4791, 6117, 6510, 6885, 6877, 6987, 655, 10049,
     11181, 11314, 11421, 11988
   St., Legend of, 3990
III., Anec., 1727, 8434
Philosophy, Baffled, *2493
   Brevities, 4437
   Christianity above, 4438
   and Creation, 4439
   Death and, 10979
   Impotence of, 10980
Influence of, 10981
Instinctive, *2494
   Road to, 10982
```

Philosophy, Search of, 4440 Toils of, \*2495 True, 10983 Unused, 10984
Philpot's Vow, 5952
Phocas, King, Insecurity of, 5315
St., Martyrdom of, 3833 Phocion, Anec., 5522, 7153, 7470, 10081, 10835 Phœnix, 3197, 5042 Photography, Nature's. 10985 Phryne, Anec., 6693, 8627 Phylacteries, Jewish, 10986 Physicians, Proverbs, 4441 Qualification of, 4442 Phyton Fearless of Death, 7781 Pickens, Miss, Dies at Her Wedding, 10418 Pictures of Memory, \*285 Piety a Chain, 4444 Advantage of, 4443 Beauty of Early, 10987 Confidence in, 10988 Effect of Early, 10989 Equality of, \*2496 First, 4445 Importance of, \*2497 Intelligence and, \*2498 Motives to, 10990 Order of, 10991 Pleasures of, 4446 Reliability of, 4447 Secret of, \*2499 Womanly, \*2500 Pi-hahiroth, \*3887 Pilate, \*3888 Fate of, 5051 Pilate's Wife, Dream of, \*3889,\*3890 Pilgrim, Encouragement of the, \*2501 Journey of the, \*2502 Joys of the, \*2503 Path of the, \*2504 Pilgrimage, End of the, 4448 Family, 4449 Reminders of, 4450 The, \*2502 Pilgrims, Landing of the, \*2505 Pillar, The Guiding, \*3891 Pilot, The Safe, 4451 Pior's Sack of Sand, 8687 Piper of Hamelin, 11005 Pisa Cathedral, 11266 Pisistratus, Anec., 3127, 6459 Piso's House, 6950 Pistus, Child Martyr, 7090 Put, Wm., Anec., 7152, 10421 Pittacus' Wife, 12230 Pity, Absence of, \*2506 Å Father's, 10992 Divine, 4452, 4453 Law of, \*2507 Self-Sacrificing, 10993 Verbal, 10994 Pius V., Change in, 4763 Place, Suitable, 10995 Plagiarists, Fate of, 10996 Plagues of Egypt, \*3358, \*3359, \*3892 Plainness, Demand for, 10997 Plans, Holding to, 4454 Interrupted, 10998 Unsuccessful, 10999 Weighing, 4455

Plato, Anec., 178, 531, 1628, 2797, 3183, 3745, 4550, 5670, 6834, 7016, 7048, 7697, 8324, 8393, 8710, 9768, 10645, 10656, 10978, 11247 Pleasure, Billows of, 11000 Bought, 4456 Brevities, 4457 Clog of, \*2508 Cloying, 4458 Costly, 11001 Cost of, 11002 Culling, 4459 Delusion, 4460 Effects of, 11003 Emblem of, 4461 Empire of, \*2509 End of, 4462 Epochs of, 11004 Excess of, \*2510 Imaginary, \*2511 Love of, 4463 Lure of, 11005 Mental, 11006 Modification of, 11007 Palace of, 11008 Penalty of, 4465 Personified, \*2512 Power of, \*2513 Price of, 4467 Pride and, \*2514 Pursuit of, 11009 Satiety of, 4468 Sensuous, \*2515 Sin in, 4469 Undiscovered, 4470 Vanity of, 4464, 4471 Pleasures, Poison in, 4466 Unsubstantial, 11010 Pliable, Bunyan's, 1105 Pliny, Anec., 4851, 4922, 10809, 11015 Plutarch, Anec., 7457, 9368 Plutus, Timidity of, 1138 Poeman, Leg., 6511, 6689, 8689, 10685, 10911 Poet, Priesthood of the, \*2516 Poetry, Effect of, \*2517 Elevating Qualities of, 11012 Emotions of, 11013 Instinct of, \*2518 Nature's, 2519 Pleasure in, 11014 The Best of, 11011 Policy, Advantage of, 11015 Politeness, Acquirement of, 4472 Advantage of, 4476, 11016 Example of, 4473 Home, 4474 Instinctive, 11017 Power of, 4475 Rewarded, 4477 True, 4478, 11018 Unusual, 11019 Pollok's Irascibility, 6508 Polyargus' Suicide, 2340
Polyargus' Suicide, 2340
Polybius, Cæsar's Friend, 2393
Polycarp's Martyrdom, 1737, 2292
Polydorus and Justus, 2313
Polyphemus, Exposure of, 1567
Pompadour, Mdm., 3981
Pompadour, Mdm., 3981 Pompeii, Anec., 2295, 7722 Pompey, Anec., 4497, 9884, 12059 Poor King, 7219 Pompilius' Circle Around Antiochus, 7910

Pomponius and His Mother, 10651 Ponce de Leon and the Fountain of Youth, Pontanus' Inscription, 7888 Poor, Advantage of the, 11020 a Treasure, 4484 Exaltation of the, 4479 God's Care for the, 4480 Legacy of the, 4481 Neglect of the, 11021 Pillaging the, 11022 Relieve the, 4482 Remembering the, 4483 Sympathy with the, 11023 Will of the, 11024 Pope, Adoring the, 11025 Self, Luther's Fear of, 2834 Worshipping the, 11026 Popery, Absurdity of, 11027 Decay of 11028 Pope's Universal Prayer, \*2557 Popularity, A Desirable, 11029 Test of, 11030 Unsatisfactory, 11031 Porson's Memory, 10482 Portion, God our, 11032 Position Judging by, \*2520 Possession, Importance of, 11033 Law of, \*2521 Value of, 11034 Possibility, Contemplating, \*2522 Lost, \*2523 Possible, Doing the, 4485 Pottage, Oriental, 11035 Potter, Figure of the, 11036 Pounds, J., Usefulness of, 5893 The, \*3893 Poverty, Burden of, \*2524 Cause of, 4486 Choice of, 11037 Compensation of, 4487 Consolation in, 4488 Contented, \*2525 Contrast of, 4489 Coveting, 4490 Happiness with, \*2526 Honorable, \*2527 Human, 4491 Influence of, 4492 Riches of, \*2528 Tyranny of, \*2529 Virtuous, 11038 Power, Abstract, 11039 Baptism of, 4493 Christian, 4495 Concentration of, 11040 Conditions of, 11041 Converting, 11042 Divine, 4497 Emblem of, 4498 Gentle, 11043 Holy Spirit's, 11044 Human, 4499 Individual, 11045 Latent, 4500 Moral, 4501 of Character, 4494 of the Church, 4496 Reception of, 4502, 11046 Recovery of, 4503 Spiritual, 11047

Power, Volitional, 4504 Practice, Inconsistent, 11048 Lesson of, 11049 Need of, 11050 Power of, 4505 Precept and, 11051 Result of, 4506 Superiority of, 4507 Test of, 4508 Praise, and Prayer, 4522 Anthem of, 4509 Benefit of, 4510 Brevities, 4511 Call to, \*2530 Chorus of, 11052 Constant, 4512, 4513 Coveting, 4514 Demand for, \*2531 Duration of, 4515 Duty of, \*2532 Effects of, 11053 Effectual, 4516 Encouragement of, 11654 Eternal, 4517, 11055 Examples of, 4518 God not Affected by, 11056 Grateful, 11057 Influence of, 4519 in the Heart, 11058 Learning to, 4520 Legend of, 4521 Loud, 11059 Love of, \*2533 Psalm of, \*2534 Signification of, 4523 Supernatural, 17060 True Object of, \*2535 Universality of, 4524 Praxiteles' Duplicity, 11120 Prayer, Access in, 4525, 11061 Accidents in, 4526 a Defence, 4535 A Father's, 4544 Agency of, 11062 Always in, 4527 and Usefulness, 4592 Answering our Own, 4528 Answer to, \*2536, 11063 Appropriate, 11064 Ashamed of, 11065 Asking for, 4529 Beginning of, 11066 Believing, 11067 Benefits of, \*2537 Best, \*2538 Brevities, 4530, 11068 Business and, 11069 Call to, \*2539 Chains of, \*2540 Children's, 11070 Christ's, Unanswered, \*3894 Claim in, **45**31 Concentrated, 11071 Co-operation with, 4532 Daily, 4533 Decds of, 4534 Definiteness in, 11073 Description of, \*2541, 4536 Differences of, 11074 Direction of, 11075

Directness in, 4537

Prayer, Discoveries of, 11076 Diversion in, 11077 Earnest, 11078 Ease of, 11079 Effective, 4538 Ejaculatory, 4539 Elevation by, 4540 Emblems of, 4541, 4586 Evening, \*2542, 4565 Extemporancous, 4542 Faith in, 4543 Family, 11080 Fervent, \*2543, 4545 Fidelity in, 11081 Foreshadowing, 4546 Formal, \*2544, 4547, 11082 for the Preacher, 4572 for the Sick, 4581 God in, 11083 Going Forward for, 4548 Heart in, 4549 Heathen, 4550 Holy Spirit in, 4551 Honor of, 11084 Hour of, \*2545 Hymn of, \*2546 Importance of, 4552 Incentive to, 11085 Inconsistent, 4553 Influence of, \*2547 Iniquity in, 4554 Instant in, 4555 Legend of, 4557 Long, 4558 Love of, 4559 Mohammedan, 4561, 11087 Morning, 4562 Mother's, 11086, 11088, 11089 Nature of, \*2548 Necessity of, \*2549, 4563 Neglect of, 4564 No Unanswered, 11090 Objects of, \*2550 Offerings in, \*2551 Omnipotence of, \*2552, 4560 Patience in, 4566 Persevering, 4567, 11072 Place of, 4568 Plea in, 4569 Pleasure in, 4570 Power of, 4571, 11091 Practice in, 11092 Presenting, 11093 Protection of, 4574 Relief by, 11094 Repetitions in, 4575 Safety of, 4576 Secret, 2553, 4577 Selfish, 4578, 4579 Self-Sacrificing, 4580 Silent, 11095 Sincere, 4582, 4583 Specific, 4584, 11096 Subjects of, 11097 Successful, 4585 Submission in, \*2554 Substitute for, 11099 The Book of, \*2555

Thoughtlessness in, 4587 Transformation in, 4588

True, 4589

Prayer, Uninterrupted, 4590 United 4591 Universal, \*2557 Urging 11100 Utility of, 11101 Watching Unto, 4593 Weeping and, 11102 What is? 3895, 11103 Wonders of, 11104 Prayerlessness Rebuked, 11106 Prayer-Meeting, Drawing Lots in, 11107 Prayer-Meetings, Conducting, 4594 Mock, 4595 Objection to, 11108 Profitable, 4596 Sunday Morning, 4597 Prayers, Two, \*2556 Work and, 11105 Preacher and People, 11115 Assisting the, 4598 Blunder of a, 11109 Distracted, 11110 Earnest, 11111 Example of a, \*2558 Industrious, 11112 Judging a, \*2559 Learned, \*2560 Lesson of a, 11113 Paul a, 4599 Pedantic, 11114 Respect for the, \*2561 Sobriety of the, \*2562 Soul-Saving, 11116 Zealous, 4600 Preaching, Aim in, 4601 Attraction of, 11117, 11118 Beginning of, 11119 Best Manner of, 11120 Christ, 4602, 11121 Christ's, 4603 Christ's Company in, 11122 Close, 4604 Dead, 4605 Difference in, 11123 Dread of, 4606 Dull, 11124 Earnest, 4607, 11125 Educational Influence of, 11126 Effect of, 4608 Eloquent, \*2563 Energetic, 11127 Evangelical, \*2564 Exchange of, 11128 Experimental, 4609 Extempore, 4610, 11129 Failures in, 4611, 4612 Fanciful, 11130 Fidelity in, 11131 Final, 4613 Flowery, 4614 for Souls, 4630 Harmless, 11132 Holy Violence in, 11133 Humble, 4615 Incentive to, 4616 Incomprehensible, 11134 Insensibility to, 11135 Inspired, \*2565 Intelligible, 4617 Leirned, 4618 Legend of, 4619

Preaching, Logical, 11136 Loud, 11137 Non-Effective, 11138 Original, 11139 Pay for, 4620 Plain, 4621, 11140 Powerful, 11141 Practical, 4623 Practice in, 4624 Prayer Before, 4626 Prayer with, 4627 Preparation for, 4625 Reward of, 4628 Searching, 11144 Seasonable, 11143 Secret of Successful, 11145 Similes of, 4629 Technical, 4631 Test of, 4632, 11146 Truth in, 4633, 11147 Uncomfortable, 4634 Varieties in, 4636 Verbal, 11148 Verbose, **4637** Wandering, 11149 Precaution, Proverbs, 4638 Precedence, Proverbs, 4639 Precept, Brevities, 4640 Jesuitical, 4641 Precocity, Proverbs, 4642 Predestination, Example of, 4643 Mohammedan, 11150 Restraint of, 11151 Preface, Matter for Our, 11152 Use of a, 11153 Prejudice, Brevities, 4644 Influence of, 4645 Offending, 11154 Power of, 4646 Unconscious, 4647 Works of, **464**8 Preparation, Advantage of, 11155 Importance of, 4649 Neglecting. 4650 Providential, 11156 Reason for, 4651 Thorough, 11157 Urged, 11158 Want of, 11159 Present, Duty of the, \*2567 Heathen View of, 4653 Importance of the, 11160 Improvement of the, \*2569 Value of the, \*2570 Work for the, 4652, 11161 Presentiment, Evil of, 11162 Fulfilled, 11163 of Death, 4654 Strange, 4655 Presentiments, Guidance by, \*2571 Probable, \*2572 Press, Influence of the, \*2573 Prester John's, Table, 2275 Preston, Dr., Anec., 1062, 1709 Presumption, Advance of, 11164 Danger of, 4656, 11165 Dread of, 4657 Fable of, 11166 Folly of, 4658. 11167 Growth of, 4659 Pagan, 11168

Presumption, Perilous, 4660 Punished, 4661 Pretension, Brevities, 4663 Pride Absurdity of, \*2574 Answer to, 11169 Baseless, 4664, 11170 Benefit of, 4665 Blindness of, \*2575 Brevities, 4666 Checks to, 4667, 11171 Compensation of, 11172 Consequences of, 4668, 11173 Contemptuous, 11174 Criminal, \*2576 Deceitfulness of, 4669 Display of, 4670 Effect of, \*2577 Examples of, 4672 Expressions of, 4673 Fall of, 4674, 11175 How to Humble, 11176 Illustration of, 4675 Indestructibility of, 4676 Ingratitude of, 4677 Judicious Use of, 11177 Kinds of, \*2578 Legend of, 4678 Madness of, 4679 Natural, 4680 Noisy, 4681 of Dress, 4671 Offset to, 4682, 11178 of Wealth, 4687 Overcoming, \*2579 Penalty of, 4683 Quality of, \*2580 Removal of, 11179 Resisting, 11180 Retort Upon, 11181 Roman, 11182 Ruin by, \*2581 Self, 4684 Spiritual, 4685 Temptation to, 11183 Tower of, 11184 Universal, 11185 Vagaries of, 11186 Vanity of, 4686 Vice of, 11187, 11188 Priem Ejected from Heaven, 1171 Priestley and Miller, 5875 Prince of Wales, Anec., 3847 Princes of Wales, Anec., 6742 Principle, Absence of, 4688 Illustrated, 4689 True to, 11189 Principles, Dishonored, 4690 Durability of, 4691 Importance of, 4692 Printing, Accuracy of, 11190 Prisca, Epitaph of, 9919 Prison, Deliverance from, 11191 Happiness in, 4693 Joy in, 4694 Peter's Deliverance from, \*3896 Privacy, Desire for, \*2582 Privileges, Misimproved, 4695 Presenting the, 4696 Realizing, 4697 Reminders of Misused, 11192

Responsibility of, 4698

Prize, Aiming for the, 4699 Price of the, \*2583 Probation, a Drill, 4700 Dignity of, 11193 Foreknowledge and, 11194 Improvement of, 11195 Man's, \*2584 Predestination and, 11196 Probu's Sacrifice, 8733 Procrastination, Absurdity of, \*2585, 4714 Alternative of, 4701 Brevities, 4702 Childish, 4703 Common, 4704 Continuation of, 11197 Danger of, 4705, 11198 Fatal, 4706, 11199 Folly of, \*2586, 4707 Habit of, \*2587, 11200 Hardening of, 4708 Lesson of, 11201 Origin of, 4709 Pagan View of, 11202 Proud, 4710 Result of, 4711 Sin of, 4712 Unreasonable, 4713 Procrustes' Bed, 412 Prodigal, Affliction of the, \*3897 Call to the, \*3898 Desperation of the, 11203 Grace for the, \*3899 Hope of the, 11204 Love for the, 11205 Parable of the, \*3900,\*3901, 11206 Rescue of a, 11207 Return of the, \*3902-3905 Thanksgiving of the, \*3906 The Repenting, \*3907 Voice of the, \*3908 Prodigality, Course of, 4715 Evils of, 4716 Roman, 11208 Royal, 11209 Productiveness, Nature's, 4717 Profanity, American, 4718 Beware of, 11210 Correction of, 11212 Covenant Against, 11213 Crime of, 4719 Cure of, 4720 Inexcusable, 4721 Known to God, 4722 Penalty of, 4723 Reproof of, 11211, 11214 Saved from, 11215 Shocking, 4724 Significance of, 4725 Profession, Abuse of, 11216 Christian, 4726 Exceptions to, 11217 False, 4727 Fruitless, 4728 Holding Fast Our, 11218 Import of, 4729 Legend, 4730 Neglect of, 4731, 11219 Ornamental, 4732 Perverse, \*2588 Religious, 4733

True, 4734

Profession, Unreliable, 4735 Professor, The Mere, 11220 Profit, Pleasure and, 11221 Seeking for, 11222 Progress, Alternative of, 4736 Conservative, 4737 Day of, \*2589 Destiny of, \*2590 Evidence of, 11223 Example of, 11224 Laws of, 4738 March of, \*2591, 11225 Modern, 2592 Omens of, \*2593 Political, 11226 Power of, 4739 Purpose of, \*2594 Safety in, 11227 Spiritual, 11228 Striving After, 11229 Progression, Pythagorean, \*2595 Prohibition, Need of, 11230 Prometheus, 3772, 5533, 6507, 10139 Promises, Biblical, 11231 Casket of, 4740 Claiming, \*2596, 4741 Clinging to the, 4742 Comforts of the, 11232 Date of the, 11233 Faith and the, 11234 Highway of, 4743 Keeping, 4744 Light of the, 11235 Precious, 4745 Profuse in, 11236 Proved, 4746 Reliable, 4747, 4750 Riches of the, 4748 Satan's, 11237 Special Claim to the, 11238 Support of the, 4749 Trusting the, 4751 Unclaimed, 11239 Use of, 4752 Promotion, Ground of, 4753 Promptness, Ministerial, 11240 Property, Passion for, 11241 Prophecy and Providence, 11245 Evidence of, 11242 Fulfilment of, 4754 Interpretation of, 4755, 11243 Profitless, 11244 Revelations, 4756 Prophet, The Disobedient, \*3909 Proposal and Answer, \*2597 Graceful, 11246 Prosperity, Arrogance of, 11247 Caution in, 11248 Change by, 4757 Danger, 4758, 11249, 11251 Degeneracy of, 4759 Discomfort in, 11250 End of, 4761 Envying, 4760 Friendship and, \*2598 Insecurity of, 11252 Legend of, 4762

Misery with, 11253 of the Wicked, 4765, 11255

Portentous, \*2599 Revelations of, 4763

Prosperity, Trial of, 11254 Valuing, 4764
Protection, Always Needed, 4766 Curious, 4767 Divine, \*2600, 4768, 11256 Insufficient, 4769 Legend of, 4770, 11257 Prayer for, 4771 Providential, 4772 Protestant, Origin of the Word, 11258 Responsibilities of a, 11259 Protestantism and Romanism, 4773 Proteus, Transformations of, 3267 Proverbs, Definitions of, 4774 Wisdom of, 11260 Providence, Adaptation in, 4775,11261 Ahead of, 11262 Anticipation of, 4776 Balance of, 11263 Brevities, 4777 Continuous, 4779 Dependence on, 11264 Direction of, \*2601 Diversities of, \*2602 Divine, \*2603 Faith in, 4780 Firm Trust in, 11265 Harmonies of, 11266 Illustrated, 4781 Incidents of, 11267 Incomprehensible, 4782 Instruments of, 4783 in the Wind, 4794 Leadings of, 4784 Legend of, 4785 Links of, 11268 Minister of, 11269 Miracles of, 4786 Mystery of, \*2604, 4787 Omnipresence of, 11270 Preparations of, 11271 Preserved by, 11272 Rescue of, 4788, 11273 Restraints of, 11274 Retributive, 4789 Revelations of, 11275 Seasonable, 11276 Seeing God in, 11277 Special, 11278 Towards the Church, 4778 Trusting, \*2605, 4791 Truth of, 4792 Universal, 4793 Upborne by, 11279 Warnings of, 11280 Provocation, Avoid Giving, 4795, 1128. Enduring, 11282 Resisting, 4796 Provocations, Small, \*2606 Prudence, Brevities, 4797 Christian, 11283 Fable of, 4798 Judgment and, 11284 Need of, 4799 Precedence of, 4800 Rules of, 11285 Superior, 4801 Value of, 4802, 11286 Virtue of, \*2607 Psalm of Life, \*26

Twenty-third, 4803

Psalms, Book of, 4804 Psyche's Task, 2592 Ptolemy and the Pharos, 684 Lagus and Euclid, 5499 Publicity, Newspaper, 11287 Public Sentiment, Power of, 4805 Pugnaci y, Resistless, 11288 Pulpit, Deceit in the, 11289 Manner in the, 4806 Power of the, \*2608, 11290 Unction in the, 4807 Punctuality, Advantage of, 4808 Exact, 11291 **E**xample of, 11292 Habit of, 4809 Importance of, 4810, 11293 Religious, 4811 Want of, 4812 Punctuation, Lord Dexter's, 3175 Punishment, Awaiting, 11294 Brevities, 4813 Certainty of, \*2609, 4814 Degrees of, 4815 Delayed, 4820, 11295 Desire for, \*2610 Endless, \*2611, 4816 Exact, \*2612 Exemplary, 11296 Fact of, 4817 Future, 4818, 11297 Inevitable, \*2613, 4819 No Proxy, 11298 Release from, 11299 Substitute for, 11300 Vicarious, 4821 Puritanism, Achievements of, 11301 Doings of, 11302 Purity, Attaining, \*2614 Attraction of, \*2615 Christian, 4822 Emblem ef, 11303 Heart, 4823 Importance of, 4824 Means of, \*2616 Nature of, 4825 Power of, \*2617 Process of, 4826 Token of, 11304 Purpose, Dominant, 11305 Emblem of, 4827 Execution of, \*2618, 4828 Persevering, 4829 Steadiness of, 4830 Unshaken, \*2619 Pygmalion's Statue, 185 Pylades Dying for a Friend, 2521 Pyramus and Thisbe, 10349 Pyrrhus, Anec., 116, 5467, 7376 Pythagoras, Anec., 903, 3413, 5466, 8070, 10226 Pythes' Gold Mines, 9098 Quarrels, Ancient, 11306 Avoid, 4831, 11307, 11309 Brevities, 4832

Avoid, 4831, 11307, 11309
Brevities, 4832
Domestic, 4833
End of, 4834
Fatal, 11308
Inclination to, 4835
Occasion of, 4836
Parties to, 11310
Provoking, 4837

Quarrels, Rejecting, 11311 Seeking, 11312 Subduing, 11313 Unprofitable, 4838 Quarrelsome, Banishment of the, 11314 Question, The Important, 4839 Quickness, Fascination of, 11315 Quictness, Advantage of, 4840, 11316 Brevities, 4841 Christian, 11317 Education of, 4842 Example of, 11318 Heavenly, 4843 Necessity of, 4844 Secret of, 4845 Quinctius' Pork Story, 10495 Quotation, Advantages of, 11319 Quotations, How to Use, 11320 Poetical, 11321 Reading for, 11322 Use of, 11323 Race, Helps in the, 4846 Hindrances in the, 4847 The Olympian, 4848 Races, Influence of, 4849 Rachel, Death of, \*3910 Grief of, \*3911, \*3912 Tomb of, \*3913 Raikes, Anec., 4185, 5540 Raiment, The White, \*3914 Rain, Latter, \*2620 Lesson of the, \*2621 Rainbow, Significance of the, \*2622, \*3915 The, \*3916 Worship of the, 11324 Youth of the, \*3917 Rainy Day, \*641 Rajah of Burdwan, 590 Raleigh, Sir W., Anec., 2852, 3865, 5400, 11072 Ralston, John, Frozen, 1662 Rama. The Voice of, \*3918 Ramsgate, Rescue at, 11805 Randolph, John, Remorse of, 4959 Ranier, St., Temperance of, 5636 Raphael, Anec., 3850, 5259, 7991 Raratonga, Hero of, 9529 Rationalism, Uncertainty of, \*2623 Rationalist, Description of a, 11325 Rauschenbush and Muth, 6331 Raymond Condemned, 4730 Reader, Great, 11326 Reading, Benefit of, \*2624, 4850, 4854 Diligent, 4851 Historic, 11328 Instruction for, 4853, 11327,11329 Kinds of, 4852 Possibility of, 11330 St. Jerome's, 11331 Useful, 4855 Useless, 4856 Ready, Always, 4857 Reaper and Flowers, \*368 Reapers, Call for, \*3919 Need of, \*3920 Song of the, \*3921 Reason and the Bible, 4858 Audacity of, \*2625 Failure of, 4859 Goddess of, 4860

Influence of, 11832

Reason Presumption of, 11333 Region of, 4862 Scope of, 4863 Triumph Over, 4864 Weakness of, 4861, 4865 Rebecca, Curse of, 3831, 6025 Parting with Jacob, \*3922 Rebellion, Human, 11334 Rebels, Proclamation to, 4710 Rebuke, Effectual, 11335 Reciprocity, Example of, 11336 Proverbs, 4866 Recklessness, Proverbs, 4867 Recognition, Basis of, 11337 Hope of, \*2626, 4868 Instinctive, 4870 Vision of, \*2627 Reconciliation, Comfort of, 4872 Defined, 4873 Example of, 11338 Need of, 4874, 11339 Parental, \*2628 Through Christ, 4871 Record, Life's, 11340 Universal, 4875 Recovery, Method of, 4876 Recreation, Benefit of, 4877, 11341 Need of, 4878 Royal, 11342 Redemption, Accepted, \*2629 Complete, \*2630 Condition of, \*2631 Cost of, 4879 Council for, \*2632 Experienced, 4881, 11343 Explained, 4882 Gratitude for, 4883 Illustration of, 4880, 4884 Joy of, 11344 Light of, 11345 Ownership by, 11347 Plan of, 4885 Prefigured, 11346 Slighted, 4886 Theatre of, 4887 Wonder of, 11348 Yearning for, 4888 Red Sea, Forward Through the, \*3923 Passage of the, \*3924, \*3927 Song at the, \*3928 Refinement, Basis of, 4889 Unnatural, 4890 Reflection, Art of, 11349 Spiritual, 11350 Wise, 4891 Reform, Abhorrence of, 11351 Beginning of, 11352 Consistent, \*2633 Course of, \*2634 Godliness, 4892 Method of, 4893 Need of, 11353 Partial, 4894 Personal, 4895 Progress of, 4896 Religion and, 11354 Reformation, Crisis of the, 11355 External, 11356 Refuge, Accessible, 4897 Christ a, 11357 Cities of, 4898

Refuge, Heathen, 11358 Refusing, 11359 Sinner's, \*2635 Where is? 11360 Regeneration. Definition of, 4899 Effect of, 4900, 4908, 11361 Emblems of, 4901 Feigned, 11362 Miracle of, 4902 Nature of, 4903 Necessity of, 4904, 11363 Purification in, 4905 Real, 4906 Reformation and, 4907 Regrets, Fruitless, 11364 Regulus' Resolution, 5001 Reid, Wm., Ready for Duty, 1687 Reign of Terror, 5674 Rejoicing, Christian, 4909 Daily, 4910 Occasions for, \*2636 Relief, Promised, 4911 Religion, Advantage of, 4912, 4951, 11368 Advised, 4913 Argument for, 11365 Artificial, 4914, 4930 Ashamed of, 4915 Asylum of, 11366 Beginning of, 4916 Bequeathing, 11367 Blessings of, 4917 Brevities, 4918 Ceremonies of, 4919 Child's, 4920 Comprehensiveness of, \*2637 Conscience in, 4921 Consolation of, 4922 Constrained, 4923 Defaming, 11369 Devotees of, 11370 Difficulties, 11371, 4924 Double Mind in, 4925 Enjoyment of, 4926 Ennobling, 4927 Espousing, 11373 Extent of, 4928 Faith in, \*2638 False and True, 4929 Force of, 11374 Freeness of, 4931 Gifts for, 11375 Growth in, \*2639 Half-Way, 11376 Healthfulness of, 4932 Honorary, 11377 Importance of, \*2640, 11378 Indecision in, 4933 Influence of, 4934, 11372 Joys of, \*2641 Living, 4935 Man Without, 11379 Method in, 11380 Mixture of, 11381 Mystery of, \*2642 Necessity of, 4936 Neutrality in, 4937 Nobility of, \*2643 Occasional, 4939, 11386 Ordeal of, 4938

Plainness of, \*2644 Power of, 4940

Religion, Price of, 11382 Proxy, 4941 Rejecting, 4942 Rekindled, 11383 Riches and, 11384 Romish, 11385 Self-Commending, 4943 Self Denial in, 4944 Sinister Motives in, 4945 Spirit of, 4946 Standard of, 4947 Strength of, 4948 Sunday, 4949 Tasting, 4950 Test of, 4952, 11387 Transformation by, 11388 Treasure in, 4953 True, 11389 Valuing, 4954 Variety in, 4955 Walk in, 4956 Rembrandt, Progress of, 6114 Remembrance, Book of, \*2645 Proper Use of, 11390 Remorse, Beginning of, 11391 Described, 11393 Effect of, 4957 Example of, 4958 Fever of, \*2647 Fruitless, \*2648 Grounds of, \*2649, 11395 in Death, 11392 Murderer, \*2646 Power of, 11396 Stings of, 11297 Torments of, 4959, 4960 Unendurable, 11398 Warning, 4961 Renown, Ephemeral, \*2650 Renwick, J., Martyr, 12162 Repentance, Amendment in, 4962 Analogy of, 11399 Blessing of, \*2651 Brevities, 4963 Calls to, 4964 Ceaseless, 11400 Change in, 4965 Consecration with, 4966 Daily, 4967 Death-Bed, 11401, 11402 Delaying, 4968, 11403 Delight of, 4969 Duty of, 4976 Early, 11404 Easy, 4970 Exhortation to, 11405 Fable of, 11406 Faith and, 11407 Fickle, 4971 Forced, 11408 Fruits of, \*2652, 4972 Humility of, \*2653 in Sickness, 4979 Late, 4973 Method of, 11409 Persuasive to, 4974 Peter's, 11410 Plea of, 4975 Preaching, 11411 Public, 11412

Reception of, 4977

Repentance, Refusal of, 4978 Self-Condemnation of, 11413 Sincere, 4980 Thorough, 4981 True, 11414 Universal, 4982 Waiting for, 11415 Repetition, Advantage of, 11416 Use of, 11417 Reprieve, Almost Too Late, 4983 Reception of a, 11418 Reprobate, Emblem of the, 4984 Fate of the, 4985 Reproof, Benefit of, 4986, 4987 Discretion in, 4988, 4994, 11419 Hating, 4989 Misplaced, 11420 Necessity of, 4990, 4991, 4993 Penalty for, 11421 Receiving, 4992 Where to Begin, 11422 Republic, Advantages of a, 11424 Permanence of a, 11423 Repulse, Bearing, 11425 Reputation, Benefits of, 11426 Good, 11427 Guarding, \*2654 Proverbs, 4995 Symbol of, 11428 Rescue, Marvellous, 4996, 11429 Sinner's, 11440 Resentment, Law of, \*2655 Resignation, \*227
Cause for, \*2656
Christian, \*2657, 11431 Example of, 4997, 11432 Light of, 11433 Perfect, 4998 Prayer and, 4999, 11434 Reason for, \*2658 Resolution, Christian, 5000 Example of, 11435 Power of, 5001 Successful, 11436 Resolutions, Transient, 5002, 5003 Respect, Personal, 11437 Preservation of, 11438 Respiration, Process of, 11439 Responsibility, Ground of, \*2659 Individual, 5004, 11440 Moral, 11441 Necessity of, 11442 Recognized, 5005 Unavoidable, 5006 Universal, 5007 Rest, Absence of, 5008 Brevities, 5009 City of, \*2660 Condition of, 5011 Disturbance of, 11448 Emblem of, 11444 Happiness in, 11445 Heavenly, 2661, 5012, 5013 Hymn of, \*2662 in Christ, 5010 Industrious, 11446 Motto of, 11447 Nct on Earth, 5016 Places of, 11448 Pursuit of, 11449 Safe, 11450

Rest, Search for, \*2663, 5017 Soul, \*2664 True, \*2665 Restitution, Examples, 5018 Exemplary, 11451 Necessity of, 5019 Substitutionary, 5020 Tardy, 5021 Test, 5022 Restlessness, Wandering Jew's, \*2666 Restoration, Glory of, 11452 Restraint, Fatal, 5023
Type of, 11453
Results, Expected, 5024 Resurrection, Analogies of the, \*2667,5025,5026 Astonishment at the, 5027 Biblical Figures of the, 11454 Christ's, \*3929, \*3930, 11468, 11469, 11470 Credibility of the, 5028 Death and, 5030 Description of the, \*2668 Emblems of the, \*2669, 5031, 11456 Faith in the, 5032 First Fruits of the, 11457 Germ of the, 5033 Harvest of the, 5034 Heathen Ideas of the, 5035 Identity in the, 11458 Joy of the, 5036 Legend of, 5037 Marvel of the, 5038 Memento of the, 11459 Method of the, 11460 No Deformities in the, 11461 None Forgotten in the, 11462 Obstructing the, 11463 Paul Preaching the, \*3931 Personal, 5039 Possibility of, 11464 Power in the, 5040 Preventing the, 11465 Promise of, 11466 Recognition in the, \*2670, 5041 Reconstruction of the, \*2671 Second, \*2672 Similes of the, 5042 Suggestions of the, 11467 to Damnation, 5029 Transformations at the, \*2673 Type of the, 5043 Retaliation, Example of, 5044 Legal, 11471 Legend of, 5045 Synonym for, 11472 Retirement, Advised, 5046 Causes of, \*2674 Examples of, 5047 Retreat, Impossible. 5048 Preventing, 5049, 11473 Retribution, Call for, 11474 Emblem of, 11475 Examples of, 5050, 5051, 5054, 11476 Fable of, 11477 Fact of, \*2675 Instrument of, 11478 Law of, 11479 Nature's, \*2676 Peculiar, 5052 Social, 5053 Swift, 11480, 11481 Retrospection, Effect of, 11482

Retrospection, Hours of, \*2677 Retsch's Blessing of Demons, 423 Reunion Above, \*2678, \*2679 Providential, 11483 Unexpected, 11484 Revelation, Light of, 5055 Necded, 5056, 11485 Revenge, Bloody, 11486 Characterized, 11487 Determined, 5057 Disgrace of, \*2680 Heathen, 11489 Implication of, 5058 Light of, \*2681 Meanness of, 5059 Noble, 5060 Pleasure of, 5061 Prevented, 11490 Punishment of, 5062 Right, 5063 True, 11491 Reverence, Christian, 5064 Decay of, 5065 Example of, 5066 Revival, Streams of. 11497 Revivals, Agents of, 5067 Aim for, 5068, 11492 Anxiety for, 5069 Beginning of, 5070 Constant, 5071, 11495 Decision in, 5072 Description of, 5073 Effects of, 5074, 5077, 5078 Necessity of, 11494 Prayer for, 5075, 5076 Secret of, 11496 Waiting for, 5079 Reward, Certain, 5080 Divine, 5081 Emblem of, 5082 Expectation of, 11498 Greatness of God's, 11499 Immediate, 11500 Penalty and, 11501 Time of, 5084, 5085 Title to, 5086 Unexpected, 11502 Rewards, Equality of, 5083 Reynolds, Sir J., Anec., 3447, 4006, 11157 Rhinthal, Capture of, 5600 Rice, Gen., Death of, 229 Riceto Refuses Concession, 7912 Rich, Exposure of the, 5087 Neglecting the, 5088 Poverty of the, 11503 Simile of the, 5089 Isaac, Success of, 6970 Man and Lazarus, \*3932 Richard I., Anec., 951, 7675 III., Remorse of, 8151, 11394 Richelieu, Anec., 2310, 3432, 11789 Riches, Abused, 5090 Better than, 5091 Biblical Figures of, 11504 Burden of, 5092 Contented without, 11505 Danger of, 5093, 5100 Despising, 11506 Fatal, 5096

Fear of, 5097 Fleeting, 5098, 11508 Riches for Jesus, 5101 Gathering and Scattering, 11509 Haste for, 11510 Heavenly, 11511 Inconstancy of, 5094, 11512 Living for, 5102 Loss of, 5103 Love of, 5104 Marrying for, 11513 Mental, \*2682 of the Wicked, 5111 Passion for, 11514 Road to, 5105 Rules for, 5106 Safe Growth of, 11515 Snares of, 11516 Standard of, 5095, 5107 Torment of, 5108 Unsatisfactory, 5099, 5109, 11507, 11517 Use of, 11518 Vanity of, 5110 Worshipping, 11519 Richmond, Leigh, 7783 Ridicule, Answer to, \*2684 Bearing, 5112, 5113 Purpose of, \*2685 Result of, 5114 Ridley, Anec., 204, 1749, 5230 Right, Choice of, 5115 Decision of, 5116 Departure from, 11520 Importance of, 5117 is Might, 11521 Majority of, 5118 Must Win, \*3983 Trust in God and Do, \*3934 Universality of, 11522 Vindication of, \*2687 Righteous, Death of the, 11523 Hope of the, \*2688 Righteousness, Garment of, 11524 Human, 5119, 11525 Imputed, 5120 Provision of, 5121 Required, 5122 Robe of, 11526 Self, \*2689 Sun of, 11527 Rigo Painting a Nubian, 3158 Rinaldo Ensuared, 1507 Rittenhouse, Discoveries of, 427, 2717, 11605 Ritualism Unchristian, 11528 Rizpah, \*3935-3939 Robert de la Mark's Offering, 5199 Robes, Bridal, \*3940 Robespierre, Anec., 2830, 3322 Rocco's Preaching, 4608 Rochelle Provisioned, 4788 Rock and Sand, \*3941 Building on the,5123,5124,5125,11529,11531 Our, 11530 Repairing to the, \*2690 Streams from the, \*3942 of Ages, \*2691 Rod, Kissing the, 11532 Rogues, City of, 11533 Romaine, Death of, 537, 7763 Romanism, Apostasy of, 5126 Confessional of, 7400 Conversion from, 11534 Priests of, 5127

Romanism, Unscriptural, 11535 Rome, City, Anec., 8294, 9669, 9734 Romulus, Reported Ascension of, 6574 Rose of Sharon and Lily of the Valley, \*3943 Rossini, Satiety of, 2859 Rothschild, Anec., 5513, 5995, 6319, 9593 Rousseau, Conceit of, 9880, 10244 Rowe, Mrs. E., Death of, 1771 Rubicon, Crossing the, 1395, 11536 Rudeness, Folly of, 11537 Prohibited, 11533 Rufinus, Anec., 3243, 8340 Rufus' Shield, 3243 Ruggles, Prof., Rescue of, 1929 Ruler, Faith of the, \*3944 Ruler's Daughter, \*3945, \*3946 Rules, Advantage of, \*2692 Rum, Attendant of, 11540 Rumor, Danger of, \*2694 Growth of, \*2695 Rumseller, Anec., 6971 Criminality of the, \*2693, 11541 Rupea Castelia, 1742 Rupert and Randall, 3303 Rush, Dr., on Theatre-going, 11953 Russell, Lord, Execution of, 1960 Russia, Liberty for the Serfs of, 8847 Rusticus and Cæsar, 8814 Ruth, \*3947, \*3948, \*3949 and Naomi, \*3950 Devotion of, \*3951 Resolution of, \*3952 Rutherford, Anec., 1311, 1714, 1760, 4636, 4693 Saadi, 91, 8624 Sabat, Misery of, 250 Sabbath, Advantage of, 5128 American, 11542 and the Church, 5132 Benefit of, \*2696, 5129 Blessings, 5130 Desecration of, 11544 Emblem of the, 11545 Figures of, \*2697 Forgetting, 5133 Good Deeds on, 5134 Import of, \*2698 Light of, 5135 Observance of, \*2699, 5136, 11543 Parable of, 5137 Rest of, \*2700 Tested, 5138, 5139 Universality of, 5140 World Without, 5141 Sabbath-Breaker's Heaven, 11548 Sabbath-Breaking, Influence of, 5144, 11549 End of, 5142, 11547 Evils of, 5131, 5143 Legend of, 11551 Rebuked, 5145 Sabbaths, Threefold, \*2701 Sacrament, A Memorial, 5147 Legend of the, 5146 Preparation for the, 5148 Price of the, 5149 Reconciliation Before the, 11552 Unworthy of the, 5150 Sacred Battalion, 7292 Sacrifice, A Mother's, 11555 Attractions of, 5151 Beneficial, 11553

Sacrifice, Christ's, 5152 Glory of, \*2702 History of, 5153 Loyal, 11554 Necessity for, 11556 Patriotic, 11557 Prevalence of, 11558 Principle of, 5154 Vain, 5155 Work not, 11559 Sacrilege, Punishment of, 11560 Safety, in Omniscience, 5157 of Believers, 5156, 11561 Under the Cross, 5158 Sailor, The Christian, \*2703 Saints, Authority for, 5159 Company of, 11562 Comparisons of, 5160 False, 5165 Faults of, 5161 God's Jewels, 5162 Imitation of, 11563 in the World, 5164 Worship of, 11564 Saintship, Reward of, \*2704 Saladin's Shroud, 2474 Salmasius' Regret, 7857 Salome, \*3953 Salvation, a Gift, 5175 a Life-Boat, 11572 Altar of, 5167 Anxiety for, 11565 Attainable, 5168 by a Testament, 5186 by Faith and Grace, 5172 Common, 5169 Condition of, 11566 Co-operation in, 11567 Earnestness for, 11568 Experience of, 5171 False Ways of, 11569 First, 11570 Fountain of, \*2705 Free, 5174 from Fire, 5173 Instantaneous, 5176 Interest in, 11571 Joy at, 5177 Method of, 11573 Neglected, 5178 Neglecting, 5179, 11574 not by Works, 5187 not Compulsory, 5170 Only Way of, \*2708, 11575 Plan of, 5180 Possible, 5181 Power of, 5182 Prayer for, \*2706 Proclamation of, \*2707 Quest of, 11576 Safety of, 5183 Selling, 5184 Simplicity of, 5185 Tidings of, 11577 Unlimited, 5166, 11578 Uttermost, 11579 Samaria, The Woman of, \*3954 Samaritan, The Good, \*3955,-\*3957 Samaon, Antitype of, \*3958 Death of, \*3959, \*3960, \*3961 Imprisoned, \*3962

Samson, Lament of, \*3963 Riddle of, \*3964 Samuel, \*3965 \*3977 Call of, \*3966 Death of, \*3967 Ministry of, \*3968 Obedience of, \*3969 Sanctification, Influence of, 11580 Instantaneous, 11581 Internal, 5188 Nature of, 5189 Preserving, 5190 Process of, 5191 Sandalphon, \*2005 Sapricius and Nicephoras, \$808 Sardanapalus, 8302 Sardis, Fate of, 11582 Satan, Arts of, 11583 Complimenting, 5192 Delusion of, \*2709 Distinguishing, 5193 Enmity of, 11584 Exposed, 5194 Food of, 5195 Give no Advantage to, 11585 Misrepresented, 5196 Overcome, 5197 Power of, \*2710 Promises of, 5198 Rage of, 5200 Snares of, \*2711 Statue of, 11586 Subtlety of, 5199, 11587 Ubiquity of, 11588 Wiles of, 11589 Satiety, Byron's, \*2712 Confession of, 11590 Emblem of, \*2713 Example of, 5202, 11591 Satisfaction, Example of, 5203 Satisfied, \*3970, \*3971, 5204 Saturn's Cruelty, 70 Saul, Effect of Music Upon, \*3974 Farewell of, \*3973 and Jonathan, Death of, \*3974, \*3975 and Jonathan, Lament of David Over, \*3976 Saved, Abel the First, \*3075, \*3977 First, \*3075, 11592 Saviour, Examples of, 5205, 11593 Fleeing to the, \*2714 Hymn to the, \*3978 Love of the, 5206 Omnipresence of the, 11594 Praising the, 11595 Remembering the, 11596 Scaliger's Memory, 10472 Scandal, Crime of, \*2715 Fable of, 5207 Formula of, 5208 Influence of, 11597 Legend of, 5209 No Recalling, 11598 Thoroughfare of, 11599 Scape-Goat, Custom of, 11600 The, \*3979 Scars, Honorable, 11601 Scepticism, Modern, 5210 Reason for, 5211 Sceptics, Controversies with 11602 Reasons of, 11603

Schemes, Advice, 11604

Schiller's Nobility, 4139 Scholar, Dull, 5212 School, Fruits of, \*2716 Schwartz's Battery, 3672 Science, an Agent, 5213 Biblical, 5214 Discoveries of, \*2717 Godless, 5215 Joy of, 11605 Stability of, \*2718 Scipio, Anec, 4550, 8027, 8874, 10914 Scoffer, Judgment on a, 11606 Rebuked, 11607 Silenced, 5217 Scoffers, Overruled, 5218 Prophecy of, 11608 Scoffs, Expected, 5219 Scold, Enduring a, 5220 Scolding, Perpetuation of, 11609 Scolds, Treatment for, 5221 Scorn, Bearing, 5222 Scorner, Addressed, 5223 Scorpion, Poison of the, 11610 Scotch Education, 8290 Scott, Sir W., Anec., 377, 4036, 4296, 6920, 8474, 9297 Scripture, Anachronisms in, 11611 Comments on, 11612 False, 5227 Frame-Work of, 11613 Freshness of, 11614 Misuse of, 11615 Profit of, 5230 Scriptures, Comparisons of, 5225 Contents of, \*2719 Influence of, \*2720, 5226, 5228 Memorizing, 5229 Power of, 11617 Reading, 5231 Search, 5232 Study of, 5233 Sublimity of, 5234 The Adaptation of, 5224 Treasures of, 2721, 5235, 11610 Unchained, \*2722 Using, \*2723 Sea, Authority over the, 11618 Lesson of the, \*2724 Moral of the, \*2725 Ships at,\*3980 Treasures of the, \*2726 Voice of the, \*2727 Walking on the, \*3981 Seal, The Sixth, \*3982 Use of the, 11620 Season, Word in, 11621 Seasons, Hymn of the, \*2728 Sea-Voyage, Lesson from a, 11619 Sebald's, St., Fire, 3072 Secret, Sins in, 5237 Secrets, Keep Thy, \*2729, 5236 Undesirable, 11622 Sects, Folly of, 5238 None in Heaven, 11623 Unity of the, \*2730 Security, Christian, 5239 Emblem of, 5240 False, 11265, 11624 Seed, Analogy of, 5241 Fruitful, 11626

Seed, Random, 11627 Scattering, 11628 Self-Sowing, 11629 Treatment of the, 11630 Wayside, 5242 Seeking Christ, Condition of, 5243 Confident, 5244 Earnestly, 5245 Result of, 5246 Seeking, Time for, 11631 Selden's Comfort, 7332 Self, Danger of, 11632 Death of, 5247 Idolatry of, 11633 Ignore, \*2731 King of, \*2732 Loss of, \*2733 Slaves to, 5249 Victory Over, 3248, 5250 Self-Complacence, Examples of, 5251 Fable of, 5252 Self-Conceit, Example of, 11634 Self-Control, Absence of, 11635 Brevities, 5253 Importance of, 5254 Philosophic, 11636 Self-Deception, Fatal, 5255 Self-Denial, Gain of, \*2734 Heroic, 5256 Necessity for, 5257 Self-Esteem, Danger of, \*2735 Rebuke to, 11637 Self-Examination, Daily, 5258 Fearing, 11639 Method of, 11640 Necessity of, 11641 Standard for, 11642 True, 5259 Use of, 5260, 11643 Self-Forgetfulness, Philanthropic, 5261 Self-Government, Difficulty of, 5262 Self-Importance, Rebuke of, 11644 Selfishness, Abandoning, 5263 Common, 5264, 11645 Contrast of, 5265 Cultivating, 5266 Parsimonious, \*2736 Proof of, 5267 Punished, 11646 Reproof of, \*2737 Unhappiness of, 11647 Self-Knowledge, Importance of, 5268 Pursuit of, \*2738 Self-Love, Crime of, 11648 True, \*2739 Self-Murder, Danger of 5269 Penalty of, 5270 Self-Reformation, Duty of, 11649 Self-Respect, Importance of, 11650 Self-Righteousness, Fatal, 5271, 11651 Folly of, 5272 Work of, 5273 Self-Sacrifice, Rewarded, 5274 Self Seekers, Reward of, 11652 Self-Sufficiency, Influence of, 5275 Self-Will, Fruits of, 5276 Idolatry, 5277 Semiramis, Anec., 7605, 9848 Seneca, Anec., 428, 6457, 7389, 7439, 10476, 10639

Seneh and Bozez, 943 Sennacherib, Destruction of, \*2934, \*3983 in Hades, \*3984 Sense, Carnal, 5278 Organs of, 5279 Want of, 11653 Sensibility, Description of, 8740 Fine, 5280 Separation, Example of, 11654 from the World, 5281 The Final, \*2741 Seriousness, Reasons for, 11655 Sermons, Brilliant, 11656, 11659 Done, 11657 Effective, 11658 Helps to, 11660 Length of, 11661 Making, 5282, 11662 Materials for, 11663 Preparation of, 11664 Providential, 11665 Reading, 5283, 11666 Repeating, 5284, 11667 Short, 5285 Successful, 11668 Test of, 5286 Writing, 5287 Servant, A Devout, 11669 Service, Ceaseless, 11670 Constant, 5288 Heartless, 5289 Honor of, 11671 Selfish, 5290 Sinister, 5291 Sesostris, Anec., 2562, 8255 Severus, Emp., Anec., 4280, 4686, 5302 St., Anec., 7794, 12247 Sextus, M., and His Neighbor, 10722 P., Anec., 5258, 7590, 8368 Shadford's Death, 1761 Shadow, Measuring Time by the, 11672 Shadrack, Mesheck, Abednego, \*3985, 8743 Shakespeare, Anec., 2716, 7991 Shame, Allegory of, 11673 Shams, Popular, 11674 Shapon's Sacrifice, 5154 Sharon, The Rose of, \*3986 Sheaves, Ungarnered, \*3987 Sheba, Queen of, \*3988 Sheep, The Lost, 5292, 11675 Sheffer's "Temptation of the Lord," 5196 Shepherd, Faithful, 11676 Good, \*3989 Jesus our, \*2742 Voice of the, \*3990, 11677 Sheridan, Anec., 2182, 7848, 9874 The Orator, 11436 Sherman, R., Integrity of, 579 Shiloh Songs of, 5411 Ships at Sea, \*1873 Shoes, Oriental Custom, 11678 Shroud, A Moslem's, \*2744 Shunamite, The, \*3991, \*3992 Shunamite's Haste, 7941 Sick, Exposure of the, 11679 Healing the, 11680 Sickness, Admonition of, 11681 a Reminder, 5299 Benefit of, 5293 Chamber of, 11682 Deceitfulness of, 5294

Sickness, Fatal, \*2745 Joy in, 11683 Patience in, 5296 Proverbs, 5298 Recovery from, 11684 School of, \*2746, 5295 Submission in, 5300 Use of, 5301 Vows in, \*2747, 5297 Sidney, Sir P., Anec., 1406, 2179, 5261, 9649, 12189Sight, Danger of, 11685 Recovery of, 11686 Restored, \*3993 Superiority of, 11687 Sigismond, Anec., 4979, 5954, 6889, 8756 Silence, Amendment by, 5302 Bad, 11688 Compulsory, 11689 Divine, \*2748 Wise, \*2749 Silliman and Pres. Dwight, 5387 Siloam, \*3994 Fountain of, \*2750 The Pool of, \*3995 Village of<u>.</u> \*3996 Silver, The Lost Piece of, \*3997 Simeon and the Infant Christ, \*3998 Rev. C., Anec., 76, 1331, 1785, 1792, 4116, 6628, 7098, 7613, 7639, 9288, 9611 Simon, the Cyrenian, \*3999 Simonides, Anec., 2511, 10307 Simplicity, Want of, 5304 Simpson, Bp., Anec., 8614, 10091 Dr., 7200, 8225 Sin, Allurements of, 5306 Alternative of, 5307 a Quicksand, 5341 Ashamed of, 11692 as Master, 5333 a Whirlpool, 11724 Beginning of, \*2751, 11693 Besetting, 5308 Burden of, 11694 by Proxy, 11711 Contagion of, 11695 Curse of, 5309 Curse upon, \*2752, 5310 Cutting off the Hand of, 11696 Danger of, 11697 Death in, 5311 Death of, 5312 Deceitfulness of, 5313, 5314 Defending, 11698 Description of, 11699 Destructive, 5315 Detection of, 5316 Effects, 5317 Emblem of, 5318 Evils of, \*2753, 5348 Fear of, 11700 First, 5319 Fleeing from, 5320 Given Up to, 5321 Grooves of, 11701 Growth of, 5322, 11702, 11705 Habits of, 5323 Hardening Effects of, 11703 Hatred of, 5324, 11704 Immortality of, 5326 Impressions of, 5327

Sin, Indestructibility of, 5328 Indulgence in, 5329 Insidiousness of, 11706 Inward, 5330 Love of, 5331 Masked, 5332 Memorial of, 5334 Multiplication of, 5335 One, 5336 or Affliction, 5305 Origin of, 11707 Overcoming, 11708 Pleasures of, 5337 Poison of, 5338, 11709 Pollution of, 11710 Portion of, 5339 Presumption in, 5340 Rebound of, 5342 Rebuke of, 11713 Regarding, 5343 Relief from, 11714 Remorse of, 5344 Revelation of, 11715 Review of, 11716 Service of, 5345 Snares of, \*2754, 5346, 11717 Stain of, 11718 Striving Against, 5347 Torture of, 11719 Trifling, 5349 Universal, 5350 Unpardonable, 11720 Vengeance Upon, 11721 m Views of, 5321War Upon, 11722 Washed Away, 11723 Watching Against, 5352 Wounds of, 11725 Sinbad's Shipwreck, 6176 Sincerity, Defined, 11726 Importance of, 11727 Misguided, 5353 Singing, Benefits of, 11728 Congregational, 5354 Singularity, Cause of, 5355 Sinner, Addressed, 5356, 11729 Advised, 5357 Call to the. \*2755 Contrast to the, 11730 Conviction of the, 5358 Doom of the, \*2756 Indifferent, 5359 Position of, 5360 Reception of, 5361 Repentance of, 5362 The Lost, \*2757 Sinners, Asleep, 5363 Blindness of, 11731 Carelessness of, 5364 Comparisons of, 5365 Excuse of, 5366 Exposure of, 11732 Following, 11733 Hope for, 11734 Punishment of, 5367, 11712 Waiting for, 5368 Sin-Offering, Christ our, 11735 Sins, Danger of Small, 5349, 11736, 11739 Forgotten, 11737 Magnitude of, 11738

Secret, 5325, 11740

Sirens, Ulysses and the, 110 Sisera, \*4000 Death of, \*4001 Sisoes, Anec., 6674, 9499 Sisyphus, 2941 Sky, Cup of the, \*2758 Slander, Bearing, 5369, 11741 Description of, 5370 Envious, 5371 Exposure to, \*2759 Improved, 5372 Listening to, 5373 Methods of, \*2760 Passion for, \*2761 Poisonous, 5374 Punishment of, 11742 Recorded, 5375 Sharpness of, 11743 Spirit of, \*2762 Symbol of, 11744 Treatment of, \*2763 Slavery, Abolition of, 11745 Inhumanity of, \*2764 Moral, 5376 Remorse for, 5377 Sleep, Boon of, 11746 Characteristic, 11747 Conditions of, \*2765 Death's, \*2766 Description of, 5378 Gift of, \*2767 Guardian of, 5379 Inopportune, 5380 Murdered, \*2769 Neglected, 5381 Peace in, \*2770 Pleasures of, 5382 Preparation for, \*2768, 5383 Providence in, 5384 Repair in \*2771, 5385 Subjects of, \*2772 Tradition of, 11748 Unusual, 5386 Sloth, Spiritual, 11749 Sluggard, Portrait of the, \*2773 Small Beginnings, Examples of, 5387 Small Sins, Effect of, 11750 Small Things, Development of, 5389 God in, 5391 Importance of, 5388, 5392 Influence of, 5390, 5393 Make Life, 5394 Perfection by, 11751 Pivotal, 5395 Smile, Defined, 5396 Effect of a, 11752 Smiles, Qualities of, 5397 Villain, 5398 Smith, Normand, 6965 Rev. John, Anec., 2576, 5454, 5462 Sydney, 10024 Smiting the Rock in Kadesh, \*4002 Smoking, Abandoning, 11753 Beware of, 5399 Incident of, 5400 Flax and Bruised Reed, \*4003 Smollett and the Beggar, 3020 Snares, Escaping from, 11754 Sneering, Import of, 11755 Snow, Voice of the, 11756 Sobriety, Scriptural, 5401

Society, Benefit of, \*2774 Changes of, 11757 Choosing, \*2775, 5404 Demands of, 5402 Proverbs, 5403 Restraints of, 11758 Socrates, Anec., 140, 544, 672, 680, 1863, 2006, 2340, 3437, 3898, 4194, 4207, 4380, 4687, 5220, 6038, 6400, 6509, 6955, 7093, 7191, 7835, 8829, 8830, 8871, 9687, 9784, 9786, 10639, 10641 Sodom, \*4004 Destruction of, \*2776, 8669 Doom, \*4005 Soldier, Conversion of a, 5405 Dirge for a, \*2778 Face of the, 11759 Soldiers, Christian, \*411, \*425, \*2777, 5406 Christ's, 11760 Dandy, 5407 Praying, 5408 Reliable, 11761 Religious, 11762 Solitude, and Society, 5410 Disadvantages of, 11763 Happiness in, 11764 Human, \*2779 Pleasures of, \*2780, 5409 Sins of, 11765 Solomon, and the Lily, \*4006 Antitype of, \*4007 Apostasy of, 6540 Experience of, 8526, 11766 Gardens of, 7444 Glory of, \*4008 Greater than, 3348 Intercession of, \*4009 Legend, 2495, 3414 Solon and Crœsus, 1804, 6014 Son, Correcting a, 5411 Training a, \*2781 Song of Seventy, \*2414 of Sixteen, \*3057 Songs in the Night, 5413 on the Battlefield, 5412 Quieting, \*2782 Sophocles, Anec., 7802, 7870, 10031 Sophronius' Lesson, 1985 Sorrow, Benefit of, \*2783, 11767 Chariot of, 11768 Comfort in, 5414 Compensation of, 5415 Cup of, \*2784 Discipline of, 5416 Entertainment of, 11771 False Remedy for, 5417 Flowers of, 11769 for Sins of Others, 11770 Indulging, \*2785 Mission of, 5418 Reception of, \*2786 Test of, \*2787 Views of, \*2788 Sostratus and the Pharos, 684 Soul, A Blind, 11773 A Hunted, 5427 A Moralist's, 5434 and Body, 11795 A Seeking, 5443 Assimilation of, 5419 Auction of a, 11772

Soul, Computing the Value of the, 11774

Cost of a. \*2789

Death and the, 11775

Degradation of the, 5420

Description of a, 11773 Dissatisfied, \*2790, 5401

Doors of the, 5422

Dreams of the, \*2791 Efforts for the, \*2792

Emblem of the, 5423

Enemies of the, 5424

Existence of the, 11777

False Props of the, 5433

Funeral of a Lost, 5425

Growth of the, 11778

House for the, 5426

Ideas About the, \*2793

Immortality of the, \*2794 Imprisoned, 5428

in Ruins, 5442

Inscrutability of the, 11779

Insurance of the, 5429

Killing the, 11780 Knell for a, 5430

Life in the, 5431

Longing of the, 5452, 11781

Loss of the, 5432

Martyr's Care for his, 11782

Music in the, 11783

Mystery of the, \*2795

Nakedness of the, 11784

Only One, 5405

Palace of the, \*2796

Passions of the, 5436

Peace of, 5437

Preservation of the, 11785

Question of the, 11786

Rejected, 5438

Religion in the, 5439

Responsible for the, 5440, 11787

Rest for the, 5441

Return of the, 11788

Sadness of, 11789

Selling a, 5444

Shipwreck of a, 5445

Sin in the, 11790

Spoliation of the, 11791

Starving the, 5446

Strife for the, 5447

Support of the, 5448

Thirsty, 5449 Trifling with the, 5450

Value of a, 5451

Voice of the, 11792

Voyage of the, 11793

Weeding the, 11794 Souls, Anxiety 67, 5457 Converting, 11796 Defiance, 4544

Feeble, 5459

Forgotten, 5458

Judgment of, 5460

Labor for, 11797, 11798

Neglected, 5461

Passion for, 5462

Peril of, **5463** 

Perseverance for, 11799

Piloting, 5464 Price of, \*2797, 11800

Procession of, \*2798

Sympathy for, 5465

Souls, Transmigration of, 5466 Unwelcome Effort for, 11801 Watching for, 11802 Winning, 5467 Soul-Saving, Co-operation in, 11803 Importance of, 5453, 11804 Passion for, 5454 Purpose of, 5455 Reward of, 5456, 11805 Skill in, 11806 Successful, 11807 Southey, R., Anec., 2898, 3453, 7499 South's Prayer, 6661 Sower, Parable of, \*4010 Sowing, and Reaping, 5470 Daily, 11808 Early, 5468 Fruits of, \*2799 Kinds of, \*2800 Opportune, 5469 Picture of, 11809 Result of, 5471 Spangenberg and Wesley, 6597 Sparrows, Lesson from the, 11810 Sparta, Walls of, 6923, 7930 Speaking, Demand for, 5472 Evil, 5473 Good, 11811 of Jesus, **5474** Speech, Eloquence of, \*2801 Epilogue to a, \*2802 Fitness of, 5475 Free, 5476 Silence and, 11812 Spendthrifts, Punishment of, 11813 Sphere for All, 5477 Spices, Unused, \*4011 Spichern, Victory of, 10164 Spies, Report of the, \*4012 Spira, Francis, Despair of, 1725 Spirit, A Counsellor, 5480 Activity of, 5478 Aid of the, 5479 Diversities of the, 5481 Haunts of the, \*2803 Identity of, 5482 Indwelling, 5483 Memory of a, \*2804 Need of the, 5484 Return of the, 11814 Wounds of the, 11815 Spirits, Kindred, \*2805 Traits of, \*2806 Spirituality, Promotion of, 11816 Spiritual Life, Liberty of the, 5403 Miracle of, 5487 Test of, 5488 Spiritual-Mindedness, 5489, 5400 Spring, Coming of, \*2807 Contemplation of, 11817 Resurrection of, 11818 Spiritual, 11819 Symbology of, 11820 Sprinkling, Custom of, 11821 Spurgeon, Rev. C., Anec., 2460, 4526, 5605, 7501, **9271**, 11845 Stability, Christian, 5491 Condition of, 11822 Example of, 5492 Means of, 5493, 5494 Stage, The World a, \*2135

Standard, Lifting up a, 5495 Standard, Enting up a, Star in the East, \*4013 of Bethlehem, \*402 The Evening, \*2808 The Guiding, \*4014 The Signal, \*4015 Stanlage Commerce \*4002 Starless Crown, \*606 Stars, Song of the, \*4016 State Constituents of a, \*2809 Duty to the, \*2810 Staupitz and Luther, 4606 Stealing Arrested, 11823 Conversion from, 11824 Death for, 1333 Excuse for, 5496 Steinman, Carl, at Mt. Hecla, 6656 Stephen, Death of, \*4017 Stephen's Martyrdom, \*4018, \*4019 Stevenson and Dr. Buckland, 3631 Stewards, Oriental, 11825 Stewardship, Recognized, 5497 Stewart, A. T., 6962 Stilling's Support, 11872 Stilpon's Treasure, 12034 Stone from the Mountain, \*4020 Stoner, Death of, 1320 Stones, Sermons in, 11826 Storing, Death by, 11827 Storms, Facing, 11828 St. Paul's, Destruction of Old, 7576 Strabo, the Geographer, 10124 Strasbourg Cathedral, 9136 Strength, Adaptation of, \*2811 Strife, Agent of, 11829 Portents of, 11830 Stuart, Moses, Could Not be Spared, 4753 Study, Advantage of, 5498 Methods of, 11831 Necessity of, 5499 Subjects of, 11832 Stupidity, Cause for, 11833 Reason of, 11834 Transformed, 5500 Unconquerable, 11835 Style, Attention to, 11836 Brevities, 5501 Power of, 11837 Verbose, 11838Submission, Acceptable, 11839 Cheerful, 5502 Contrast of, 5503 Demand for, 11840 Entire, \*2812 Making, \*2813 Necessity of, 5508, 11841 Prompt, 5509 Proper, 5510 Reason for, 11842 to Defeat, 5504 Wise, 11843 Substitute, Christ our, 11844 Success, Basis of, 5511, 11847 Dangers of, 5512 Examples of, 5513 Key to, 5514 Ministerial, 11845 Motive to, 5515 Opinions of, 5516 Secret of, 5517, 11846 Unsatisfactory, \*2814, 5518

Vanity of, \*2815

Success, Way to, 5519 Suffering, Analogy of, 5520 Appointment of, \*2816 Avenues of, 11848 Bearing, 5521 Biblical, 11849 Compensation for, \*2817 Conduct under, 5523 Conversion through, 5524 Fellowship of, 5525 Fruits of, \*2818 Honors of, 5526 Influence of \*2819 Joy in, 5527 Ministry of, 5528 Resignation in, 5529 Rewarded, 5530 Satisfaction in, 11850 Shrinking from, 11851 Utility of, 5531 Vicarious, 5532  ${f Voluntary},~5533$ with Christ, 5522 Suicide, Argument from, 11852 Crime of, \*2820 Epicurean, 5534 Example of, 5535 Temptation to, 11853 Summerfield, Rev. J., Anec., 4616, 5649, 6239, 6836, 7749 Sumner, Gen., at Antietam, 1676 Sun, Desire for the, 5536 Lesson from the, 11854 Symbology of the, 11855 Sunbeams, Resurrection of, 11856 Sunday, Carrying, 11857 John, on Giving, 10593 Pre-eminence of the, \*2821 Record of, 5537 Similes of, \*2822 Typology of, 11858 Using, 11859 Sunday-School, Faithful to, 11860 Preaching in, 5541 Recommendation of, 11861 Sunday-Schools, Advantage of, 11862 Influence of, 5538 Mission of, 5539, 11863 Origin of, 5540 Rescues of, 5542 Result of, 5543 Sunday-School Teacher, Example of, 5544 Honor of, 5545 Sunset, Beauties of, 11864 Superintendence, Importance of. 11865 Superintendent, Warning of a, 5546 Superstition, African, 11866 Exposed, 5547 Fatal, 11867 Victims of, 11868 Superstitions, Common, 11869 Supper, The Great, \*4021 The Last, \*4022, \*4023 Supplies, Spiritual, 5548 Support, Divine, 11870 Miraculous, 11871 Omnipresent, 5549 Prayer and Trust for, 11872 Surety, Christ our, 11873 Suretyship, Oriental, 11874 Surprise, Provision against, 11875

Surrender, A Late, 5551 A Wise, 11879 Full, 2823, 5550, 11876, 11877 No. 11878 Suspense, Anguish of, 11880 Suspicion, Demoralization of, 11881 Evils of, 5552 Proneness to. 5553 Victim of, \*2824 Suwaroff, Gen., 1390 Swearer Rebuked, 11882 Swearing, Cause of, 5554 Degradation of, 11883 Excuse for, 5555 Payment for, 5556 Profane, \*2825 Punishment of, 5557 Remedy for, 5558 Satanic, 5559 Swetchine, Mdm., Dying, 1330 Swift, Anec., 8082, 8505, 10860 Sword, Pen and, 11884 Sybarites, Anec., 7700, 8260 Sychar, \*4024, \*4025 Christ at, \*4026 Sylla, Anec., 1204, 5495, 7586 Sylvester and Zambri, 4938 Sympathy Benefit of, 5560 Bond of, \*2826 Condition of, 11885 Duty of, 11886 Effect of, 11887 Experience and, 11888 for Sinners, 5569 Human, 5562 Influence of, 5563 Kindred, \*2827 Law of, 5564, 11889 Need of, 11890of Christ, 5561 Power of, 5565 Promptness of, 5566 Sensitive, 5567 Scntimental, 5568 Tears of, \*2828 Symphorianus, 1945 Synagogue, The, \*4027 Syrians, Rout of the, \*4028 Syro-Phenician Woman, \*4029 Taberah, The Burning at, \*4030 Tabernacle, Frailty of the, 11891 Tabor, Calvary, Olivet, \*4031 Taciturnity, Military, 11892 Philosophic, 11893 Tact, Importance of, \*2829

Power of, 5570

Rule of, 5571 Tadmor of the Wilderness, \*4032

Tabor, Calvary, Olivet, \*4031
Taciturnity, Military, 11892
Philosophic, 11893
Tact, Importance of, \*2829
Power of, 5570
Rule of, 5571
Tadmor of the Wilderness, \*4032
Talbot, J. J., Confession, 11918
Tale-Bearer, Description of the, 5572
Evil of the, 5573
Punishment of the, 5574
Talent, One, \*4033
Talents, Accounting for, 11894
Classified, 5575
Concentrated, 11895
Misguided, 5576
Needed, 5577
Parable of, \*2830
Respect for Others', 2831

Talents, Responsibility for, \*4034 The, \*4035 Two, 11897 Unused, 5578, 11898 Use of, **5579** Talk, Amount of, 5580 Highfalutin, 5581 Much, 5582 Talker, A Habitual, 11899 Talkers, Advice to, 5583 Great, 5584 Talking, Consistent, 5585 Constrained, \*2832 Dignity of, \*2833 Professional, 5586 Religious, 5587 Rule of, 5583 Triffing, \*2834
Tamerlane, Ancc., 695, 1975, 4407, 9909, 12297 Tamyris Transformed, 1853 Tannhauser, 10902 Tantalus, 4066 Tares, Parable of the, \*4036 Sowing, 11900, 11901 Tarpeia Buried with Gold, 9088 Tarquinius and the Sibylline Books, 10807 Tasso, Anec., 4388, 7785, 8361, 11741 Taste, and Genius, 5590 Discrimination of, 5589 Inuate, \*2835 Morality of, 11902 No Accounting for, 5591 Tatson, John, 1659 Tattling, Cure for, 5592 Tavistock, Marchioness, 3686 Tax, Devil and the, 5593 Taxes, Self Imposed, 11903 Taylor, Dr., Burned, 1748 Jeremy, 3117, 4518 Teacher, A Bad, 5594 A Model, 5596 Bible-Class, 11904 Blaming the, 11905 Dignity of the, \*2836 Duplicity of a, 5595 Interesting, 11906 Persevering, 11907 Prayer for a, 5597 Prayers of a, 5598 Preparation of a, 11908 The Divine, \*4037 The Village, \*2838 Work of the, \*2839 Teachers, All are, 5599 Danger of False, 5600 Encouragement for, \*2837, 5601 Influence of, 5602 Teaching, Adapted, 5603 by Example, 5605 Demand for, \*2840 Early, 5604 Importance of, 5606 Impression in, 5607 Motto of, 11909 Pictorial, 5608 Purpose in, 5609 Simple, \*378, \*2841 Successful, 5610 Textual, 5611 Useful, 5612

Tears, Causes of, \*2842

Tears, Common, \*2843 Definition of, 5613 False, 5614 Joyous, 5615 Joys from, \*2844 Kinds of, \*2845, 5616 Paradise of, \*2846 Relief of, 5617 Transformed, 5618 Vale of, 5619, 11910 Telegraph, Conversion Through the, 11911 Story of the, 11912 Telemachus' "Royal Road," 3544 Temerity, Foolish, 11913 Temper, Aggravation of, 11914 and Religion, 5627 Christian, 5620 Conquest of, 5628, 11916 Controlled, 5621 Disturbed, 5622 Good, \*2847 Natural, 5623 Peaceful, 5624 Placid, 5625 Quarrelsome, 5626 Variation of, 5630 Whining, 5631 Temperance, Advantage of, 5632 Chieftain of, \*2848 Decision, 5633 Dubious, \*2849, 5634 Motive for, 5635 Patron-Saint of, 5636 Rewards of, 11917 Want of, 11918 Work of, \*2850 Tempest Stilled, \*4038 Stilling the, \*4039-4045 Temple, Builders of the, \*4046 Christ in the, \*4047 Cleansing the, \*4048 Dedication of the, \*4049 Desecration of the, 11919 Entering the, 5637 Erection of the, \*4050 Lessons from the, \*4051 Living Pillars of the, 11920 Meaning of, 5638 Stones in Christ's, 11921 The Building of the, \*439 The Living, \*4052 Temptation, After Blessing, 5642 Allurement of, \*2851 Analogy of, 5639 Averted, 5640 Avoiding, 11922 Benefit of, 5641 Consolation in, \*2852 Courting, 5643, 11933 Danger of, \*2853, 5644 Deceitfulness of, \*2854 Degrees in, 5645 Disguised, 11923 Escape from, 5646, 11931 Experience of, 5647 Exposure to, \*2855 Fatal, 5648 Fearful, 5649 Fighting, 5650 Fleeing from, 11924, 11932 Illustration of, 5652

Temptation, in Death, 5651 Invited, 5653 Inviting, 5654 Legend of, 5657 Liable to, 11925 Luther's, 5658 Object of, 5655 Occasions of, 11926 of Christ, \*4053, \*4054, 11929 Outriding, 5656 Outward and Inward, 11927 Power of, \*2856 Providential, 11928 Resisting, 5659, 11930 Security in, 5660 Similes of, 11934 Subduing, 11935 Subtlety of, 11936 Sudden, 11937 Triumph Over, 5661 Uses of, 11938 Watching Against, 5662 Well-Circumstanced, 5663 Wisdom of, 5665 Without, 5664 Tenderness, Power of, 11939 Tennyson, A., Anec., 1564, 5836 Tenterden, Lord, 2749, 3508, 7838 Terantius' Disinterestedness, 1575 Terror, Cause of, 11940 Use of, 11941 Tertullian's Knowledge of Scripture, 3887 Tessera Hospitalis, 9638 Test, A General, \*2857 Objection to, \*2858 Tests, True, 5666 Testament, New, 11942 Testaments, Character of the, 11944 Old and New, 11943 Tetzel, Trick Upon, 9849 Thackeray's Persistence, 1564 Thales, 4051, 4976 Thanatopsis, \*2339 Thankfulness, Biblical, 11945 Christian, 11946 Demand for, 5667 Effect of, 11947 Emblem of, 5668, 11948 Example of, 5669 Reasons for, \*2859, 5670 Standard of, 5671 Thanksgiving, Blessing of, 11949 Day of, 5672 Duty of, 11950 Hymn of, \*2860 Memorial of, 5673 Reason for, 11951 Theatre, Associations of the, 5674 Attending the, 5675, 11952 Corruption of the, \*2861, \*2862 Influence of the, 5676, 5677 Pleasures of the, 5678 Rule for Attending the, 5679 Teachings of the, 11953 Warnings Against the, 11954 Way of the, 11955 Whining Over the, 5680 Theban Legion, 5406, 7292 Thebes, \*4055 Thecla, St., 1410 Theft, Punishment of, 11956

Themistocles, Anec., 559, 2473, 3106, 3885, 4871, 5116, 5337, 6168, 7095, 8396, 8405 10719, 12142 Theocritus, Anec., 5003, 10022 Theodorus, Choice of, 1898
Theodosius, Emperor, 683, 1433, 3093
Theodulus, St., 9124
Theology, Court of, 11957 Summary of, 11958 Theophilus' Apostasy 6534 Theophorus, God-bearer, 7214 Theory, Correct, 5681 Impracticable, 5682 Theresa, St., Legends, 6408, 8997 Theseus, Anec., 12190 Thetis, Wreck of the, 5859 Thief, Penitent, \*4056 Prayer of the Dying, \*4057 Thieves, The Two, \*4058 Things, Estimate of, 11959 Thinkers, Scarcity of, 11960, 11961 Thirst, Awful, 5683 Enduring, 5684 Martyrdom by, 11962 Unquenchable, 5685 Tholuck's Devotion, 10351 Thomas, \*4059, \*4060 Unbelieving, \*4061 Thornton of Clapham, 318 Thoroughness, Example of, 11963 Thought, and Feeling, 5687 Compelling, 5686 Duration of, \*2863 Emotions and, \*2864 Food for, 11964 Fruitfulness of, 11965 Grinding, 5688, 11968 Immortality of, 5689, 11966 Man Made for, 11967 Men of, 5690 Pleasures of, \*2865, 5691 Power of, \*2866, 5692 Remorseful, 5693 Repetition of, 11969 Result of, 5694 Value of a, 11970 Thoughts, A Basket of, 5696 Amount of, 5695 Company in, 5697 Envious, 5698 Escape from Evil, 11971 First, 11972 God's, 5699 Good, 11973 Heavenward, 5700 Known to God, 5701 Power Over, 11974 Sinful, 5702, 11975 Temptation in, 11976 Vain, 5703 Thrasilaus' Riches, 9777 Threatening, Benefit of, 5704 Benevolence of, 5705 Threats, Abstaining from, 11977 Three Grains of Corn, \*1270 Threshing, Oriental, 11978 Thrift, Proverbs, 5706 Thugism, 6205 Tiberius, 2034, 2942, 6738, 9955, 10769 Tigranes' Love for his Wife. 3706 Time, Accounting for, 11979

Time, a Destroyer, 5710 a King, \*2872 Appreciation of, 5707 a Treasure, 5723 Benediction of, 11980 Cast Away, 11981 Complaining of, 5708 Consecration of, 11982 Consolation of, \*2867 Conviction from, 11983 Curative Influence of, 11984 Dangers of, \*2868 Death of, \*2869 Definition of, 11985 Depredations of, 5709 Economy with, 11986 End of, \*2870, 5711 Flight of, 5712, 11987 Fragments of, 5713 Impressions of, \*2871 Improvement of, 5714 Influencing, 5715 Irrecoverable, 5716, 5720 Lengthening, \*2873 Loss of, 5718 Making up, 11989 Mystery of, 11990 Neglected, 5719 No Leisure, 5717 Note of, \*2874 Opportunity and, 11991
Picture of, \*2875, 5721
Redeeming, 11992
Riddle on, \*2876
Ripening Influence of, 11993
Ruins of, \*2877
Serving \$729 Saving, 5722 Stealing, 11994
Sway of, \*2878
Thieves of, \*2879 Treasuring, 5724 Trifling with, 5725 Triumph Over, \*2880 Uncertainty of, 11995 Unnoted, \*2881, 5726 Use of, 5727, 5728 Value of, \*2882, 5729, 5731 Waste of, 5730, 11996 Web of, \*2883 Well Disposed, 11997 What is? \*2884 Wrecks of, \*4062 Timidus Plutus, 1138 Timoleon's Birthdays, 6835 Timon, the Man-hater, 10572 Timotheus' Self-praise, 6549 Timothy and Maura, 8226 of Reims, 6488 Tishbite, Elijah, the, 4063 Tissaphernes' Perfidy, 5117 Tithes, Custom of, 11998 Tithonus' Satiety, 10226 Titian, Anec., 1902, 3185 Titus, Anec., 857 Tityus, Punishment of, 4816 Tobacco, Abandoning, 5732 Cost of, 11999 Marks of, 5733 Saved from, 12000 Smoking, 5734 Tobias' Prescription, 429

To-Day, Battle of, 12001 Crisis of, \*2885 Duties of, \*2886 Improving, \*2887 Proper Use of, 12003 Responsibility of, \*2888 Tombs, Human, 12004 To-Morrow, a Delusion, 12005 Deceitfulness of, \*2889 Hope of, \*2890 Tongue, Admonition to the, 12006 A Gossiping, 5738 Brevities, 12007 Danger of the, 5735 Fault-finding, 5736 Good and Bad, 5737, 12008, 12009 Government of the, 5739, 5741 Mischief of the, 5740 Punishing the, 12010 Servitude of the 12011 Sins of the, 5742 Wounds by the, 12012 Tongues, The Gift of, \*4064, 12013 Unconverted, 12014 Too Late, Almost, 12015 Examples, 12016, 12017, 12018 Torment, Smoke of, 12019 Torture, Example of, 12020 Touching Christ, Miracle by, \*4065 Touchstone, The, \*2858 Tract, Influence of a, 5743, 5744, 12021 Name of, 12022 Tracts, Strange Use of, 5745 Tradition, Unreliable, 12023 Traitor Punished, 12024 Traitor, Opinion Regarding, 5746 Trajan, Anec., 2561, 8634 Transfiguration, The, \*4066-4068 Transformation, Common, 5747 Legend of, 12025 Process of, 5748 Sudden, 12026 Transgressor, Hard Way of the, 12027 Transmigration, Caution from, \*2891 Pagan, 12028 Process of, 5749 Theory of, \*2892 Transubstantiation, Absurdity of, 5750 Irrational, 5751 Travel, Rules for, \*2893 Treachery, Reward of, 5752 Shame of, \*2894 Wickedness of, 5753 Treasure, Hidden, 12030 Indestructible, 12031 in Heaven, 5754, 12229 Safe, 5755 Search for, 12032 Testing, 12033 Unused, 5756 Treasures, Imperishable, 12034 Trebonius and his Scholars, 645 Tree, Lesson from a Fallen, 12035 Quality of a, 12036 Tree of Life, Fruit of the, 5757 Import of the, 12037 Rejecting the, 5758 Satan and the, \*2895 The, \*4069 Typology of the, 12038 Trees, Souls in, 12039

Trench, Baron de, 5726 Trespass Defined, 12040 Trials, Benefit of, \*2896, 5759, 12043 Best, 5760 Effects of, 5761 Fiery, 12044 Import of, 5762 Influence of, 5763 Necessary, 5764 Ordeal of, 12045 Perfection by, 5765 Preventives of Sin, 5766 Purification by, 5767 Reviewed, 5768 Similitude of, 12046 Succor in, 12041 Tests, 5769, 1107, 12042 Universal, 5770 Use of, 5771, 5772 Victory Over, \*2897 Visitation of, 12048 Wisdom of, 5773 Tribulation, Benefits of, 12049 Defined, 5774 Trifles, Conquest of, \*2898 Delaying for, 12050 Fighting About, 5775 Hazard of, 5776 Hindrance of, 5777 Importance of, 5778, 12051 Influence of, \*2899 Power of, 5779 There are no, 5780 Trinity, Analogies of the, \*2909 Company of the, 5781 Consecration to the, 5782 Derivation of, 12052 General Belief in a, 5783 Glory to the, 12053 Hymn to the, \*2901 Incomprehensible, 5784 Inexplicable, 5785 Mystery of the, 5786 Names of, 12055 Rejection of the, 5787 Symbol of the, 12056 Three Persons in the, 5788 Understanding the, 12057 Unity in, 5789, 12058 Triumph, Celebration of, 12059 Christian, 12060 Importance of, 12061 The Final, 5790 Trouble, Braving, 5792 Cause of, 5793 Certain, 5794 Conduct Under, 5795 Design of, 5796 Dignity of, 5797 Discipline of, 5799 Disposing of, 5798 Double, \*2902 Ending, 5800 Escape from, 12062 No Preventing, 12063 Our Portion, 5803 Peace in, 5804 Proverbs, 5805 Resignation in, 5806 Rise Above, 12064

Scattered, 5807

Trouble, Seeking God in, 5808 Support in, 12065 Universal, 5801, 5809 Troubles, Beneficial, 5791, 12066 Legacy of, 5802 Little, 12067 Trumbull, Gov., Anec., 8179 Rev. H. C., Anec., 5563, 8315 Trumpet, Call of the, 12068 The Fifth, \*4070 Trust, False Objects of, 12069 in Man, 5814 Misplaced, 12071 not in Man, 12070 Pre-eminence of, \*2903 Supporting, \*2904 Trusting, Trying versus, 12075 Trust in God, Activity with, 5810 Brevities, 5811 Comfort of, 5812 Duty and, 5813 Figures of, 12072 in Persecution, 5816 Power of, 12073 Proof of, 5815 Safety of, 12074 Test of, 5817 Value of, 5818 Truth, Adherence to, 5819 Advantages of, 12076 Application of, 5820 Calmness of, \*2905 Changeless, \*2906 Characteristics of, 5821 Commonplace, 5822 Conception of, 5823, 5849 Contract with, 5824 Defined, 5825 Denying, 12077 Derivation of, 12078 Description of, 5826 Discovering, 5824 Distortion of, 5828 Divine, 5829 Domain of, 12079 Enlivening the, 12080 Fidelity of, 12081 Fragments of, 12082 God and, 12083 Grace of, \*2907 Immortality of, 5830 Inexhaustible, 5832 Influence of, 5831 in Trifles, 5847 Liberating, 5833 Love for, 5834 Martyrs for, 12084 Media of, 5835 Mistaking, 12085 Motto of, 5836 Never Lost, 5837 Origin of, 5838 Path of, 12086 Penalty of Violating, 12087 Perfection of, 5839 Power of, 5840 Practical, 5841 Price of, \*2908 Progress of, 2909

Proverbs of, 5842 Rarity of, 12088

Truth, Rejecters of, 12089 Rewarded, 5843 Scattered, 5844 Seeking, 5845 Self-Manifesting Power of, 12090 Sources of, \*2910 Stand for, 12091 Support of, 12092 Sweetness of, 5846 Throwing Away, 12093 Vastness of, 5848 Virtue and, 12094 Warfare of, \*2911 Weapons of, 5850 What is? 12095 Wisdom of, 12096 Truth and Error, Forms of, 5851 Truthfulness, Credit for, 12097 Reputation for, 12098 Tubal Cain, \*4071 Tully in Exile, 253 Tunult, Earthly, \*2912 Turner, Anec., 3514, 8930 Turpin, Dick, and Jack Sheppard, 470 Tusculani, Submission of, 11843 Tyllo, St., 12275 Tyndale's Motto, 11909 Tyng, Dr., Anec., 7567 Types, Christ in the, 12099 of the Pentateuch, 12100 Scripture, 12101 Tyranny, Moral, \*2913 Tyrants, Family, 5852 Tyre, \*4072–4075 Burden of, \*4076 Desolation of, \*2914 Prophecy Against, \*4077, \*4078 The United States, \*4079 Tyrolese Singing, 4062 Uladislaus, Anec., 10720, 10952 Ulysses, Anec., 110, 1674, 8111, 8731, 9163 10910, 11553 Unbelief, Analogy of, 5853 and Faith, 5856 an Obstruction, 5858 Barrenness of, 12102 Credulity of, \*2915 Deadly, 5854 Deeply-Rooted, 5855 Forms of, 5857 God Dishonored by, 12103 Influence of, \*2916 Obstinacy of, 12104 Refuted, 12105 Victim of, 5859 Works of, 12106 Unco Guid, To the, \*322 Unction, Necessity of the, 5860 Understanding, Exercise of the, 12107 Unreliable, 12108 Unfaithfulness, Curse Upon, 12109 Inexcusable, 12110 Influence of, \*2917 Penalty of, 12:11 Lament for, \*2918 Unhappiness, Human, 12112 The World's, \*2919 Universal, 5861 Uniformity, Undesirable, 5862

Union, American, \*2921 Attaining, 5863 Basis of, 12113 Biblical Figures of, 12114 Christian, 5864, 12115 Fable of, \*2920 Heavenly, 5866 Importance of, 12116 Incomplete, 5867 Military, 12117 Mutual, 5869 Power of, 5868, 5870 Proverbs, 5871 Reason for, 5872 Spiritual, 5873 Strength in, 12118 Strength of, 12119 The Final, 5865 Unnatural, 12120 Unitarianism, Christless, 5874 Hostile, 5875 Unbelief of, 5876 Unity, Dream of, 12121 Evangelical, 5877 Not Uniformity, 5878 Power of, 5879 Universalism, Absurd, 5880 Dishonors God, 5881 Fruits of, 5882 License of, 5883 Universalists, Insincerity of, 5884 Uncertainty of, 5885 Universe, Extent of the, 5886, 12122 Hymn to the, \*2922 Order in the, 12123 Unkindness, Effect of, 12124 Unseen, Care for the, 12125 Unselfishness, Maternal, 12126 Unthankfulness, Contrast of, \*2923 Crime of, 12127 Unworthiness, Confession of, \*2924 Uprightness, Emblem of, 12128 Ursinus and Vitalis, 10353 Urthazanes Reclaimed, 3418 Usage, Proverbs, 5887 Reciprocal, 5888 Use, Proverbs, 5889 Usefulness, Absence of, 12129 Advantages of, 12130 Examples of, 5891, 5892 Happiness of, \*2925 Illustrated, 5897 Inevitable, 12131 of the Poor, 5893 Opportunities of, 12132 Possible to All, 5894 Posthumous, 5890, 12133 Providential, 5895 Rule of, 5896 Study of, \*2926 Usher, Abp., Anec., 358, 908, 1062, 8206 Utility Before Ornament, 12134 Uzzah and Obed-Edom, \*4080 Uzzah, The Fate of, \*4081 Uzziah, \*4082 Vacillation, Illustration of, 5898

Valens and Basil, 9120 Valens and Basil, 9440 Valerius' Vision, 8340 Valor, Modern, 12135

Valor, Power of, \*2927 Seat of, 12136 True, 5899 Vanderbilt's Death, 12216 Vanderkemp as Rain-Maker, 6641 Vanity, All is, \*2920, 5900 Biblical Figures of, 12137 Check to, 12138 Earthly, \*2929, 5901 Emblems of, 12139 Force of, 12140 Human, 5902 Life's, \*2930 Memento of, 5903, 12141 of Office, 5904 of Pleasure, 5906 of Vanities, 5911 Personal, 5905, 12142 Proofs of, 5907, 5908 Real, 12143 Rebuked, 5909 Universal, 5910, 12144 Vices of, 12145 Weeds of, 12146 Vanity-Fair, Description of, \*2931 Vara, Death of, 7770 Varia, Idleness of, 8259 Variety, Charm of, \*2932 Nature s, 12147 Vashti and Esther, \*3414 Vaunting, Folly of, 12148 Vecchel, 7773 Vega's Boast, 9109 Vengeance, Approach of, \*2933 Example of, \*2984 Expectation of, 12149 Goddess of, 12150 Venn, Rev. H., Anec., 4205, 6389, 7460 Ventidius, Progress of, 4801 Venus, Fables, 3820, 6317, 7338 Veracity, Importance of, 12151 Parental, 5912 Vere, Sir H., Anec., 1122, 3246 Vespasian, Anec., 7421, 7735, 11377  $\underline{\mathbf{V}}$ essel, Filling the, 12152 Vesuvius, Eruptions of, 8851 Via Dolorosa, \*4083 Vicar of Bray, \*1185 Vicars, Headley, Anec., 434, 7165, 7551 Vice, Allies of, 12153 Beginning of, \*2935 Blindness of, \*2936 Commonness of, 5913 Confession of, 5914 Escape from, 12154 Familiarity with, \*2937 Gilded, 5915 Infelicity of, 12155 Penalty of, 5916 Picture of, 5917 Pleasures of, 5918 Profitless, \*2938 Restraint of, 5919 Similes, 5920 Somewhere, 5921 Tide of, 5922 Tyranny of, \*2939 Unhappiness of, 12156 Vicissitude, Design of, 12157 Expected, 5923 Human, 5924

Vice and Moses, 9603 Victoria, Anec., 3914, 6089, 7346 Victory, A Martyr's, 12162 Biblical Emblems of, 12158 Certain, 5926 Cheap, 12159 Emblem of, 5927 Faith in, 12160 God of, 12161 Hope of, \*2940 Not to Numbers, 12163 Over Death, \*2941 Proclamation of, 12164 Vigilance, Duty of, 12165 Safety in, 5928 Use of, 5929 Village Blacksmith, The, \*2087 Vincent de Paul, St., 7806 St., Martyrdom of, 1015 Vine, Branches and Buds, 5930 The True, \*4084 Vineyard, The Rented, \*4085 Virgins, Parable of the, 12166
The Foolish, \*4086, \*4087
The Ten, \*4088, \*4089
The Wise, \*4090 Virtue, Abode of, 5931 Admiring, 5932 Authority of, \*2942 Beauty of, 5934 Charm of, 5935 Diffusion of, 5936 Dubious, 5937 in Adversity, 5933 Memory of, \*2943 Nobility of, 5938 Power of, 5940 Practising, 12167 Rejected, 5941 Religion and, 12168 Responsibility of, \*2944 Rewards of, \*2945 Safety of, \*2946 Scorning, \*2947 Similes of, 5942 Slighted, 5943 Value of, 5944, 12169 Virtues, Counterfeit, 5945 Great, 5946 Growth of, 5947 Visitation, Divine, 12170 Tract, 12171 Visiting, Encouragement to 12172 Volition, Influence of, 12173 Voluey's Fear, 3271 Voltaire, Anec., 386, 1722, 3262, 3270, 8245 9863, 10484 Voluptas, Worship of, 1108 Voluptuousness Enervates, 5948 Von Winkelried's Sacrifice, 3556 Vow, A Strange, 5950 Kept, 5949 Reminded of a, 12174 Vows, Avaricious, 12175 Custom of, 5952 Heathen, 5953 Instinctive, 5954 Legend of, 5955 Making, \*2948 Non-Performance of, 5951, 5956

Paying, 595?

Vulcan, 2437

Waiting, Brief, \*2949 Enforced, \*2950 Examples of, 12177 Expectant, \*2951 Results of, \*2952 The Christian, 12176 Working and, \*2953 Wakefield's, G., Memoirs, 6131 Waldensian Bible Peddler, \*250 Walpole's Vulgarity, 8662 Walsh, Thos., Death of, 7873 Walsingham's Seriousness, 11655 Wandregist's Jewels, 10094 Wants, Book of, 12178
Duplicity of, \*2954
Human, \*2955
Imaginary, 12179 Ruinous, 12180 War, Absurdity of, 12181 Benefit of, \*2956 Contrast of, 12182 Cost of, 5958 12183 Destruction by, 5959, 12184 Effects of, \*2957 God of, 12185 Horrors of, \*2958, 12186 Preparation for, 12187 Time of, \*2960 Unchristian, 5960 Weapons of, 5961, 12188 Warburton and Tucker, 3668 Warfare, Bravery in, 5962 Christian, \*4091, 12189 Constant, 12190 Help in the, 5963 Holy, \*207, \*2961 Life's, 12191 Mohammedan, 5964 Motto for the, 5965 Onward in the, \*2962 Perpetual, 5966 Persistent, 5967 Progress of the, \*2963 The, \*2911 Zeal for the, \*2964 Warning, Angry at a, 12192 Disregard of, 12193 Eternity's, \*2965 Heeding, 5960 Kindness of, 12194 Noah's, 12195 Rejected, 5969 Time for, 5970 Unheeded, 12196 Voice of, 5971 Warren, Bp. H. W., 12280 Washington, \*112, 2056, 3320, 3506, 3662, 4007 4311, 5841, 10683 Watchcare of God, \*2966, 5972 Example of the, 5973 Watchfulness, Adaptation to, 12197 Analogy of, 5974 Christian, \*2967, 5975 Duty of, \*2958 Examples of, 12199 Fable of, 12200 Natural, 5978 Necessary, \*2969, 5980, 12201, 5979 Overcome, 5981

Watchfulness, Personal, 5982 Reason for, \*2970, 5976, 12198 Relief from, 5983 Securty of, 12202 Use of, 5984 Watching, Ceaseless, 12203 Neglect of, 12204 Water, Costly, 12205 Description of, 5985 Dying for, 12206 Made Wine, \*4092, 4105 Price of, 12207 Value of, \*2971 Waterloo. Highlanders at, 4061 Waters, Living, \*4093 Watson, R, Impressions, 9812 Watts, Anec., 2717, 4364, 6251, 8891 Way, The Narrow, 5986 Wayfaring Man of Grief, \*4094 Wayland, Dr. F., Anec., 389, 7197, 11965 Weak, Encouragement to the 12208 Power of the, 5987 Victory, 5988 Weakness, Biblical Figures of, 12209 Human, 5989 Lesson of, \*2972 Natural, 5990 Plea of, 5991 Strength in, 12210 Upheld by Grace, 12211 Wealth, Abuse of, 5992 Acquisition of, 12212 and Hell, 5996 Blinding, 5993 Covenant for, 12213 Greed of, \*2973 Household, \*2974 Imperishable, 12215 Late Acquired, \*2975 Leaving, 5997 Moderate, 5998 Not Happiness, 5995 Poverty of, 12216 Pursuit of, 5999 Rating, 6000 Securing, 6001 Slave of, 6002 Sudden, 6003 Sufficiency of, \*2976 Uncertainty of, 12217 Unhappiness of, 6004 Useless, 6005 Way to, 6006 Willing Away, \*2977 Without Heaven, 12214 Worthless, \*2978 Wear, Mrs, Trouble of, 8099 Weaver, The, \*2474 Webb, Cap., Question of, 1079 Webster, Dan., 150, 2435, 5004, 5784, 6249, 7151Prof., Anec., 946, 7102 Wedding, A Double, \*2979 A Jewish Custom at a, 12218 Call to the, \*2980 Hebrew, \*2981 Weepers, The Aged, \*4095 Weeping, End of, \*2982 Lesson of, \*2983 Welcome, Custom of, 12219 Well, Woman at the, \*4096

Well-Doing, Ceaseless, 6007 Important, 6008 Wellington, Duke of, Anec., 536, 2294, 3664, 3988, 5517, 6417, 6933, 7112, 8192, 8205, 10546, 10764 Wells, Ralph, and the Mission Scholar, 7445 Welsh's, J., Passion, 5457 Wenceslaus, Anec., 2319, 8471 Wesley, C., Anec., 1706, 6985, 7396 7875, 7512 Wesley, J., Anec., 24, 98, 211, 586, 1339, 1363, 1444, 1705, 1784, 1931, 2349, 2387, 2558, 3577, 4017, 4210, 6597, 7799, 8294, 8676, 8807, 8864, 9251, 9360, 9612, 9899, 10520, 10628, 10852, 11129 S., Decision of, 6895 Mrs. S., Anec., 1772, 1830, 4036, 10653 West, Benj., Anec., 2717, 3268, 4039 What the Birds Said, \*2957 What Then? \*310 Wheat and Tares, \*4097-4099 While, A Little, \*4100 Whitefield, Geo., Anec., 1751, 1864,2289,2207, 2450, 2482, 2716, 4021, 5767, 6112, 6218, 6624, 7552, 7569, 7962, 8023, 8139, 8245, 8385, 8523, 9763, 9772, 10055, 10732, 10841, 10843, 11382, 11601, 11623, 12113, 12339 Whitgift's Injustice, 10066 Whitlock's Anxiety, 161 Wicked, Brief Life of the, 12220 Danger of the, 6009 Desires of the, 12221 Destruction of the, 12222 **E**nd of the, 6010 Envying the, 12223 Expectations of the, 12227 Fears and Hopes of the, 6011 Future State of the, 6012 Misery of the, 6013 Prosperity of the, 12224 Punishment of the, 6014, 12225 Restraining the, 12226 Shelter of the, 6015 Treasures of the, 6016 Triumph of the, 6017 Wickedness, Depth of, 6018 Growth in, \*2984 Increase of, \*2985 Widowhood, Cry of, \*2986 Widow's Son, Raising the, \*4101
Revivified, \*4102 Wife, A Bad, \*2988, 6019 A Cheerful, 6020 A Christian, 6021 A Good, \*2989 An Absent, \*2987 a Plague, 12230 A Prayerless, 6025 A Rich, 12231 Benefit of a Cross, 12228 Faithfulness of a, 6022 Husband and, \*2990 Influence of a, \*2991 Meaning of, 6023 Obeying a, 6024 Proverbs, 6026 Qualities of a, 6027 Testimonial to, 6028 Value of a, \*2992 Wilberforce, Anec., 1091, 4203, 5629 Wilderness, The Church in the, \*4101 Wilkes, Fortunate, 2367

Wilkinson, R., Glorious Death of, 1764 Wilfulness, Example of, 6036 Fate of, 12232 Will, Authority of, 6029 Enthralled, 6030 Inactive, 6031 Need of, 12233 Perverted, 6032 Power of, 6033 Proverbs, 6034 Responsibility of, 6035, 12234 Willemzoon, 8359 William of Wickham, 12283 William Rufus, Anec., 4047, 9069 William the Conqueror, Death of, 7668 Williams, Admiral, 9814 Will of God, Strange Idea of, 6037 Submission to the, 6038 Wilmot, Jacob, 6048 Wilson, Margaret, Anec., 6267, 10437 Senator, Anec., 2716, 11189, 11846 Wind, Mystery of the, \*4104 Wine, Curse of, \*2993 Danger of, 6039 Effects of, \*2994 Spirit of, 6040 Turning Water Into, \*4092, \*4105 Use of, \*2995 Winepress, Christ Treading the, \*4106 Winfrid, Zeal of, 10587 Wings, Longing for, \*4107 Winter, Analogy of, \*2996 End of, \*2997 Lessons of, \*2998 Robt., Dream of, 8151 Wirt, Wm., Anec., 1129, 5633, 8134 Wisdom, a Result, 6052 Brevities, 6041 Conflict of, 6042 Confounded, 6043 Counsel of, 12235 Deliverance by, 12236 Divine, 6044 Essentials of, 12237 Example of, 6045 Excellency of, \*3000, 6046 Goddess of, 6047 Human, 6048 Humility of, 6049 Lessons of, \*3001 Neglect of, 6050 Particulars of, 12238 Power of, \*3002 Proof of, 6051 Seeking, 6053, 12239 Spouse of, 12240 Value of, \*3003, 6054 Wise Men, Songs of the, \*4108 Wish, Punished, 6055 Wishes, Common, 6056 Ignorance of Our Own, 12241 Influence of, \*3004 Limitless, \*3005 Magic, 6057 Three, 6058 Wit, Acquirement of, 12242 Captivation of, 6059 Defined, 6060 Effects of, 6061 Example of, 12243

Greek, 12244

Wit, Shallowness of, 12245 Triumphs of, 6062 Witness, A Material, 6063 An Unexpected, 12247 A Royal, 12246 Conscience a, \*3008 Nature a, 6064 The Omniscient, 6065 Witness of the Spirit, 6069 Abiding, 6066 Certainty of, 6067 Definition, 6068 Doctrine of. 12248 Loss of the, 6070 Mysterious, 6071 Necessary, 6072 Similes of, 6073 Testimony to, 12249 Wives, Devoted, 6074 Disciplining, 12250 Duty of, 6075 Wolfe, Death of Gen., 1308 Wollaston's Laboratory, 2717 Wolsey, Anec., 5814, 7849 Woman, Charms of, \*3009, 6091 Comparisons of, \*3010 Creation of, \*3011, 6077 Degradation of, 6078 Ignored, 6080 Irreligious, \*3012 Mission of, \*3013 Model, \*3014 Offices of, \*3015 Ornaments of, 12251 Perfection of, 12252 Power of a Holy, 6081 Proverbs, 6082 Record of, \*3016 Reform of a, 6083 Right of, 12253 Slighting, 6084 Solace of, 6085 Speaking in Church, 6086 Sympathy of, 6087 Temptation of, 12255 Without Christ, 6076 Without Devotion, 6079 Work of, \*3017

Women, Diversions for, \*3018 Eastern Contempt of, 6088 Educated, 6089 Education of, 6090 Heathen Hatred of, 12256 Influence of. \*3019, 6091 Pleasing. 6092 Power of, 6094, 12257 Resolute, 12258 Snares of, \*3020 Strength of, 12259 Unmarried, 12260 Usefulness of, 12261 Word, A Providential, 6098 Christ Called the, 6095 Comfort of the, 6096 God's, \*3021

Influence of the, 12263 Power of the, 12264 Sharpness of God's, 12265 The Divine, 12262 The Eternal, 6097 The Purifying, 6099

Word, The Tried, 6100 Trumpet of the, \*3022 Words, Bad, 6101 Choice of, 12266 Cruel, 6102 Dying, 1700-1772, 6103, 8227, 8229 Eloquent, \*3023 Fitly Spoken, 6104 Good and Evil, 12267 Hard, 6105 Idle, \*3024 Influence of Bad, 6106 Power of, 6107, 12268 Seasonable, 12269 Seeds, 12270 Spirit of, \*3025 Useless, 6108 Use of, 6109 Vain, 6110 Worgan, Dr., the Musician, 10669 Work, Adaptation to, 12271 A Good Day's, 6118 Benefit of, 6111 Call to, \*3026 Cheerfulness in, 6112 Christian, \*3027, 6113 Encouragement to, 6114, 6116 Enthusiastic, 12272 Examples of, 6115 Gospel of, 12273 Happiness of, 12274 Health of, 6119 Honest, 12275 Honorable, 6120 Hope and, \*3028 Hopeless, \*3029 Hymn of, \*3030 Incentives to, \*3031, 12274 Influence of, 12277 Law of, 6121 Library of, 12278 Natural, 6122 Out-door, 12279 Perfect, 6123 Physical, 12280 Power of, 6124 Preservation for, 6125 Reward of, 6126 Sphere of, 6128 Test of, 12281 Tools for, 6129 Undaunted, 6130 Value of, 6131 versus Sloth, 6127 Watchword of, \*3033 Whose? 12282 with God, 6117 Works, Author of, 6132 Concomitant with Faith, 6138 Duration of, 6134 Human, 6135 Immortality by, 12283 Man's, † 3054 Nature's and Man's, \*3035 Spiritual, 6136 World, A Burning, \*3036, 6141 Λ Petrified, 6161 a Snare, 6165 a Stage, 6167 Attachment to the, 6137, 6154 Attractions of the, \*3041, 6138

World, Burden of the, 6140 Burning the, 12284 Choice of the, 6143 Christian and the, 12285 Corrupt, 6144 Danger of the, 6145 Deception of the, 6146, 12286 Destruction of the, 6147 Dissatisfaction with the, 6148 End of the, 6139, 6149 Exile, 6150 Flavor of the, \*3037 Folly of the, 6151 God's Use of this, 6152 Hero of the, 12287 Hatred of the, 6153 Ignorance of the, 6155 Inconstancy of the, 6142, 6156 Infelicity of the, 6157 Judgment of the, 6158 Love of the, \*3038, 6159 Our Own, 6160 Pilgrims in the, 6162 Pleasures of the, 6163 Preferring this, 12289 Question of the, \*3039 Reckoning of the, 6164 Reflective Character of the, 12290 Sale of the, \*3040 Spirit of the, 6166 Stooping to the, 6168 Things of the, 6169 This and the Next, 12291 Unreliable, 6170, 6171, 12292 Vanity of the, 6172 Way of the, 6173 Weakness of the, 6174 Worldliness, Absorption of, 6175, 12293 Attraction of, 6176 Contrast of, 6177 Crime of, 6178 Described, 6179 Diversion of, 12295 Effects of, 12294 Emptiness of, 6180 End of, 6181 Fatal to the Church, 6182, 12296 Fate of, 12297 Folly of, 6183 Influence of, \*3042 Overruled, 6184 Stream of, 6185 Test of, 6186 Vanity of, 6187 Warning Against, 6188 Worldling, Belief of the, 6189 Danger of the, 6190 Description of the, \*3043 Dissatisfaction of the, 6191 Dying Cry of a, 12298 Envying the, 6192 Exposure of the, 6193 Model for the, 6195 Portion of the, 6196 Race of the, 6197 Reflection for the, 6198 Selfishness of the, 6199 Symbol of, 12299 The Mad, 6194 Woe of the, 6200 Work of the, \*3044

Worldlings, Ways of, \*3045 Worship, Absorption in, 6201 Acceptable, \*3046 Assimilation of, 6202 Be Punctual at, 12300 Devotion in, 12301 Domestic, 12303 Dress for, 12302 False, 6203 Heartless, 12304 Heathen, 6204 Heavenly, \*3047 Holiness of, 12305 Influence of, 6205 Instinct of, 6206 Jewish, 6207, 12306 Love for, 6208 Place of, \*3048, 6209 Pleasures of, 6210 Preparation for, 6211 Security of, \*3049 Selfish, 12307 Sensuous, 12308 Sloth in, 6212 Social, \*3050 Spiritual, 12309 Tenacity for, 6213 True, \*3051 Worshippers, Character of, 6214 Varieties of, 6215 Worth, Men of, \*3052 Rewarded, 6216 Worthies, Christ with the, \*4109 Wotton, Godless, 4223 Wrath, Divine, 12311
Flee from, 12312
Preaching, 6217
Reserved, 12313 Subdued, 6219 to Come, 12310 Treasuring up, 12314
Victims of, \*3053
Wrath of God, Averting the, 6220 Power of, 6221 Restrained, 6218, 6222 Warning of the, 6224 Why Restrained, 6223 Wreck, A Pitiful, 6225 Warnings of, 12315 Wreckers, Work of, 12316 Wren's Monument, 1408 Wrestling Jacob, \*1225 Wright, D., Last Words of, 1752 Wrong, Beginning of, 6226 One, 6227 Resistance of, 6228 Result of, 6229 Revenging a, 6230 Wycliffe, Work of, 7040 Xanthus' Dinner of Tongues, 5737 Xantippe, Anec., 5220, 9687, 12228 Xavier, Spirit of, 10600 Xenocrates, Anec., 1053, 6753, 6938, 9370, 12097, 12167 Xerxes, Anec., 3038, 3767, 4128, 6296, 6948, 11554, 12246

Year, Old and New, \*3054 The Dying, \*3055

Year, Waii of the Dying, 12317 Years, Biblical, 12318 Yes and No. 12319 Yesterday. Lessons of, \*3056 Young, Care of the, 6231 Counsel to the, 12320 Preaching to the, 6232 Young Lady, Christian, 6233 Influence of a, 6234 Precaution of a, 6235 Young Man, Counsel to a, 6236 Idle, 6237 Salvation of a, 12321 Young Men, Advice to, 12322 Danger to, 6238 Defined, 12323 Power of, 6239 Success of, 12324 Temptations of, 12325 Young Soldiers, Enthusiasm of, 624. Youth, Ardor of, \*3057 Counsel to, 12326 Death in, \*3058 Decision of a, 6241 Deformity in, 6242 Disenchanted, \*3059 Duty of, 6243 Energy of, 6244 Exposure of, 6245 Fountain of, 6246 Friendship Formed in, 12327 Hopefulness of, \*3060 Immortal, \*3061 Impressions of, 12329 Influence of, 6248 Learning in, 6249 Negligence in, 6250 Piety in, 6247, 6251 Portrait of, 6252 Precocious, 12330 Preoccupation of, 6253 Protection of, 6254
Religion in, 12328, 12331
Renewal of, 12332
Restraints of, 6255 Retrospect on, 6256 Returnless, \*3062 Season of, 12333 Sinfulness of, 6257 Squandered, \*3063 Thoughtless, 12334

Transitory, 6258 Use of, 6259 Zeal in, \*3065

Zaccheus, \*4110, \*4111 Zacharias, Dumb, 3657 The Song of, \*4112 Zaleucus, Änec., 224, 6617 Zaniab Poisons Mohammed, 6227 Zarephath, The Widow of, \*4113 Zeal, and Prudence, 6270 Apostolic, 12335 Attraction of, 12336 Blind, 6260 Cautious, 6261 Christian, \*3066, 12337 Constancy of, 6262 Cruel, 12338 Demanded, 6263 Demand for, 6264 Desire for, 12340, 12341 False, 6265 Incentive to, 6266 Ineffectual, 6267 Ministerial, 6268, **12342** Philanthropic, 12343 Posthumous, 6269 Present, \*3067 Religious, 12344 Remarkable, 6271 Sacrifice to, 12345 Stimulated, 6272 Success of, 12346 Too Much, 6278 True, 6274, 12347 Uncontrolled, 6275 Urged, \*3068 Zebedee's Children, Mother of, \*4114 Zeeb, Modesty of, 4008 Zeisberger and the Gunpowder, 5973 Zeiten, Boldness of, 457 Zeno, Anec., 2797, 4956, 5506, 10578, 11689, 11893Zenobia, Beauty of, 6693 Zerubbabel and the Mountain, \*4115 Zeuxis, Anec., 3119, 7870, 10170, 10942 Zedas, Alect. 5115, 4 Zinzendorf, 17, 1778 Zion, Feast of, \*4116 Gathering to, \*3069 Hoping for, \*4117 Mount, 12348 Restoration of, \*4118
The Heavenly, \*3070, \*4119
Triumph of, \*3071
Ziska, Count, Zeal of, 6269
Zoar, Lot in, \*4120
Zosimus' Benevolence, 7050
Zwingle, Apage 4470, \*616 Zwingle, Anec., 4479, 5816

## INDEX OF POETICAL AUTHORS.

Two numbers connected by a dash indicate date of author's birth and death; b. date of birth; d. date of death; w. date of writing. The poetical volumes divide on 3073.

Adam, of St. Victor, France (d. 1192), 867, Atkinson, Mary E., 448 4018 Auber, Harriet, Eng. (1773-1862), 1813 Austin, John, Eng. (d. 1869), 2532 Aytoun, William E., Scotland (1813-1865), Adams, John Q., Mass. (1667–1348), 1869, 2955 Adams, Sarah Flower, Eng. (1805–1849), 847 1683 Bacon, William T., Am., 2910 Addison, Joseph, Eng. (1672–1719), 576, 1579, 1849, 1931 Bailey, Philip James, Eng. (b. 1816), 21, 31, Aird, Miss M. P., Scotland, 3119 705, 836, 1009, 1516, 1605, 1690, 2238, 2404, Akenside, Mark, M.D., Eng. (1721–1770), 4, 163, 217, 1477, 1917, 2302, 2685, 2824, 2835 Akerman, Mrs. L. E., 2918 3051, 3848 Baillie, Johanna, Scot. (1762–1851), 47, 546, 1254, 1420, 1693, 1896, 2655 Akers, Mrs. Elizabeth, Me. (b. 1832), 1670 Baker, Arthur, 3508 Aldrich, James, Am. (1810–1856), 982 Ball, William, Eng. (w. 1864), 2139 Bally, George, Eng. (w. 1750), 46, 1396, 2059, Aldrich, Thomas Bailey, N. H., (b. 1836), 196, 198, 1464, 2595, 3015 Alexander, Cecil Frances, wife of Bp. Alex-2065, 2625Barbauld, Anna Letitia, Eng. (1743–1825), 345, 1315, 1769, 2037, 2132, 2544, 2860 ander, 334, 475, 1767, 2439, 2708, 3314, 3351, 3399, 3467, 3727, 3783, 3946 Baring-Gould, Rev. S., Eng. (b. 1834), 425 Alexander, James W., D.D., translator of Barker, James N., Penn., 1664 Barnes, William, Eng. (w. 1864), 908, 1742, German poems, 609 Alexander, Joseph A., D.D., Am. (1809–1859), 1853, 2367 Barton, Bernard, Eng. (1784–1849), 1276, 1289, 1598, 1707, 2537, 2697, 2724, 3131, 3177, 3178, Alexander, Bp. William, Derry, Ireland, 1766, 3268, 3402, 3812, 3916 3137, 3540, 3732 Bates, David, U.S. (b. 1820), 1456 Aleyn, Charles, Eng. (d. 1640), 1080, 1178 Alford, Dean Henry, Eng. (1810-1871), 203, Baxter, Rev. Richard, Eng. (1615-1691), 492, 1639, 2011, 2168 789, 3043 Beattie, James, Scot. (1735-1803), 812, 814, Alger, William R., Mass. (b. 1823), translator of oriental poems, 48, 95, 160, 164, 317, 329, 333, 343, 470, 691, 693, 783, 791, 799, 806, 2097 Beaumont, Francis, Eng. (1586-1616), 536 830, 924, 934, 985, 1102, 1106, 1130, 1158, Beaumont, James, 3237 1349, 1493, 1424, 1489, 1493, 1495, 1514, 1524, Bedome, Rev. Benjamin, Eng. (1717-1795), 1543, 153), 1553, 1593, 1599, 1681, 1697, 1794, 15711830, 2914, 2095, 2188, 2145, 2160, 2188, 2286, 2300, 2333, 2434, 2437, 2515, 2522, 2583, 2609, 2313, 2343, 2704, 2733, 2771, 2978, 2988, 3002, Bedell, C. C., Amer. (w. 1871), 2263 Beecher, Esther C., Am. (b. 1800), 1131 Bell, Charles D., 3819 Bell, John Cross, Eng. (w. 1869), 2553 3005, 3037, 3063, 3065 Bembo, Pietro, Italy (1470-1547), 516 Allen, G. N. (w. 1852), 588 Bemis, Clara, 3153 Allingham, William, Ireland (b. 1828), 903, Benjamin, Park, Am. (b. 1809), 431, 1523 Berkeley, Bp. George, Ir. (1684-1753), 115 Bernard, C., Eng. (w. 1870), 2166 **1435**, 2853 Allis, A. T., Am. (w. 1865), 1805, 3027 Allston, Washington, S. C. (1779–1843), 1084, Bernard, St., of Clairvaux, Fr. (1091-1153), 1935Anacreon, Greece (d. 476 B.C.), 676, 1535 Bernard, St., of Cluny (w. 1145), 2023 Anatolius, St., Constantinople (d. 458), 2477 Bethune, George W., D.D., N.Y. (1805-1862), Anderson, —, 3644 1193, 1905, 3425, 4026 Angelo, Michael, Italy (1474-1563), 2814 Bethune, John, Scot. (1812-1839), 1601 Ariosto, Ludovico, Italy (1474-1533), 532 Armstrong, John, Eng. (1709-1779), 937, 1651 Betts, H. J., 239 Bickersteth, Rev. Edward Henry, Eng. (b. 1825), 34, 125, 150, 391, 427, 537, 564, 653, 790, Arndt, Ernest Moritz, Ger. (1769–1860), 664, 1017, 1073, 1241, 1293, 1335, 1336, 1530, 1643, Arnold, Edwin, Eng. (b. 1832), 3483 1693, 1704, 1706, 1714, 1717, 1720, 1722, 1732, Arnold, Matthew, Eng. (b. 1822), 75, 78, 297, 1173, 1174, 1432 1745, 1750, 1771, 2007, 2052, 2093, 2212, 2221, 2230, 2255, 2259, 2261, 2290, 2443, 2627, 2672, Atherstone, Edwin, Eng. (w. 1821), 3141

2709, 2804, 2806, 2956, 2958, 3036, 3047, 3345, 1795, 2062, 2108, 2172, 2182, 2263, 2339, 2364, 2375, 2415, 2461, 2593, 2803, 2845, 2846, 2911, 3395, 3631, 3632 3061, 3792, 3936, 4016 Bird, John, 3208 Brydges, Sir S. Egerton, Eng. (1762-1837), Bishop, 3304 Black, C. I., 3609 Blacklock, Thomas, Scot. (1721–1791), 2923 Buchanan, Hamilton, Scotland, 2258 Blackmore, Sir Richard, Scot. (1654-1739), Buchanan, Robert, Scot. (b. 1835), 156, 158 Bullfinch, Rev. Stephen Greenleaf, Mass. 877, 2938 (1809-1870), 3217Blair, Robert, D.D., Scot. (1721-1791), 701, Bungay, George W., Am. (w. 1870), 2848 1588, 2820, 3479 Bunyan, John, Eng. (1628-1688), 915, 2447, Blake, William, Eng. (1757-1828), 2507 Blenkinsopp, Rev. Edwin L., Eng., 3070, 3855 2753 Bliss, P. P., Am. (d. 1878), 3108, 3301, 3430, Burch, -, 3793 Burdsall, Richard, Eng. (1735–1824), —, 1568 Burger, Gottfried August, Ger. (1747–1794), 88 Bogart, Elizabeth, N. Y., 2356 Burgess, Bp. George, America (b. 1809), 1672 Boker, George Henry, Pa. (b. 1824), 2778 Burleigh, George S., Am. (b. 1821), 756 Bolland, William, 3931 Bolton, Sarah T., Ohio, (w. 1860), 1978 Burleigh, William H., N. Y. (b. 1812), 724 1551, 1625, 2003, 2693, 2883, 3054 Bonar, Horatius, D.D., Scotland (b. 1808), 30, onar, floratius, D.D., Scotland (b. 1808), 30, 41, 90, 93, 207, 237, 296, 300, 347, 399, 411, 436, 441, 461, 542, 598, 601, 604, 610, 635, 646, 652, 697, 707, 827, 855, 862, 869, 1003, 1007, 1010, 1015, 1077, 1129, 1324, 1496, 1583, 1586, 1595, 1597, 1713, 1734, 1735, 1748, 1754, 1761, 1802, 1073, 2027, 2022, 2022, 2022, 2023, 2024, 2027, 2022, 2022, 2022, 2023, 2 Burns, Robert, Scot. (1759–1796), 322, 1269 1277, 1433, 2232, 2348, 2527, 3726 Burton, John, Eng. (1823), 2544 Butler, Samuel, Eng. (1612–1680), 3, 143, 185, 252, 540, 563, 890, 935 1761, 1802, 1952, 2027, 2029, 2035, 2092, 2121, Butler, William Allen, Am. (b. 1825), 926 2127, 2170, 2200, 2275, 2285, 2308, 2479, 2488, Butterworth, Hezekiah, 3512 Byron, Lord George Gordon, Eng. (1788-1824). 2591, 2657, 2661, 2679, 2757, 2784, 2842, 2843, 2905, 2908, 2928, 2961, 2983, 3031, 3038, 3072, 55, 482, 488, 539, 622, 776, 807, 810, 813, 815, 829, 863, 923, 1066, 1085, 1144, 1189, 3081, 3098, 3099, 3124, 3174, 3179, 3238, 3253, 3254, 3257, 3331, 3356, 3375, 3386, 3423, 3424, 1250, 1278, 1364, 1366, 1387, 1475, 1478, 1632, 1642, 1674, 1675, 1685, 1900, 1916, 2038, 2080, 2260, 2270, 2459, 2617, 2779, 2796, 2913, 2934, 3491, 3494, 3505, 3530, 3622, 3638, 3911, 3914, 3996, 4015, 4086 3171, 3310, 3506, 3570, 3593, 3621, 3973 Bonaventura, St., Tuscany (1221–1274), 599 Callanan, Jeremiah Joseph, Jr. (1795–1829), Borov, 763. Borthwick, Jane, Scot. (b. 1813), translator of 3754German hymns, 4090 Campbell, Etta, 3614 Bourne, Vincent, Eng. (d. 1747),2713 Campbell, Thomas, Scot. (1777-1874), 50, 169, 257, 669, 898, 1088, 1448, 1634, 1857, 1863, Bowles, William Lisle, Eng. (1762–1850), 4074 Bowly, Mary, Eng. (w. 1847), 1667 Bowring, Sir John, Eng. (1792–1872), 294, 298, 1865, 1866, 1871, 2622, 3060 Canitz, Baron Von, Ger. (1654–1699), 2034 Carew, Lady Elizabeth, Eng. (w. 1616), 1986 573, 595, 763, 1041, 1141, 1265, 1500, 1699, Carmichael, Sarah E., Am. (w. 1865), 1532 1824, 1828, 1832, 2546, 2573, 3292 Braddock, Emily A. (w. 1879), 3704 Brainard, Miss Mary G., 16 Cary, Alice, O. (1820–1871), 285, 1167, 1397, 1450 Brandon, Samuel, Eng. (w. 1598), 802 Breithaupt, J. J., Gcr. (1658–1732), 1484 Bridges, Matthew, Eng. (b. 1800), 2890, 4106 Broderick, Allen, England, 3223, 3746 Cary, Phœbe, O. (1825–1871), 511, 1747, 2438 2453, 2474, 2972 Caswall, Rev. Edward, tr., Eng. (b. 1814), 300 Caunter, J. H., Eng. (1794–1852), 2845 Brontë, Anne, Eng. (d. 1848), 2930 Cawood, John, Eng. (1775-1852). 3782, 3966 Bronte, Charlotte, Eng. (1824–1855), 354, 1247 Brooks, Maria, Mass. (1795–1845), 101, 2947 Brooks, Mary E., N. Y., (w. 1829), 666, 3576, Cennick, John, Eng. (1717-1755), 1800 Chandler, C. M., Eng. (w. 1860), 746 Chapin, E. H., D.D., Vt. (1814-1881), 3117, 4028 Brown, Frances, Ireland (1818-1864), 2171, Chapman, George, Eng. (1557-1634), 1371, 1376, 1988, 2989 2293 Brown, Mary Anne, Eng. (1812–1844), 2208 Brown, Thomas, Scot. (1728–1820), 2559 Browne, T. B.; Eng. (w. 1844), 2534, 2768, Chapman, L. M., England, 2280 Chapman, M. J., 3527 Chapman, Robert C., England, 1120 2772, 2803 Charles, Mrs. Elizabeth, Eng. (b. 1826), 229, Browning, Elizabeth Barrett, Eng. (1809–1861). 18, 28, 56, 60, 61, 446, 469, 522, 556, 647, Charlotte, Elizabeth (See Mrs. Tonna), 3624, 848, 875, 1054, 1629, 1659, 1684, 1702, 1878, 1907, 1911, 2076, 2103, 2143, 2157, 2177, 2231, 2478, 2656, 2767, 2783, 2843, 2864, 3869 Chaucer, Geoffrey, Eng. (1328-1400), 674, 2462 Chellis, Mary D., Am. (w. 1870), 627, 2001 Browning, Robert, Eng. (b. 1812), 147, 224, Chester, J. L., Am. (w. 1840), 414 Churchill, Charles, Eng. (1741-1764), 481, 586, Bruce, Michael, Scot. (1746-1767), 1954, 2325 2017, 3046 Bryant, John Howard, Mass. (b. 1807), 3194 Clare, John, England, (1793–1864), 2449 Bryant, William Cullen, Cummington, Mass. (1797–1879), 65, 390, 703, 712, 921, 1006, Clark, Luella, Am. (w. 1860), 2886 Clark, Simeon Tucker, Am. (b. 1836), 3278, 1019, 1114, 1338, 1355, 1391, 1434, 1504, 1584, 3396, 3458, 3475, 3528

Clark, Willis Gaylord, Am. (1810–1841), 2615, Crossman, Samuel, Eng. (w. 1664), 681 Croswell, Rev. William, D.D., New York 2886 Clarke, James Freeman, D.D., N. H. (b. 1810), 3216, 3548 Cleaveland, Mrs. E. H. J., 3950 Climasos, John, 3495 Clinch, J. H., Am., 502, 1902 Clive, Caroline, Ireland (1711-1785), 1591 Clough, Arthur Hugh, Eng. (1819-1861), 742, 1048, 1061, 2906, 3175 Coe, Richard, Jr., Am. (b. 1830), 1404 Coldwell, Charles, 3900 Coleridge, Hartley, Eng. (1796–1849), 3090 Coleridge, Samuel Taylor, Eng. (1772–1834), 81, 170, 412, 528, 1093, 1300, 1382, 1385, 1418, 1505, 1604, 1607, 1823, 1922, 2538, 2550, 2730, 2731, 3029 Colesworthy, D. C., Mass. (w. 1865), 2069 Collins, Annie, Eng. (b. 1627), 2997 Collins, William, Eng. (1720-1756), 1310, 2458, 2472Collyer, William, Bengo, Eng. (1782–1854), 624 Colman, George, Eng. (1762-1836), 1155 Colton, Caleb C., Eng. (d. 1832), 709, 1740 Conder, Josiah, Eng. (1789–1855), 175 Congreve, William, Eng. (1670–1829), 149 Cook, Eliza, London (b. 1817), 45, 112, 850, 1318, 1441, 1454, 1517, 1542, 1569, 1819, 1982, 2422, 2457, 2529, 2872, 2971 Cooke, Rose Terry, Conn. (b. 1827), 3209 Cooper, George, New York (w. 1868), 660, Cosmas, St., Jerusalem (d. 760), 1494 Nathaniel, Eng. (1721-1788), 1821, Cotton, 2218, 2569, 2586 Cowley, Abraham, Eng. (1618–1667), 704, 1100, 1870, 2338, 4006 Cowper, William, Eng. (1731–1800), 53, 243, 324, 385, 458, 490, 596, 621, 632, 739, 786, 832, 865, 887, 930, 1000, 1045, 1087, 1094. 1116, 1117, 1151, 1165, 1179, 1226, 1272, 1281, 1282, 1302, 1306, 1383, 1388, 1399, 1446, 1645, 1657, 1658, 1861, 1979, 1999, 2013, 2039, 2040, 2074, 2075, 2083, 2124, 2126, 2215, 2254, 2257, 2326, 2344, 2390, 2398, 2400, 2451, 2498, 2558, 2561, 2562, 2573, 2584, 2604, 2608, 2631, 2674, 2689, 2705, 2764, 2774, 2831, 2832, 2834, 2835, 2851, 2975, 3007 Cox, Frances Elizabeth, Eng. (w. 1841), 3407 Coxe, Bp. Arthur Cleveland, Amer. (b. 1818), 438, 531, 1005, 1125, 1930 Crabbe, Ceorge, Eng. (1754-1832), 74, 218, 622, 1377, 1449, 2503 Craig, Isabella, Eng. (w. 1856), 675 Craik, D. Maria Mulock, Eng. (b. 1826), 63, 228, 692, 884, 906, 1787, 2252, 2371, 2416, 2658, 2766, 2931, 3435, 3490, 3997 Cramer, Julian, 3870 Cranch, C. P., Alexandria, D.C. (b. 1813), 214, Crane, Rev. Oliver, Amer. (b. 1822), 3112, 3274, 3460, 3470, 3553, 3981 Crashaw, Richard, Eng. (1600-1650), 2555, Creech, Thomas, Eng. (1659-1701), 2715 Crewdson, Jane, Eng. (1809-1863), 310, 451, Croly, George, Ireland (1780-1860), 507, 690, 1594, 1827, 3148, 3163, 3267, 3289, 3392, 3412, 3532, 3537, 3586, 3602, 3603, 3628, 3730, 3892, Eastburn, James Wallis, Am. (1797-1819),

3982, 4004, 4070, 4077

(1804–1851), 3283, 4017, 4027 Crown, John, Nova Scotia (w. 1865), 785, 1242 Cunningham, Allan, Scotland (1784-1842), 199 Cunningham, J. W., 3262 Curry, Otway, Amer. (1804–1855), 1122, 1782 Cutter, William, Amer. (b. 1801), 1047 Dach, Simon, Germany (1605–1659), 2834 Dale, Thomas, Eng. (b. 1797), 1060, 1458, 1862, 2870, 3200, 3273, 3361, 3562, 3745 Damiani, Peter, Italy (d. 1072), 732, 3853, 3857 Dana, Mary S. B., 3558 Dana, Richard Henry, Cambridge, Mass. (b. 1787), 1926, 2129, 2614 Daniel, Samuel, Eng. (1562-1619), 1057 Dante, Alighieri, Florence (1265-1321), 1777 Darwin, Erasmus, Eng. (1731–1802), 2492, 2828 Davenant, Sir W., Eng. (1598–1680), 304, 454, 483, 1104, 1219, 1908 Davenport, Christopher, Eng. (1605–1668), 1841 Davies, Sir John, Eng. (1570-1660), 1502, 1679, 2793 Davis, Thomas, Ireland (1814–1845), 1649 Dawes, Rufus, Mass. (1803–1859), 1831 Denham, Sir John, Eng. (1615-1668), 188, 265, Denny, Sir Edward, Eng. (b. 1796), 3551, 4024, Derzhavin, Gabriel Romanawitch, Russia (1743-1816), 1507De Vere, Aubrey, Ireland (1814-1846), 2010, 2140, 2786 Dewart, Edward Hartly, D.D., Canada (1869), **629**, **1236**, **1437**, **1619**, **1791**, **2044**, **2417**, **2516** Dickens, Charles, Eng. (1812–1870), 696, 1972, Dickinson, Legh Richmond, Pa. (b. 1830), Dimond, William, England (1800-1837), 920 Dinnies, Anna Peyre, Amer. (b. 1810), 877 Dix, John A., New York (w. 1863), 643 Dix, William Chatterton, Eng. (b. 1837), 3903 Doane, Bishop George W., Amer. (1799–1858), 504, 2322, 3105, 3734, 3918 Doane, W. H., 3209 Dobell, Sydney, Eng. (1702-1751), 359, 2342 Doceo, Maria, 3292 Dodd, William, 4112 Doddridge, Philip, Eng. (1702-1751), 665, 1554, 1576, 2144 Domett, Alfred, Eng. (b. 1811), 3277 Dorr, Julia C. R., South Carolina (b. 1825), 3499 Douglass, Marion, Amer. (w. 1870), 1635 Dow, Jesse Erskine, 4032 Drayton, Michael, 3780 Drummond, William, Scotland (1585-1640), 151, 396, 2089 Dryden, Eng. (1631–1700), 76, 77, 177, 240, 350, 585, 723, 1292, 1375, 1425, 1943, 2098, 2201, 2205, 2563, 2623, 2632, 3014 Dunning, Homer N., 3377, 3379, 3391, 4012 Duryea, William Rankin, Amer., 1825 Dwight, Timothy, Mass. (1752-1817), 114, 2665 Dyer, John, Eng. (1700-1758), 2213 East, C., Eng., 3436

3601

```
Eastman, Charles Gamage, Vermont (1816-)
  1561), 662
Edmeston, James, Eng. (1791–1867), 376, 1232, 1360, 2699, 3116, 3385
Edwards, E. E., 3322
Edwards, M. Betham, Eng. (b. 1836), 1270
Elliott, Charlotte, Eng. (1789-1871), 384, 1575, 2008, 2545, 2846
Ellis, Joseph, 3840
Ellwood, Thomas, Eng. (1639-1713), 803
Embury, Emma C., New York, 1056, 1142
Emerson, Ralph Waldo, Boston, Mass. (b.
1803), 23, 209, 293, 328, 543, 566, 793, 1021,
  1159, 1166, 1353, 1389, 2068, 2590, 2829
Erskine, Ralph, Scotland (1685–1752), 1860
Esling, Catherine II., Penn. (b. 1812), 1344
Euripides, Greece (481-406 B. c.), 303
Faber, Frederick, Eng. (1815-1863), 902, 953,
   1126, 1215, 1223, 1520, 1977, 2012, 2401,
   2444, 2486, 2919, 3007, 3196
Falconer, William, tr., Scotland (1730–1769),
Farmer, Silas, Am. (w. 1860), 3033
Farningham, Marianne, Eng., 1413
Fitzarthur, 1266
Fletcher, Giles, Eng. (1550–1610), 280
Fletcher, John, Eng. (1576–1625), 400, 419,
   1035, 1731
Fletcher, Phineas, Eng. (1584-1650), 520, 2732
Follen, Eliza L., Mass. (w. 1839), 2391
Ford, Charles Lawrence, Eng., 3521, 3750,
   3887, 4025, 4006
Ford, John, Eng. (1586–1639), 1455, 1776, 2267
Fortunatus, Venantius, Italy (530-609), 594,
  597
Fouque, De L'Motte, Germany (1777-1843),
  3158
Freeman, Hollis, 3189, 3825
Freiligrath, Ferdinand, Germany (b. 1810), 3188, 3330, 3821
Friedrich, Jean, Germany, 501
Frothingham, N. L., Am., 782, 3181
Froude, Philip, Eng. (d. 1738), 779
Fry, Caroline, Eng. (1787-1846), 1204
Gallagher, William D., Am., 1808, 1140
Garrison, William Lloyd, Am. (1805–1879),
   2296
Garth, Sir Samuel, Eng. (d. 1719), 1373
Gascoig..e, George, Eng. (1540-1577), 2332
Gates, Ellen H., Am. (w. 1860), 2321
Gay, John, Eng. (1688-1732), 878, 1109, 2379
Gellert, Charles, Germany (1715-1669), 1436,
  1780, 1855
Gerhardt, Paul, Germany (1606-1676), 388,
  609, 2852
Gibbons, Thomas, Eng. (1720-1785), 1121
Gill, George, 1709
Gill, Julia, 2229
Gill, Mrs. 8, P., 996
Gill, Thomas H., Eng. (b. 1819), 1807
Gladden, Washington, Penn. (b. 1836), 4100
Gleim, Johann Ludwig, Germany (1715-1769),
  771
Glynn, Robert, Eng. (d. 1800), 486
Goethe, Johann Wolfgang, Germany (1749-
  1832), 946, 2801, 2922
Goldsmith, Oliver, Ireland (1725-1774), 49,
  859, 1177, 2470, 2838
Good, Jno. Mason, 3388
```

Gould, Hannah F., Vermont (1792–1865), 3162, 3838, 4000 Grahame, James, Scotland (1785-1828), 267, 363, 1271, 2376, 3574 Grant, Sir Robert, Scotland (1785–1838), 866, 886, 1521, 2154 Gray, Barry, 1973 Gray, David, Eng. (1838-1861), 106, 689, 711, 726, 988 Gray, Thomas, Eng. (1716–1771), 51, 442, 551 Greene, Robert, Eng. (1560-1592), 2295 Greenwell, Dora, Am. (w. 1860), 1163 Greenwood, T., Eng., 3211, 3510 Grigg, Rev. Joseph, Eng. (1728-1768), 2025 Grinfield, Thomas, Eng. (b. 1758), 1758, 2651 Gurney, John Hampden, Eng. (1802–1862), 1671Guyon, Jeanne de la Mothe, France (1648-1717), 457, 495, 900, 1230, 1473, 1567, 1939, 2174, 2788, 2823 Hafiz, Shiras Persia (d. 1389), 1985 Hale, Sarah Josepha, Am. (1796–1880), 255, 1058, 1092, 1564, 1792, 1826, 2050, 2091, 3013, 3034, 3006 Halleck, Fitz-Greene, Conn. (1795–1869), 1426, 1476Hanaford, Rev. Phebe A., Am. (b. 1829), 4022 Hankey, Catherine, Am. (w. 1867), 395, 403, \_\_3393, 3413, 3725, 3824, 3801 Hankinson, I., 3747 Hare, J. M., 3940 Harris, Thomas L., Am. (b. 1830), 916 Hart, Joseph. Eng. (1712-1768), 1461 Hartmann, Rev. Friedrich, Germany (1743-1815), 2819 Hartsough, L., Am. (w. 1860), 1718 Harvey, Christopher, 1378 Haskell, Jefferson, Am. (w. 1865), 2941 Hastings, H. L., Am. (w. 1860), 745, 770 Hastings, Thomas, Am. (1784–1872), 2282 Hatton, J. W., 3485 Havard, William, Eng. (1710-1778), 1244, 2489 Havergal, Frances Ridley, Eng. (1837–1879), 4010 Hawey, J. S., 2959 Hawthorne, Nathaniel, Mass. (1807-1864), 3215, 3615 Hay, John, Indiana, (b. 1839), 3192 Hayes, Samuel, Eng. (w. 1775), 517, 816, 1026, 1725, 2423 Hayne, Paul H., J. C. (b. 1831), 3872 Heath, Robert, Eng. (b. 1625), 1444 Heber, Bp. Reginald, Eng. (1723–1826), 613, 1024, 1346, 1357, 1592, 2021, 2441, 2547, 2901, 2987, 3272, 3444, 3598, 3604, 3818, 3924, 4050 Heerman, Johann, Germany (b. 1630), 176 Heine, Heinrich, Germany (1799–1856), 3168 Hemans, Felicia Dorothea, Eng. (1794-1835), 238, 565, 649, 657, 662, 702, 889, 1059, 1149, 1256, 1261, 1275, 1320, 1342, 1419, 1719, 1737, 1836, 1903, 2694, 2312, 2505, 2539, 2726, 3048, 3489, 3591, 3723, 3536, 3908, 4044 Hentz, Caroline Lee, Am. (w. 1835), 2181 Herbert, George, Wales (1593-1632), 22, 70, 97, 136, 142, 193, 232, 409, 410, 429, 494, 505, 523, 526, 560, 663, 788, 845, 912, 1063, 1150, 1162, 1187, 1205, 1287, 1296, 1381, 1427, 1573, 1578, 1677, 1808, 1944, 2049,

2224, 2481, 2531, 2541, 2618, 2644, 2692, 2821, 2825, 2902, 2926, 2948, 3006 Herbert, Henry W., 3097 Herrick, Robert, Eng. (1591–1674), 87, 275, 316, 327, 467, 927, 1288, 1313, 1369, 1519, 1811, 1844, 1884, 2088, 2193, 2210, 2235, 2279, 2328, 2489, 2517, 2524, 2619, 2629, 2701, 2946, 2975, 3008, 3064 Hervey, Thomas Kibble, Eng. (1799-1859), 141, 309, 698, 2294, 3579, 4013 Hey, John, Eng. (1734-1815), 1812 Heylyn, 235 Heywood, Thomas, Eng. (1600-1649), 1512 Hill, Aaron, Eng. (1685-1750), 622 Hillhouse, Augustus L., Am. (1792–1859), 1358 Hillhouse, James Abraham, Conn. (1789-1841), 3581 Hirst, Henry B., Penn. (w. 1845), 3437 Hobart, Mrs. Charles, 591 Hodder, Edwin, Eng. (w. 1863), 248 Hodgson, William, Eng. (d. 1793), 672, 2040 Hoffman, Charles F., Am. (b. 1806), 1095, 1558, 2152 Hoffman, S. M. O., 3422 Hogg, James, Scotland (1772-1835), 3198 Hogg Thomas, Eng. (w. 1811), 1858 Holford, Mrs. M., Eng. (w. 1798), 1417 Holland, Josiah Gilbert, Mass. (b. 1819), 44, 1956, 2277, 3492 Holmes, Oliver Wendell, M.D., Mass. (b. 1809), 379, 484, 581, 913, 1111, 1112, 1132, 1176, 179, 434, 381, 913, 1111, 1112, 1132, 1170, 1198, 1210, 1325, 1398, 1914, 1941, 2113, 2297, 2318, 2518, 2643, 2718, 2802, 2836, 2849, 2854, 2879, 2912, 2954

Holmes, W., Eng., 1852, 3045

Homer, Greece (B. C. 950), 2995 Hood, Thomas, Eng. (1798–1845), 187, 340, 677, 819, 919, 1362, 1370, 1527, 1897, 2303, 2496, 2578, 3948 Hooper, Lucy, Am. (1817-1841), 1220, 1937 Hopkins, Jr., John Henry, Am., 3596, 3867, 4037Horace, Italy (B. C. 65-8), 1291, 1525, 1531, 2315, 2568 Horne, Bp. George, Eng. (1730-1792), 2149 Houghton, Lord (Richard M. Milnes), Eng. (b. 1809), 3788 Howard, Sir Robert, Eng. (1626–1698), 1639, 1850 Howe, Caroline Dana, 3898 Howe, Julia Ward, New York (1819), 206, 1072, 1406, 2197, 2246, 3969 Howitt, Mary, Eng. (b. 1800), 1298, 1343, 2156, 2840, 3338, 4076 Howitt, Richard, Eng. (w. 1830), 3371 Howitt, William, Eng. (1795), 3264, 3979 Howland, M. H., 4011 Hoyle, Charles, 3724, 3806 Hoyt, Ralph, Am. (b. 1812), 3040 Hughes, T. S., D.D., Eng. (w. 1813), 3167 Huie, Richard, M.D., Scotland, 3968, 3974 Hunt, Helen, 3079, 3777 Hunt, Leigh, Eng. (1784–1859), 1874, 2491 Hunter, Willam, D.D., Am. (1811–1877), 727, 828, 981, 984, 1321, 1574, 1726, 1733, 1743, 2683, 2756, 2797 Huntingdon, C., 3228 Huntingdon, James, 1783 Hurdis, James, Eng. (1763-1801), 716 Hurn, William, Eng. (w. 1813), 1815 Lange,

Husenbeth, F C., Eng., 4031 Hutton, Joseph, Penn. (1787-1828), 3815 H. W J., 3139, 3204 Ingelow, Jean, Eng. (w. 1863), 357, 772, 373, 1062, 1457, 1483, 1518, 1818, 2042, 2134, 2151, 2169, 2185, 2241, 2369, 2572, 2986, 3547, 3831 Jackson, E. Dudley, 3319, 3465, 3772, 3986 Jenner, Charles, Eng. (1737-1774), 135, 1816, 2565, 4064 Jewsbury, Maria J., Eng. (1800-1833), 71, 3302 John, of Damascus, 9th century, 1028 Johns, William (w. 1674), 1877 Johnson, Samuel, Eng. (1709-1784), 104, 1305, 1537, 2217, 2543 Jones, Sir William, Eng. (1746-1794), 572, 834, 2809 Jonson, Ben, Eng. (1574–1637), 84, 117, 133, 851, 1107, 1563, 1636, 1987 Judson, Adoniram, Am. (1788–1850), 2165 Judson, Emily, Am. (1817-1854), 1013, 1133, 1957, 2125, 2204, 2304, 3873, 4064 Juvenal, Decimus J., Italy (40-120), 90, 804, 1529, 1642 Keach, B., Eng. (1640-1704), 2754 Keats, John, Eng. (1796–1821), 212, 1274 Keble, John, Eug. (1790-1866), 181, 311, 453, 773, 821, 911, 1143, 1231, 1319, 1485, 1387, 1696, 1806, 1904, 1980, 2070, 2253, 2331, 3115, 3121, 3134, 3144, 3150, 3206, 3240, 3260, 3276, 3318, 3326, 3409, 3438, 3461, 3564, 3575, 3590, 3735, 3759, 3814, 3820, 3821, 3821, 3861, 3866, 3879, 3386, 3909, 3955, 4030, 4079, 4120 Keith, George (w. 1787), 1566 Kelly, Thomas, Ireland (1765–1855), 415, 589, 1022 Kemble, Frances Anne, Eng. (b. 1811), 10, 1692, 1856 Ken, Bishop Thomas, Eng. (1637–1711), 341, 545, 636, 1738, 2330, 2357, 2990, 3259, 3258, 3336, 3611, 3930, 4053, 4058 Kimball, Harriet M., Portsmouth, N. H., 2410, King, Bp. Henry, Eng. (1591-1669), 559, 2114, King, Rev. J. M., Eng. (w. 1851), 3306 Kingsley, Charles, Eng. (b. 1819), 525, 358, 3316 Kirby, Mary F., Am. (w. 1860), 1763 Kittermaster, Rev. Fred W., 3408 Knowles, James Sheridan, Ireland, (b. 1784), 444, 1297 Knox, William, Scotland (1789–1825), 577, 2334, 2352, 3132, 3469, 3823, 3910 Kosegarten, Ludwig T. (1758–1818), 603 Krauth, Charles P. tr., Penn., 422 Krummacher, Frederick W., D.D. (1796-1868), Kynaston, Herbert, D.D., Eng. (b. 1809), 3372 Lamb, Charles, Eng. (1775-1835), 167, 1891, 3095, 3953 Landon, Letitia E., Eng. (1802-1838), 4014 Landor, Walter Savage, Eng. (1775-1864),

1961, 2343

3407

Ernst, Germany (b. 1711), 1764,

Mackintosh, J., 1797

Macleod, Norman. Scotland (1812-1872), 3934 Larcom, Lucy, Mass. (b. 1826), 928, 944, 1708, Madan, Spencer, 1580, 3456 Latrobe, John A., Eng. (w. 1837), 406 Maffitt, John Newland, 3766, 4107 Layard, C. P., Eng. (d. 1803), 549, 607, 623, Maginn, William, LL.D., Ireland (1794-1842), Lee, Frederick George, Eng. (w. 1870), 3943 Maguire, Robert, 3155, 3321, 3344, 3427, 3441, 3442, 3476, 3504, 3515, 3518, 3633, 3722, 3736, 3810, 3852, 3868, 3884, 3893, 3895, 3901, 3932, 3998, 4035, 4036, 4089 Lee, Nathaniel, Eng. (1658-1692), 1308 Leggett, William, Am. (1802–1840), 2678 Leland, Charles G. tr., Am., 3168 Leslie, Mary, Eng. (w. 1860), 675 Malan, Cæsar, Switzerland (1787-1864), 674, Lettice, John, Eng. (1737-1832), 1559 680 Lillo, George, Eng. (1693-1739), 1582, 2853, Malcolm, 3343 Mallock, David, New York (w. 1843), 3122, 2938 Lilly, John, Eng. (1554-1600), 538, 1401 3138, 3184, 3844 List, Harriet W., Am. (b. 1824), 1974 Little, Mrs. Sophia L., Newport, R. I. (b. 1799), Manrique, Jorge, Spain (d. 1479), 2123, 2148, 2150 Mansoni, Alessandro, Italy (b. 1784), 288 2560 Mant, Bp. Richard, Eng. (1776–1848), 64, 89, 100, 124, 159, 246, 247, 256, 272, 424, 426, 443, 664, 1042, 1267, 1715, 1730, 1773, 2082, 2306, 2347, 2433, 2542, 2564, 2626, 2669, 2679, 2689, 2687, 26 Littledale, Rev. Richard F., LL.D., Ireland, (b. 1833), 3186, 3258, 3853 Littlewood, W. E., Am. (w. 1860), 2980 Lloyd, Elizabeth, Penn. (w. 1848), 269 2670, 2698, 2847, 3050, 3066, 3353, 3629 Locke, Una, Am. (w. 1860), 1883 Lockhart, John Gibson, Scotland (1792-1854), Marsden, Joshua, Eng. (1754-1836), 2884, 3226. 3477, 4062 Marvel, Andrew, Eng. (1620–1678), 1199 Mason, Caroline, 868, 1746, 1810, 3740 Massey, Gerald, Eng. (b. 1828), 736, Lockhart, Rev. Arthur John, 3367, 4057 Logan, John, Scotland (1748-1788), 3763 Longfellow, Henry W., Maine (b. 1807), 20, 59, 227, 291, 301, 368, 372, 374, 567, 637, 641, 1386, 1938, 2073, 2250, 2427, 2567, 3600 754, 781, 1171, 1172, 1221, 1339, 1593, 1680, Massie, Richard, tr., Eng. (w. 1854), 3261 1959, 2005, 2041, 2047, 2085, 2087, 2118, 2179, 2216, 2393, 2621, 2675, 2782, 2841, 2921, 3022, 3084, 3154, 3172, 3265, 3729, 3877 Massinger, Philip, Eng. (1584–1640), 835, 846, 1848, 2612, 2680 Masson, John, 2112 Loud, Mrs. Margaret St. Leon, Penn., 2133 Masters, Mary, Eng. (w. 1758), 2641 Lowell, James Russell, Mass. (b. 1819), 205, Maturin, Charles R., Eng. (1782-1824), 809, 286, 289, 290, 319, 582, 667, 1392, 1784, 1793, 1676 1969, 1993, 2164, 2206, 2406, 2500, 2576, 2603, 2009, 2966 May, Thomas, Eng. (1595–1650), 1799, 2214 McCartee, Jessie G., 3789 Lowth, Bp., Eng. (1710–1788), 631 Luckenbach, W. H., Am. (b. 1830), 3415 McCarty, J. H., D.D., Amer. (b. 1830), 3183 McCheyne, Robert Murray, Scotland (d. 1843) Lucretius, Titus Carus, tr., Italy (95-55 B.c.), 741, 2020, 2750, 3320, 3448, 3800, 4042, 4088 699, 892, 932, 1778 McCrae, George Gordon, 3790 Luke, Mrs. J., Eng. (w. 1850), 367 Lull, Rev. De Los, New York, 3993 McDuff, George, 3454 McKellar, Thomas, Amer. (b. 1812), 2363 Luther, Martin, Germany (1483–1546), 260, 684, 757, 825, 2256 McLeod, C. D., 3757 Medley, Samuel, Eng. (1738–1799), 479, 2706 Lynch, Anne C., Am. (w. 1855), 398, 2115, 2904, 3130, 3480 Melendez, Valdez Juan, Spain (1754-1817), 1491, 1498 Lyons, J. Gilborne, Am. (w. 1848), 4045 Mercer, Margaret, Amer. (1791-1847), 1146 Lyte, Henry Francis, Eng. (1793-1847), 69, Michell, Nicholas, 3135, 3136, 3224, 3398, 381, 600, 940, 1053, 1510, 1654, 2530, 2896, 3403, 3411, 3417, 3446, 3447, 3569, 3577, 3595, 3618, 3645, 3762, 3807, 3828, 3842, 3913, 3995, 4055, 4073 3312, 4043 Lytleton, Lord George, Eng. (1708-1773), 2247 Middleton, Thomas, Eng. (1570-1627), 1170 Lytton, Lord Edward Bulwer, Eng. (b. 1805), Mills, Elizabeth, Amer., 1724 Milman, Henry Hart, Eng. (1791–1868), 612, 277, 279, 339, 714, 857, 1212, 2187, 2649, 2709, 2863 1501, 2057, 2311, 2981, 3100, 3165, 3166, 3582, 3599, 3925, 3978 Macauley, Alexander, New York (b. 1844), Milton, John, Eng. (1608–1674), 33, 35, 36, 120, 123, 128, 258, 259, 266, 268, 270, 351, 557, 3552, 3610, 3630, 3797, 3874, 3904, 3939 Macdonald, George, Scotland (b. 1825), 3096, 3156, 3199, 3337, 3339, 3738, 3743, 3753, 3756, 3774, 3817, 3889, 4029, 4065, 4096, 571, 578, 619, 668, 837, 840, 883, 1033, 1034, 1036, 1038, 1135, 1136, 1137, 1138, 1233, 1238, 1239, 1257, 1509, 1760, 1770, 1775, 4105, 4114 1809, 1895, 2090, 2153, 2221, 1779, 1796, Macduff, Rev. John Ross, Scotland (b. 1820), 2880, 2895, 3020, 3279, 2249, 2262,2436, 3845, 3902, 3984, 4001 3281, 3960, 3962, 3963 Mace, Francis L., Am. (w. 1852), 2420 Mitchell, J. K., Amer. (b. 1798), 1585, 2652. Machen, 579 Mackay, Charles, Scotland (b. 1812), 157, 447, 1423, 1663, 2161, 2525, 2589, 3511, 4071 3334, 3929 Monsell, Rev. John S. B., LL.D., Eng. (1811–1875), 387, 498, 521, 841, 1462, 1590, 3247 Mackay, Margaret (w. 1832), 980 Montagu, Lady Mary W., Eng. (1690-1762). Mackenzie, R. Shelton, D.C.L. (b. 1808), 3170

```
Montgomery, James, Scotland (1771-1854), 27,
                                                             Patterson, S. D., Amer. (w. 1860), 500
   38, 68, 230, 306, 307, 433, 574, 575, 584, 608,
   730, 1108, 1127, 1412, 1467, 1560, 1570, 1600,
   1691, 1759, 1888, 1923, 1965, 1989, 2060,
                                                                1833
  2155, 2173, 2222, 2265, 2349, 2392, 2473, 2548, 2664, 2888, 3035, 3089, 3151, 3210, 3255, 3324, 3375, 3416, 3451, 3625, 3787,
                                                              Pearce, 499
   3795, 4094
Moore, Thomas, Ireland (1779-1852), 11, 113,
   115, 161, 462, 751, 858, 888, 897, 1134, 1245,
   1626, 2105, 2176, 2184, 2192, 2195, 2242, 2244, 2248, 2274, 2482, 2932, 2999, 3019,
   3145, 3341, 3529, 3531, 3641, 3751
More, Hannah, Eng. (1745–1833), 1025, 1303, 1834, 1940, 2019, 2191, 2574, 2810, 2760, 2790, 2840, 3296, 3297, 3298, 3305, 3315,
   3472, 3473, 3822
More, Henry, Eng. (1614–1687), 2637
Morris, George P., Pa. (1802–1864), 241, 752
Morris, William, Eng. (w. 1871), 52, 2117,
   2418
Moultrie, Gerard, Eng. (w. 1868), 40, 3737
Moultrie, Mary, Eng. (w. 1867,) 3876
Mowes, Heinrich, Germany (w. 1813), 1207
                                                                2116
Mueller, Wilhelm, Germany (1794-1827),
  2271
                                                                533
Muhlenberg, W. A., D.D., New York (1796-
   1877), 1729
Muller, Frederick, 3829
Nabb, Thomas, Eng. (d. 1645), 2670
                                                                1249,
Neale, Alice B., Amer. (b. 1828), 3639
Neale, John Mason, Eng. (1818-1866), 642,
                                                                1544,
   1030, 3127, 3495
                                                                1892,
                                                                        1898,
Neile, Henry, 3225
                                                                2190,
                                                                        2223,
Newbury, Herbert, 2903
Newman, John Henry, Eng. (b. 1801), 797,
                                                                2577,
  1640, 3077, 3302, 3311, 3404, 3523, 3568,
                                                                2712,
  3635, 3646, 3761, 3796, 3859, 4080
Newton, John, Eng. (1725-1799), 1, 146, 452,
  524, 593, 792, 870, 1348, 2045, 2239, 2341,
  2370, 2725, 3122, 3221, 3322, 3373, 3383,
3466, 3474, 3543, 3556, 3749, 3767, 3778, 3897, 3988, 4098, 4110
Nicholas, T. G., Eng. (w. 1851), 3363
Nicoll, Robert, Scotland (1814–1837), 700
Nind, George Willis, Md. (1817–1842), 4005
                                                                2351
Nitingale, Eng., 3572
Noel, Baptist W., Eng. (1799–1873), 998
Noel, Caroline M , 3243
Noel, Thomas, Eng. (w. 1841), 2476
Norris, Rev. John, Eng. (1657–1711), 3354,
  4068
                                                                1744
Norton, Caroline E. S., Eng. (b. 1808), 58,
  2566, 3016
Novalis, Germany (1772–1801), 817
Olivers, Thomas, Eng. (1725-1799), 1480
Onslow, P., tr., 4116
Ormsby, A. S., Eng. (w. 1871), 1067
Orne, C. F., America, 1949
Osgood, Frances S., Mass. (1812–1850), 1945, 2084, 2163, 3501
Ovid, Sulmo, Italy (b. 43 B. c.), 79, 778, 1252, 2141, 2226, 2366, 2891, 2892
Owens, P. J., Amer. (w. 1860), 3482, 3938
Palmer, Phœbe, New York (1807–1874), 144,
  234, 2305, 2970
Palmer, Ray, Amer. (b. 1808), 392, 583, 614,
                                                             Raffles, Thomas, Eng. (1788-1863), 445, 3394
  3459, 4083
```

Paulin, George, Amer., 2424 Payne, John Howard, New York (1792-1852). Peabody, William B. O., D.D., New Hampshire (1799-1848), 2387 Pennefather, Mrs. Catherine, 2399 Pennie, J. F., Eng., 3883 Percival, James Gates, Conn. (1795-1856), 39, 54, 105, 208, 460, 489, 743, 990, 1050, 1390, 1453, 1606, 1614, 1682, 2107, 2130, 2183, 2455, 2519, 2676, 2677, 3191 Perkins, J. H., Amer. (w. 1860), 1968 Persius Flaccus, Aulus, Italy (34-62), 192, 194, 342, 1393, 2311, 2587 Peter, William, Eng. (d. 1853), 2426 Phelps, S. D., D.D., 3977, 4063 Philips, Catherine, Eng. (1631-1664), 1414 Pierpont, Folliet S., Eng., 3284, 3592 Pierpont, John, Conn. (1785–1866), 15, 360, 3516, 3839, 3846, 3862 Planche, James Robinson, Eng. (b. 1796), Pollard, Josephine, New York, (w. 1870), 527, Pollio, 3113, 3397 Pollok, Robert, Scotland (1799-1827), 91, 111, 172, 242, 249, 251, 253, 276, 278, 283, 284, 287, 408, 678, 728, 755, 880, 854, 922, 947, 1008, 1032, 1074, 1075, 1089, 1098, 1208, 1285, 1407, 1482, 1522, 1536, 1541, 1600, 1656, 1660, 1688. 1772, 1948, 1990, 1998, 2050,2233, 2236, 2288, 2289, 2291, 2309, 2314, 2382, 2386, 2397, 2495, 2512, 2673, 2611, 2642, 2647, 2659, 2668, 2712, 2762, 278 2985, 3044, 3069 2780, 2841, 2852, 2862, 2943, Pope, Alexander, Eng. (1688–1744), 116, 143, 189, 219, 220, 223, 514, 568, 587, 734, 1039, 1043, 1196, 1255, 1258, 1280, 1329, 1431, 1610, 1616, 1665, 1668, 1762, 1859, 1992, 2058, 2096, 2137, 2203, 2287, 2346, 2374, 2378, 2403, 2456, 2520, 2557, 2575, 2695, 2716, 2857, 2937, 2945 Porteus, Bishop Beilby, Eng. (1731–1808), 669, Poulson, Annie E., 3190 Praed, Winthrop M., Eng. (1802-1839), 3369 Preston, Mrs. Margaret Junkin, Va. (b. 1835), 3203, 3811 Priest, Nancy W., Amer. (1834-1870), 1728, Prince, P., Eng., 126, 262, 818 Prior, Matthew, Eng. (1664-1721), 762, 894, 1113, 1751, 1991 Procter, Adelaide Anne, Eng. (1826–1864), 1079, 1471, 3439 Procter, Bryan W., Eng. (b. 1787), 774, 2122, 2128, 2199, 2454, 3143 Proctor, Edna Dean, Amer. (w. 1870), 1789 Prudentius, Clement, Spain, 299, 348, 1589 Puushon, William Morley, D.D., Eng. w. 1867), 292, 434, 1037, 2101, 2702, 3026, 3133, 3213, 3584, 3816, 3827, 3855 Quarles, Francis, Eng. (1592–1644), 180, 547, 592, 899, 1229, 1286, 1429, 1488, 2234, 2283, 2536, 2633, 2711, 2929, 3091, 3414, 3418, 3541

```
Shea, John Augustus, Ireland (1802-1845),
 Ragg, Thomas, Eng. (b. 1808), 245, 3092, 3594
 Raleigh, Sir Walter, Eng. (1552-1618), 749,
                                                                                      2408
                                                                                  Shears, Rev. Alonzo G., M.D., Amer. (b. 1811),
    805, 2502
 Randolph, Thomas, Eng. (1605–1634), 471,
                                                                                      3847
                                                                                  Shelley, Percy Bysshe, Eng. (1792-1822), 449,
                                                                                      895, 1011, 1090, 1246, 1615, 2316, 2521, 2838,
 Ransom, Bryan Fitch, 3935
Rawes, Rev. H. A., A.M., Eng., 3202
Read, Thomas Buchanan, Penn. (b. 1822),
                                                                                  Shenstone, William, Eng. (1714-1763), 2710
Sheridan, R. B., 1reland, (1751-1816), 1662
Shirley, James, Eng. (1591-1666), 450, 685, 1723, 2992
    1830, 2798
 Richardson, Mrs., Eng. (w. 1808), 57
Rippon, John, Eng. (w. 1844), 1359
Rist, Johann, Germany (1607–1667), 119
                                                                                   Shirley, Walter, Eng. (1725–1786), 602
Ritchie, Mrs. Anna C. M., Amer., 3557
Robertson, W. B., Amer., 382, 4004
Robinson, Robert, Scotland (1735–1790), 1314
Rodigast, S., Germany, (b. 1650), 873
                                                                                   Sidney, Sir Philip, Eng. (1554-1586), 801,
                                                                                   Sigourney, Lydia H., Amer. (1791–1865), 2, 168,
                                                                                      639, 658, 661, 989, 1340, 1463, 1555, 1566,
Rogers, H., Eng. (w. 1843), 3535, 4049, 4095
Rogers, Samuel, Eng. (1763–1855), 371, 2991
                                                                                      1829, 1951, 1995, 2009, 2323, 2324, 2465, 2645,
                                                                                       2727, 2795, 2811, 3068, 3086, 3110, 3160, 3242,
Rolland, William, Eng., 3769
Rolls, Mrs. Henry, Eng. (w. 1815), 777, 3880
                                                                                      3567, 3764, 3871, 3875, 3905, 3944, 3972, 4023,
                                                                                      4082, 4113
Roscoe, William, Eng. (1753–1831), 1539, 3858
Rossetti, Christina G., Eng. (w.1862), 872, 958,
                                                                                   Silesius, Angelus, Silesia (1624–1677), 401
                                                                                   Skeen, 3378
    1887, 2147, 3041, 3102
                                                                                   Skelton, John, Eng. (1485-1529), 645, 2245,
Rossetti, Dante Gabriele, Eng. (b. 1828), 644,
                                                                                      2432
                                                                                   Sleight, Mary B., 3990
Small, James G., Scotland, 3643, 3994
    2211, 2523, 3826
Rowe, Elizabeth, Eng. (1674–1737), 1052
Rowe, Nicholas, Eng. (1673–1718), 731, 1082,
1644, 1646
                                                                                   Smart, Christopher, Eng. (1722–1770), 849, 1581, 2493, 2494
                                                                                   Smedley, Samuel, 748
Ruckert, Friedrich, Germany, 2131, 2446, 3180,
                                                                                   Smith, Annie Lenthal. 3431
    3181
                                                                                   Smith, Dirk, Holland (1702–1752), 671
Russell, Rev. John Fuller, Eng. (w. 1844),
                                                                                   Smith, Elizabeth Oaks, Amer. (b. 1806), 2638
    3253
Rutherford, Rev. Sam'l, Scotland, (1600–1661),
                                                                                   Smith, Horace, Eng. (1778–1840), 1341, 2807,
                                                                                      3808
    3493
                                                                                   Smith, S. F., Amer. (b. 1805), 204, 2111
Sachs, Hans, Germany (1494-1578), 1430,
                                                                                   Smith, Victoria A., 3987
    2528
                                                                                   Smithers, N. B., LL.D., Dover, Del. (trans-
                                                                                       lator of Latin hymns), 3286, 3406, 3857, 3865,
Sandys, George, Eng. (1577–1643), 3976
Saxby, Jane Euphemia, Eng. (b. 1811), 3197
                                                                                       4018, 4119
Saxe, John Godfrey, Vermont (b. 1816), 118,
                                                                                   Smollett, Tobias, Eng. (1721–1771), 548
                                                                                   Snow, 3376
                                                                                   Sotheby, William, Eng. (1757–1833), 3967
Southey, Caroline Bowles, Eng. (1787–1854),
Schiller, Johann C., Germany (1759-1805),
    943, 1577
 Schmolk, B., Germany (b. 1731), 605
Scott, James, Scotland (1733-1814), 1647, 1894
                                                                                   Southey, Robert, Eng. (1774–1843), 274, 305,
Scott, John, D.D., Eng. (1638–1694), 3534
Scott, Sir Walter, Scotland (1771–1832), 244.
                                                                                      344, 874, 1428, 2313, 2354, 2372, 2551, 3142
                                                                                   Southwell, Robert, Eng. (1560-1595), 326, 510,
    420, 2471, 2826
                                                                                       766
Scranton, E., Amer. (w. 1850), 1411
                                                                                   Spear, Thomas G., 2954
 Scudder, Eliza, Amer. (w. 1865), 1516, 1712
                                                                                   Spegel, 315
Seagrave, Robert, Eng. (b. 1693), 416
                                                                                   Spencer, William R., Eng. (1770-1834), 1260,
Sears, Edmund II., D.D., Amer. (1810-1876),
                                                                                       2881
 423, 3239
Sears, Thos. E., 3164
                                                                                   Spenser, Edmund, Eng. (1553–1599), 9, 122, 127, 191, 216, 312, 515, 747, 917, 1103, 1200, 1307, 1630, 1631, 1867, 1909, 2018, 2856
 Seidel, Germany, 1497
 Selwyn, H., 1562
                                                                                   Spitta, Carl J. P., Germany (b. 1801), 1029,
 Seneca, L. A., Spain (1-65), 2396, 2582
Shakespeare, William, Eng. (1564-1616), 13,
                                                                                       14(5, 1875, 2036
 Shakespeare,
                                                                                   Sprague, Charles, Mass. (b. 1791), 558, 617, 2861
    107, 108, 137, 138, 140, 184, 210, 213, 318,
                                                                                   Stanley, Arthur P., D.D., Eng. (b. 1815), 3125,
    320, 323, 330, 335, 363, 473, 474, 480, 535,
                                                                                      3500
    541, 555, 562, 618, 620, 648, 663, 687, 694,
                                                                                   Starkey, D. P., Amer. (w. 1840), 1774
    744, 750, 780, 799, 833, 852, 918, 925, 936, 986, 1083, 1101, 1110, 1161, 1175, 1183, 1195,
                                                                                   Steele, Anne, Eng. (1717–1778), 1716
                                                                                   Stennet, Samuel, D.D., Eng. (1727-1795), 3219
     1273, 1279, 1299, 1304, 1350, 1351, 1368, 1410,
                                                                                   Stephen, of St. Sabbas, Greek, 397
     1415, 1416, 1421, 1447, 1528, 1534, 1545, 1546,
                                                                                   Sterling, John, Scotland (1806–1844), 634, 1481, 1953
     1565, 1609, 1612, 1621, 1622, 1624, 1633, 1661,
    1837, 1845, 1846, 1893, 1901, 1918, 1983, 1984, 1994, 1996, 2019, 2066, 2135, 2178, 2186, 2240, 2268, 2278, 2320, 2361, 2371, 2405, 2429, 2431, 2462, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 2478, 
                                                                                   Stillingfleet, Benjamin, Eng. (1702-1771), 552,
                                                                                      554, 2580
                                                                                  Stoddard, Lavinia, Amer. (1787-1820), 544
Stoddard, Richard Henry, Mass. (b. 1825),
     2463, 2484, 2585, 2581, 2585, 2610, 2646, 2759,
```

2758, 2979, 3062

2765, 2769, 2855, 2878, 2936, 2944

```
Stowe, Harriet Beecher, Conn. (b. 1812), 380,
  1686, 2386, 3246, 3999
Stowell, Hugh, Eng. (1799–1865), 2842
Strode, William, Eng. (1600–1644) 2358
Studley, W. S., Amer. (b.1823), 775
Sturm, Julius K. R., Germany (b. 1816), 66,
Swain, Charles, Eng. (b. 1803), 72, 463, 468,
509, 769, 1160, 1194, 1316, 1538, 1817, 1854,
1970, 2072, 2207, 2847, 2898
Swift, Jonathan, Eng. (1667–1745), 6, 1290, 2876, 2920
Sylvester, Joshua, Eng. (1563–1618), 21, 512,
  1322, 3069
Syrus, Ephraim, Mesopotamia, (d. 381), 229,
  3405
Talbot, H. L., Amer. (w. 1860) 2964
Talfourd, Thomas N., Eng. (1795–1854), 346
Tappan, William B., Amer. (1794–1854), 1757
  3173, 3349, 3355, 3450, 3462, 3550, 3583, 3617, 3722, 3728, 3752, 3773, 3784, 3834, 3837, 3850, 3888, 3894, 4047, 4048, 4111
Tatham, Emma, Eng. (w. 1860), 1224, 3464,
Taylor, Bayard, Amer. (1825-1879), 2022, 2273,
  2337, 2464, 2914, 2998, 3001, 3348, 4075
Taylor, C. B., 3991
Taylor, Emily, Eng. (w. 1860), 3922
Taylor, George Lansing, D.D., New York
  (b. 1835), 12, 19, 2535, 3123, 3193, 3227, 3266,
  3275, 3327, 3328, 3329, 3370, 3382, 3434, 3440,
  3453, 3486, 3498, 3519, 3560, 3785, 3832, 3860,
  3881, 3927, 3928, 3941, 4002, 4038, 4092, 4102
Taylor, Henry, Eng. (d. 1785), 1788
Taylor, Jane., Eng. (1783-1823), 336, 476, 1188,
   1264, 1960
Taylor, Bp. Jeremy, Eng. (1613–1667), 42,
  2412, 3520
Taylor, John Edward, Penn. (w. 1848), 3009
Teguer, Bp. Esaias, Sweden (b. 1782), 1693
Tennyson, Alfred, Eng. (b. 1810), 120, 282, 550, 767, 1083, 1186, 1540, 1548, 1556, 2194, 2243, 2272, 2292, 2388, 2540, 2592, 2594,
   2628
 Teresa, St., Spain (w. 1582), 661
 Tersteegen, Gerhard, Germany (1697-1769),
   625, 2755
 Theoclistus, Greek, 9th century, 2031
 Theophanes, Greek (w. 50 в.с.), 2445
 Thomas, 2667
 Thomas, of Celano, 13th century, 643
 Thomson, James, Eng. (1700-1748), 86, 378,
   570, 622, 811, 1337, 1876, 1946, 1950, 2317,
   2489, 2510, 2601, 2728, 2996
 Thomson, Mrs. Archbishop, Eng., 3920
 Tighe, Mary, Eng. (1773-1810), 682, 1184, 1653,
   3481
 Tomlins, Richard, Eng. (w. 1844), 3554
 Tooke, Andrew, Eng. (b. 1673), 1099, 1105,
 Toplady, Augustus Montague, Eng. (1740-
    1788), 672, 1049, 1910, 2692
 Townsend, Eliza, Amer. (1789–1854), 1499
 Townsend, Rev. Chauncey Hare, Eng. (1798-
    1858), 2952, 3049
 Townsend, R. E. A., 3186
 Trench, M.P., Richard Chenevix, D.D., Ireland (b. 1807), 92, 96, 148, 201, 302, 519,
    824. 843, 987, 1229, 1240, 1312, 1323, 1352,
    1395, 1627, 1694, 1906, 2167, 2209, 2227, 2549,
    2830, 2924, 3080, 3835, 4034, 4054, 4069
```

Truman, Joseph, Eng. (w. 1859), 3608 Tupper, Ellen Isabella, Eng. (w. 1865), 2859 Tupper, Martin Farquhar, Eng. (b. 1810), 37, 85, 129, 134, 152, 182, 183, 215, 355, 456, 465, 466, 717, 725, 822, 885, 950, 999, 1043, 1044, 1069, 1153, 1192, 1201, 1211, 1217, 1243, 1251, 1284, 1301, 1326, 1330, 1409, 1422, 1465, 1472, 1650, 1838, 1839, 1840, 1886, 1899, 1915, 2048, 2078, 2136, 2175, 2219, 2229, 2298, 2299, 2301, 2414, 2552, 2579, 2624, 2654, 2663, 2671, 2684, 2694, 2710, 2717, 2763, 2781, 2817, 2827, 2833, 2885, 2887, 2889, 2890, 2900, 2915, 2916, 2927, 2976, 2977, 2984, 3023, 3030, 3032, 3056, 3057, 3059 Turnbull, R., 3496 Upham, Thomas C., D.D., Amer., 404, 871, 901, 948, 953, 1801, 2189, 2202, 2600, 2686, 2783, 2818, 2897, 3333, 3362, 3449, 3463, 3507, 3549, 4052 Van Alstyne, Fanny Crosby, Amer., 3951 Van Welthem, L., 1803 Vaughan, Henry, Eng. (1621-1695), 413, 650, 864, 1752, 2329, 2721, 2822, 3074, 3526, 3755, 3917 Vaux, Lord, Eng. (b. 1590), 2865 Vedder, David, Scotland (1790-1854), 3468, 4108 Very, Jones, Mass. (b. 1813), 2620 Von Logan, 1680 Von Plettenbaus, Louisa, 1687 Waller, Edmund, England (1605-1687), 80, Ward, Thomas, Amer. (b. 1807), 561 Ware, H., Jr., Amer. (1793–1843), 626, 959, 3256Waring, Samuel Miller, Eng. (1792-1827), 3878 Warren, Mercy, Am. (1728–1814), 1374 Warton, Thomas, Eng. (1728–1790), 1785 Washburne, Thomas, D.D., Eng. (1607-1687), Wastell, Simon, Eng. (d. 1623), 2335 Watkinson, M. R., 3899 Watts, I-aac, Eng. (1674–1749), 109, 165, 171, 394, 405, 455, 534, 590, 678, 753, 794, 876, 929, 992, 995, 1016, 1123, 1180, 1334, 1503, 1613, 1666, 1739, 1741, 1765, 1920, 2030, 2251, 2442, 2682, 2707, 2773, 3120, 3129, 3352, 3607, 3788, 3907 Webster, John, Eng. (d. 1640), 784 Welby, Mrs. Amelia B., Am. (b. 1821), 1055 Weld, H. H., Am. (w. 1851), 616 Wells, Rev. Geo. C., Amer., 3971 Wesley, Charles, Eng. (1708–1788), 17, 83, 173, 174, 200, 226, 254, 261, 264, 273, 308, 313, 370, 407, 440, 491, 493, 496, 518, 530, 640, 655, 667, 688, 722, 758, 759, 787, 839, 853, 960, 1001, 1027, 1051, 1076, 1156, 1157, 1197, 1202, 1222, 1225, 1228, 1263, 1347, 1513, 1572, 1641, 1851, 1947, 2086, 2355, 2359, 2440, 2450, 2452, 2554, 2588, 2714, 2787, 2789, 2813, 3000, 3011

Wesley, John and Charles, 3073, 3109, 3118, 2129, 2140, 2157, 2121, 2127 3128, 3149, 3157, 3161, 3176, 3182, 3195, 3220, 3222, 3263, 3269, 3271, 3280, 3299, 3308, 3340, 3347, 3368, 3380, 3384, 3425, 3443, 3487, 3488, 3513, 3524, 3525, 3542, 3545, 3563, 3573, 3578, 3616, 3640, 3626, 3636, 3739, 3741, 3768, 3770,

3779, 3781, 3833, 3896, 3906, 3957, 3958, 3961,

3985, 4007, 4009, 4019, 4020, 4021, 4046, 4056, 4081, 4085, 4103, 4104, 4115

Wesley, Samuel, Jr., Eng. (1690-1739), 369, 513, 1882, 2893

White, Henry Kirke, Eng. (1785–1806), 334, 402, 686, 860, 893, 1119, 1181, 1214, 1508, 1511, 1790, 1872, 1927, 2365, 2394, 2650, 2962 Whitefield, Frederick, Ireland (w. 1859), 2032 Whitman, Mrs. S. H., Am. (b. 1825), 12

Whittier, E. H., Am. (d. 1864), 222

Whittier, John Greenleaf, Mass. (b. 1807), 250, 356, 393, 654, 795, 914, 951, 1164, 1191, 1218, 1332, 1394, 1402, 1438, 1442, 1618, 1703, 1786, 1879, 1889, 1976, 2051, 2119, 2380, 2409, 2460, 2466, 2469, 2480, 2605, 2634, 2687, 2776, 2894, 2950, 2957, 2960, 3055, 3290, 3364, 3842

Wilcox, Carlos, Am. (1794-1827), 29, 2109 Wilde, Richard Henry, Ireland (1789-1847),

Wilkinson, William C., 459

Willard, Emma, Conn. (1787–1870), 2407 Williams, Bp. John, Conn. (b. 1817), 3854 Williams, Isaac, Eng. (b. 1800), 1206, 3114,

3294, 3350, 3365, 3419, 3565, 3566, 3627, 3758,

3760, 3830, 4060

Williams, James Madison, Amer. (b. 1827), 3293, 3420

Williams, Rev. Dwight, 3126, 3201, 3207, 3241. 3357, 3400, 3432, 3457, 3786, 3803, 4040, 4067 Willis, Nathaniel Parker, Me. (1807–1867), 7, 8, 62, 98, 102, 145, 179, 332, 361, 630, 1040, 1115, 1333, 1459, 1466, 1998, 2079, 2081, 2102, 2307, 2310, 2506, 2993, 3083, 3230, 3236, 3248, 3309, 3484, 3559, 3571, 3587, 3830, 3992

Wilson, John, Scot. (1785–1854), 1139

Wilton, Rev. R., Eng., 3076, 3094, 3111, 3300, 3307, 3387, 3390, 3401, 3791, 3915, 3964, 4008, 4051

Winslow, Harriet, Am. (b. 1824), 952, 2925 Wither, Geo., Eng. (1588-1667), 764, 1145, 1311, 1443, 1469, 1962, 2602

Withius, Holland, 2875

Wolcot, John, Eng. (1738-1819), 881

Wolcott, Samuel, 3282

Wolfe, Charles, Ireland (1719-1823), 939 Woodbridge, Abby D., Am. (w. 1836), 1628

Woodbridge, Benjamin, Am. (d. 1710), 233 Woodbury, I. B., New York, 3919 Woods, George, Eng., 3147 Words orth, Christopher, Eng. (w. 1865), 2696, 3235

Wordsworth, William, Eng. (1770–1850), 5, 154, 162, 178, 213, 331, 503, 826, 891, 949, 955, 1031, 1097, 1148, 1182, 1234, 1237, 1317, 1678, 1705, 1843, 1919, 1925, 1955, 2064, 2106, 2146, 2276, 2353, 2360, 2377, 2381, 2571, 2666, 3042

Worlsey, Philip Stanhope, tr., Eng. (w. 1866), 3287

Wotton, Sir Henry, Eng. (1568–1639), 2616 Wulffer, Germany (1617–1685), 1118 Wyatt, Sir Thomas, Eng. (1503-1542), 472, 814, 1091, 2511, 2597

Young, Edward, Eng. (1684-1765), 26, 73, 82, 103, 110, 121, 130, 131, 132, 152, 166, 225, 271, 435, 485, 487, 506, 553, 611, 628, 679, 683, 695, 706, 710, 719, 760, 765, 768, 796, 842, 1012, 1018, 1020, 1065, 1096, 1128, 1168, 1294, 1327, 1372, 1400, 1445, 1492, 1523, 1608, 1623, 1642, 1652, 1655, 1842, 1864, 1868, 1912, 1913, 1921, 1924, 1928, 1929, 1932, 1933, 1966, 2000, 2043, 2054, 2055, 2056, 2061, 2099, 2142, 2220, 2225, 2237, 2284, 2327, 2336, 2350, 2395, 2497, 2509, 2513, 2514, 2523, 2599, 2640, 2792, 2794, 2815, 2839, 2874, 2882, 2933, 2942, 3004, 3018, 3058

Zehn, Germany (1615-1719), 1490 Zinzendorf, Count N. L., Germany (1700-1760), 1637 Zwingli, Switz. (1483-1530), 673

## INDEX OF PROSE AUTHORS.

Two numbers connected by a dash indicate time of author's birth and death; b. time of birth; d. time of death; w. time of writing. The prose volumes divide on 6275.

```
Abbott, Lyman, D.D., Mass (b. 1835), 1552, Alison, Sir Archibald, Scot. (1792-1867), 11817
  5608, 6522
                                                            Alleine, R., 1082
Abbott, Rev. Jacob, Maine (b. 1803), 3486
                                                             Alleine, Rev. Joseph, Eng. (1633-1688; Non-
Abbott, Rev. John S. C., Maine (b. 1805), 7802
Abbott, Rev. Thomas J., Vermont, 8838
Abercrombie, John, M.D., Scot. (1781-1844), 7410
                                                               conformist minister; author of "Alarm to
                                                                Unconverted Sinners"), 7452
                                                             Allyn, 7291
Abernethy, Dr., Eng. (1763–1831), 8074
                                                             Alsop, 11693
Adam, Rev. Thomas, Eng. (1701-1784), 4292, Alva, Duke of, Spain (1508-1582), 10493
                                                             Ambrose, Isaac (1591-1664; Non-conformist
                                                                minister of Eng.), 681, 2098, 3431,6066, 8177,
Adams, J. A., D.D., N. Y., 9975
Adams, John Quincy (1767-1848), 395, 10068
                                                                11938, 12127
Adams, Nehemiah, D.D., Mass. (b. 1806), 2939,
                                                             Ames, Bp. Edward R., D.D., Ohio (1806–1879),
                                                                9452, 9494
   3611, 6152
Adams, Rev. Benj. M., Mass., 2939, 3611,
                                                             Andrews, Bp. L., Eng. (1555-1626), 10972
  6152
                                                             Anselm, St., Eng. (1034–1109), 5324
                                                             Antisthenes, 5938
Adams, Rev. Thomas, Eng. (1701–1784; an ec-
  centric and learned divine), 34, 115, 142, 205, 216, 222, 239, 271, 300, 748, 1023, 1136, 1255, 1461, 1509, 1774, 1855, 2111, 2120, 2123, 2549,
                                                             Antoninus, 8668, 9582, 10192
                                                             Argyll, Duke of (b. 1823), 12079
                                                             Arminius, Jacobus, Germany (1560-1609),
   3089, 3717, 3766, 4290, 4412, 4416, 4658, 5959,
   6185, 6337, 6530, 6712, 7022, 7199, 7479, 7860,
                                                             Arndt, John, 4175, 4389, 5494
   8151, 8316, 8971, 11056, 11170, 11407, 11508,
                                                             Arnold, Dr. Thomas, Eng. (1795–1842), 1820,
   11987, 12009, 12139
                                                                7628, 8278, 10241
Addison, Joseph, Eng. (1672–1719), 1041, 2064, 2588, 3754, 3802, 4006, 6406, 6437, 6529, 6993, 7015, 7026, 7072, 7199, 7227, 7374, 7796, 8014,
                                                             Arnold, Ebenezer, 8612
Arnold, Frederick, Eng. (w. 1840), 10358
                                                             Arnot, Rev. William (a popular Scotch divine),
                                                                534, 802, 880, 965, 984, 1259, 1326, 1333, 1608,
   8026, 8088, 8286, 8417, 8426, 8432, 8545, 8566,
   8706, 8785, 8867, 8913, 8952, 9112, 9354, 9479,
                                                                1824, 1837, 2144, 2165, 2406, 2582, 2615, 2619,
  9774, 9776, 9782, 9953, 10064, 10150, 10157, 10231, 10357, 10370, 10380, 10419, 10519, 10613, 10666 10956, 11260, 11359, 11446, 11482, 11682, 12129, 12268
                                                                3005, 3055, 3415, 3992, 4153, 4455, 5325, 5491,
                                                               5705, 5803, 5869, 5913, 6247, 6254, 6403, 6480, 6482, 6626, 7133, 7346, 7400, 7725, 7934, 8142, 8306, 8526, 8598, 8700, 8746, 8806, 8992, 9206,
                                                                9395, 9406, 9430, 9473, 9487, 9500, 9618, 9622,
 Æschylus, 4106
 Æsop, Greek fabulist (619–654 B.C.), 6322, 6332,
                                                                10115, 10276, 10686, 10772, 10871, 11260,
                                                                11359, 11446, 11630, 11785, 11828, 11842, 11891, 11948, 12211
   6360, 6433, 6469, 6476, 6569, 6582, 6586, 6625,
   6874, 6887, 6936, 7362, 7372, 7379, 7381, 7449, 7609, 7756, 7904, 7925, 7983, 8045, 8063, 8085, 8105, 8106, 8112, 8184, 8353, 8362, 8495, 8638,
                                                             Arrowsmith, John, D.D. (1602-1659; Puritan
                                                                preacher and writer of Eng.), 90, 1103, 2497,
                                                                2508, 2536, 3736, 4212, 5623, 5910, 8852, 10141
   8680, 8695, 9256, 9517, 9519, 9584, 9705, 9747,
                                                             Arthur, Rev. Wm., Ireland (b. 1819; author of "Tongue of Fire"), 578, 2999, 3083, 3285, 3965, 4043, 4502, 4605, 5321, 9085, 10107
   9753, 9808, 9821, 9901, 9930, 9940, 10097 10182,
   10261, 10303, 10335, 10455, 10523, 10614,
   10710, 10789, 10791, 10803, 10901, 10924,
   10938, 11001, 11033, 11048, 11166, 11175, 11406, 11477, 11488, 11570, 11690, 11829, 12134, 12148, 12200, 12232
                                                             Arthur, T. S., Penn. (b. 1809), 5631
                                                             Arundel, 11582
Arvine, Kazlett (author of "Cyclopædia of
                                                                Moral and Religious Anecdotes," issued in
 Agassiz, Louis Jean Rodolph, Switzerland (b.
                                                                1848), 871, 1344, 1428, 1575, 3927, 5960, 10439
   1807), 3799, 3829
                                                             Ascham, Roger, Eng. (1515–1568), 1822, 8519
Ashburner, A. M., Eng. (w. 1777), 10260
 Albert, Prince (1819–1861), 8504
 Alexander, Archibald, D.D., Va. (1772-1851),
                                                             Atkinson, Rev. John (author of "Garden of
 Alexander, Dr. J. W., D.D., Va. (b. 1804), 6815
                                                                Sorrows"), 2417, 4487
 Alexander, Rev. Thomas (d. 1872), 7993
                                                             Atterbury, Bp. Francis, Eng. (1662-1732), 5749,
                                                                8060, 9441, 9492
 Alford, Rev. Dean, Eng. (1810–1871), 6109
```

```
Attwell, Henry, 12319
Augustine, St. (354-430; one of the most
  eminent of the fathers of the Christian church), 731, 902, 2166, 3347, 5022, 5089,
  7201, 8322, 8907, 10238, 11401
Ausonius, 3291
Aveling, Rev. T. W., Eng., 2382
Babbage, Charles, Eng. (b, 1790), 3275
Bacon, Lord Francis, Eng. (1560-1626; Philos-
  opher,) 44, 588, 944, 1021, 1051, 1114, 1115,
  1116, 1120, 1289, 1291, 1495, 1682, 1798, 1835,
  1935, 1953, 2061, 2188, 2350, 2401, 2464, 2598,
  2603, 2605, 2648, 2782, 3047, 3082, 3112, 3134,
  3140, 3205, 3314, 3561, 3746, 4098, 4188, 4550,
  5849, 5878, 5933, 6963, 7035, 8086, 8284, 8460,
  8635, 9349, 9645, 9737, 10982
Badley, B. H., 9416
Bailey, Philip James, Eng. (b. 1816), 6305
Baillie, Johanna, Scotland (1764-1851), 3601
Baker, Dr., 3223, 3224
Baker, Sir Samuel W., Eng. (b. 1821), 6147,
  7907
Balfern, Rev. W. P., 7117, 11372
Balfour, John Hutton, M.D., Scotland (w.
  1849), 2135
Balfour, Mrs., (author of the "Woman of the
Bible,") 8657, 8658, 8765, 8827, 8957, 11884
Balfour, Prof., Eng. (b. 1808), 10865
Balkam, W., 5287
Bamford, S., 11879
Bancroft, George, Mass. (b. 1800), 8076, 11301
                - 7331
Baring-Gould, Sabine, Eng., 10880
Barnes, Albert, N. Y. (1790–1870; Commentator and preacher), 23, 1046, 4118, 5179, 7101
Barrett, A., 2965, 9660
Barrington, Sir John Shute, Ireland (1678-
  1734), 1641
Barrow, Isaac, D.D., Eng. (1630–1677), 565,
  1996, 2006, 2007, 2103, 2141, 3547, 5251, 5905,
  8813, 11222
Barry, Edward, M.D., D.D. (1759-1822), 8727
Basil, The Great (328-379; one of the Greek
  fathers of the church), 5335, 9103, 9820,
Bate, Rev. John, Eng. (author of a "Cyclopadia of Illustrations," issued 1865), 28, 285, 779, 792, 828, 1186, 1337, 2081, 2279, 2315,
  2658, 3121, 3145, 3531, 3551, 3638, 4125, 4126,
  4169, 4271, 4924, 4931, 5160, 5365, 5730, 5804,
5835, 5975, 6097, 6190
Bates, William, D.D., Eng. (1625–1699; Puri-
  tan divine), 2189, 5432, 6229, 7385, 8977,
  10979, 10980
Baumgarten, Prof. M., 4439
Baxter, Rev. Richard, Eng. (1615-1691; au-
  thor of "Saints' Rest," and 167 other volumes), 1916, 3546, 4869, 5181, 9481, 11405
Bayly, Bp. Lewis, Eng. (d. 1632), 11069
Beadle, Rev. John, Eng. (w. 1656), 4777
Beard, Dr. J. R., Eng. (w. 1845), 380, 381,
Beard, G. M., M.D., Amer., 3309
Beattie, James, Scot. (1735-1803), 1571, 11942
Beaumont, Rev. Joseph, M.D., Eng. (1794-
  1855), 51, 680, 717, 1130, 1155, 1431, 1452,
  1802, 1825, 1828, 1869, 1912, 2231, 2366, 2885,
  2938, 3122, 3439, 3724, 4093, 4403, 4531, 5319,
  5909, 6230
Beauregard, General P. T., 8747
```

Bebbington, W., 220 Bedell, Dr., 101 Beecher, Henry Ward, Conn. (b. 1813), 73, 144, 169, 187, 188, 200, 201, 330, 373, 376, 401, 403, 407, 445, 449, 452, 453, 543, 545, 547, 551, 619, 625, 632, 634, 636, 640, 648, 675, 678, 707, 734, 772, 794, 796, 798, 808, 812, 822, 844, 909, 929, 957, 970, 1045, 1065, 1068, 1218, 1239, 1356, 1269, 1502, 1318, 1355, 1370, 1499, 1524, 1548, 1574, 1598, 1691, 1692, 1796, 1886, 1843, 1873, 1880, 1900, 1951, 2016, 2018, 2051, 2055, 2056, 2078, 2246, 2249, 2272, 2283, 2836, 2357, 2359, 2462, 2479, 2491, 2564, 2569, 2683, 2685, 2686, 2688, 2689, 2690, 2718, 2728, 2832, 2868, 2907, 2935, 1976, 2008, 3010, 3056, 3084, 3132, 3179, 3234, 3383, 3388, 3389, 3390, 3391, 3394, 3398, 2460, 2507, 2510, 3535, 3552, 3554, 2566, 3578, 3575, 3510, 3591, 3592, 3593, 3598, 3621, 3623, 2627, 2650, 5642, 3659, 3676, 3695, 3714, 3715, 3728, 3743, 3768, 3770, 3781, 3786, 3791, 3828, 3807, 5384, 3886, 3890, 3893, 3927, 5928, 3932, 5955, 3975, 4011, 4023, 4025, 4033, 4035, 4067, 4074, 4076, 4096, 4097, 4100, 4104, 4132, 4144, 4173, 4177, 4187, 4221, 4249, 4291, 4216, 4234, 4385, 4860, 4590, 4145, 4450, 4452, 4453, 4454, 4508, 4553, 4562, 4609, 4612, 4677, 4391, 4700, 4736, 4743, 4747, 4749, 4752, 4755, 4780, 4790, 4803, 4805, 4817, 4819, 4827, 4876, 4889, 4890, 4893, 4894, 4896, 4916, 4942, 4944, 4949, 4977, 5007, 5079, 5107, 5113, 5118, 5123, 5135, 5141, 5204, 5210, 5238, 5259, 5263, 5380, 5353, 5358, 5361, 5362, 5381, 53\5, 5396, 5397, 5401, 5407, 5426, 5430, 5431, 5441, 5448, 5451, 5452, 5464, 5516, 5518, 5521, 5531, 5532, 5541, 5548, 5565, 5618, 5653, 5680, 5687, 5690, 5695, 5395, 5700, 5758, 5792, 5793, 5795, 5796, 5800, 5807, 5830, 5887, 5838, 5915, 5922, 5934, 5946, 5978, 5999, 6018, 6052, 6076, 6119, 6140, 6150, 6203, 6225, 6250, 6560, 7004, 7030, 7315, 7447, 8517, 8552, 8802, 9030, 9156, 9209, 9210, 9253, 9273, 9302, 9319, 9352, 9439, 9453, 9939, 9969, 10468, 10636, 10654, 10741, 10905, 10933, 11161, 11346, 11493, 11510, 11768, 12014, 12064, 12159, 12201 Beecher, Lyman, D.D., Conn. (b. 1775), 11494 Beecher, Thomas K., D.D., Conn., 9255, 10131 Belfrage, Henry, D.D., Eng. (1774–1835), 11802 Bell, G. M., 4012, 4016, 10382 Bellew, J. C. M., 5929, 12165 Bengel, Johann A., Germany (1687-1752), 5782, 11613 Bennett, William C., Eng. (b. 1820), 5887 Benson, Joseph, Eng. (1748-1821), 6010, 10143 Bentham, Jeremy, Eng. (1748-1832), 9301, 10101 Benton, Thomas Hart, N. C. (1782–1858), 10649 Berkeley, Bp. George, D.D. (1684–1753), 9055 Bernard of Clairvaux (1091–1153), 6494, 8101 Berridge, Rev. John, Eng. (1716-1793), 79, 3736, 4158, 7324, 7397, 9385 Berry, Rev. J. R., 5456 Beveridge, Bp., Eng. (1638-1708), 11800 Bias (one of the seven sages of Greece; lived about 566 B.C.), 8872. Bickersteth, Rev. Edward, Eng. (1786–1850), 4522, 9892, 11458 Billing, A. M., 1489 Binney, Rev. Thomas, Eng. (b. 1800), 3761, 3912, 4854, 6313, 7077, 10159

```
Birks, E. II., 6754
Blackburn, John, 7733
Blackstone, Sir William, Eng. (1723-1780).
  10172
Blackwood, Adam, Scotland (1539-1623), 97
Blair, Hugh, D.D., Scotland (1718–1800).
  5935, 6526, 8903, 8949, 9286, 9716, 11340,
  12086, 12327
Blakie, Rev. Dr., Scotland (b. 1809), 4257, 4258, 4260, 5129, 6572, 7734
Bloomfield, Bp. Charles James, Eng. (1786-
  1857), 12303
Blount, Sir Thomas Pope, Eng. (1649-1697),
  7467
Boardman, W. E., 720, 2041, 5370, 3528, 5182,
  5×79, 9546, 10061
Bogatzky, Charles Henry, Germany (1690–1774), 5923, 6405
Boileau, Nicolas, France (1636–1711), 10701
Bolingbroke, Henry St. John, Eng. (1678-
  1751), 854, 10923
Bolton, Rev. James, 5349, 5740
Bolton, Robert, Dean of Carlisle, Eng. (1697-
1763), 903, 904, 905, 1089, 1090, 3679, 3918, 5336, 7177, 9386
Bolton, W. J., 1206, 11751
Bonar, Rev. Andrew A., Scotland, 6619
Bonar, Horatius, D.D., Scotland (b. 1808;
  a popular writer both in prose and poetry),
  2679, 3622, 4211, 5035, 5486, 5856, 6265,
  7330, 8982
ond, Thomas E., M.D., Md. (1782–1856),
Bond,
  2413
Boole, Rev. W. H., 12000
Booth, Dr., 5644
Boston, Rev. Thomas, Scotland (1676–1732),
  1465, 2809, 4904, 4906, 8422, 8772, 9337, 9484,
Boswell, Rev. James I., Penn., 3705
Bourrienne, General (1769–1834), 8749
Bower, 11934
Bowes, G. S. (author of "Illustrative Gather-
  ings," first and second series, and "Scripture Itself the Illustrator." 114, 156, 258, 334,
  451, 513, 542, 834, 908, 998, 1048, 1085, 1105,
  1251, 1257, 1439,
                      1526,
                             1528, 1557,
                      2002.
  1686, 1785, 1995,
                             2025, 2096, 2190,
                             2420,
  2208, 2325, 2326, 2418,
                                    2470.
                                           2476,
  2493, 2695, 2934,
                             3073,
                                    3099,
                      3019,
                                           3114,
                      3547,
                             3579,
                                           3872,
  3217, 3454, 3474,
                                    3736,
  4052, 4957,
               4315,
                      4262,
                             4263,
                                    4385,
                                           4417,
  4466, 4479, 4511,
                             4708,
                                    4746,
                                           4769,
                      4541,
  4777, 4786, 4791,
                       4841,
                             4901.
                                    5190.
                                           5225.
  5266, 5273,
               5557,
                      5655,
                             5779,
                                    5810,
                                           5867,
  5893, 5893,
                             6231,
                                    C299,
                                           6302,
               5896,
                      6143,
  6335, 6345,
               6383,
                                    6669,
                                           6686,
                      6447,
                              6448,
  6880, 6899,
                6335,
                                     7111,
                       7078,
                              7080,
                                           7115.
                                           7412.
  7149.
        7179,
                7260,
                       7277,
                              7349,
                                     7394,
  7451, 7473,
               7486,
                      7556,
                             7579,
                                    7597,
                                           7658.
  7693, 7728,
               7751.
                      7793,
                              7894,
                                    7923.
                                           7931.
  7961, 8033,
               8141,
                       8143, 8194, 8390, 8413,
  8510, 8532, 9518,
                       9554, 9611, 9613, 9632,
  9662, 9692,
               9796,
                      9826, 9830, 9885, 9959,
                  10090, 10125, 10179, 10188, 10406, 10460, 10466, 10504,
  10016 10023
  10280, 10326, 10406,
                          10460,
  10507, 10722, 10776, 10777,
                                  10780, 10828,
  10832, 10955, 11045, 11454, 11504, 11849,
  11945, 12038, 12071, 12072, 12114, 12137,
12158, 12209, 12305, 12311, 12318
Bowman, Bp. Thomas, D.D., Penn. (b. 1817),
  6788, 6810, 7510, 9875
```

```
Bowring, Sir John, Eng. (b. 1792), 3576
Boyd, Rev. K. H., 952, 1564, 1981, 2112, 2250, 2254, 2267, 2270, 2281, 3785, 4841, 5414
 Boyle, Robert, Eng. (1629-1691), 2890, 7011,
   7967, 12157
Bradford, Rev. John (b. about 1510; martyred
1555), 7656, 8586
Brande, William T. (1788–1866), 8154
Bray, Charles, 8722
Breed, W. P., D.D., 5674
Bremer, Fredrika, Switz. (1802–1863), 5293,
   7406, 10092, 10417
Brewer, Rev. Dr., 8712
 Brewster, Sir David (1781–1363), 8909
Bridaine, 1937
Bridge, William (1600–1692), 2139, 4865, 8582
Bridges, Rev. Charles (d. 1869), 7677
Brightwell, Mrs., 1590
Bringhurst, G., 11531
Brock, Rev. William J., 4089, 8050, 10391
Brodie, Sir Benjamin, Eng. (1783–1862), 10525,
Bronte, Charlotte (Mrs. Nicholls), Eng. (1824–
   1855), 10631, 12260
Brooke, H., 9410, 9528, 11856
Brooks, Rev. Philips, Amer., 8005
Brooks, Rev. Thomas, Eng. (1608–1680), 695,
   1005, 2169, 2600, 2692, 2812,
                                         2828, 2835,
   3052, 3118, 3603, 3734, 4054,
                                         4056, 4058,
   4081, 4165, 4172,
                         4408, 4606,
                                         4840, 5000,
   5469, 6388, 6397, 6461, 6572,
                                         7114, 7116,
   7212,
          7466, 7687, 7779,
                                7870,
                                         8126, 8467,
  8738, 8756, 9031, 9052, 9109, 9201, 9340, 9392, 9425, 9709, 9717, 9742, 10054, 10056, 10464, 10483, 10663, 10809, 11009, 11032,
   11186, 11253, 11254, 11404, 11410, 11702,
   11718, 11721, 11759, 11856, 11870, 11910, 11979, 11992, 12202, 12217
Brougham, Lord, Eng. (1779-1871), 7612,
   8272
Brown, James Baldwin, LL.D. (1781–1843),
   1543, 1680, 3564, 4887, 5273, 5321, 5421,
   5638, 7972
Brown, R., 2080
Brown, Rev. J. D. (Missionary in India), 10015
Brown, Sela W., Vt., 10199
Brown, W., 11497
Browne, Sir Thomas, M.D., Eng. (1605-1682),
   5383, 8389, 8476, 8580, 8626, 9512, 9655,
  9847, 10120, 10220, 10265, 10640, 10781, 10983, 12272
Bruce, Rev. Robert, Scotland (1554–1631), 419
Brydges, Sir Samuel E. (1762–1837), 9043
Bucchius, 4330
Buchsel, 8522
Buck, Charles, Scotland (1771–1815; author of "Buck's Anecdotes"), 261, 1657, 2363, 2411, 2552, 2889, 3420, 3557, 3665, 3783, 4864.
  4954, 5506, 6150, 6784, 6824, 6938, 7013, 7191,
  7220, 7388, 7402, 7440, 7659, 7671, 7835, 8343,
  8537, 8595, 8697, 8709, 8786, 8943, 9017, 9020,
  9069, 9131, 9171, 9379, 9489, 9679, 9784,
  10012, 10139, 10402, 10708, 10925, 10989, 11004, 11249, 11258, 11320, 11507, 11777,
  11843, 11953, 12218, 12239, 12288, 12301
Buckholtzer, Rev. Abraham, Germany (1529-
  1584), 10954
Buckingham, James S., Eng. (1786-1855),
  9348, 11919
Buckland, Rev. Dr. (1784–1856), 8253
Budington, Rev. Dr., Amer. (d. 1879), 8159
```

```
9722, 9997, 10128, 10152, 10187, 10233, 10267,
Buffon, Comte De (1707-1788; naturalist),
                                                            10373, 10383, 10394, 10551, 10609, 10619, 10667, 10681, 10691, 10739, 10766, 11028, 11040, 11393, 11352, 11352
  1786
Bulfinch, Stephen Greenleaf, Mass. (b. 1809),
                                                            11040, 11302, 11328, 11352, 11355, 11521,
  2904
Bulwer (See Lord Lytton), 3190, 5614
                                                            11835, 11966, 11990, 12102, 12131, 12173,
Bunting, Jubez, D.D., Eng. (1779-1858), 4085,
                                                            12270, 12273, 12274
                                                         Carter, 9964
Carter, Mrs., 8199
   10599
Bunyan, John, Eng. (1628-1683; author of "Pilgrim's Progress," and other works), 254,
                                                         Caryl, Rev. Jos., Eng. (1602-1673), 9549, 11357,
   1266, 1300, 1478, 1483, 1521, 1522, 1531,
                                                            11588
   1613, 2193, 2357, 2937, 3306, 3443, 3840, 4728,
                                                         Case, 8421
  6382, 6759, 6954, 7172, 7561, 7736, 8062, 8857, 8926, 9193, 9434, 9514, 9744, 10051, 15433, 10512, 11068, 11730, 11738, 11859
                                                         Caspipini, 9672
                                                         Casuerba, 12094
                                                         Cates, Rev. S., 2970
                                                         Cato, Marcus (95-46 B.C.), 7453
Burder, George, Eng. (1752-1832), 8748
Burgess, Anthony, Eng. (w. 1846), 5313, 5701
                                                         Caughey, Rev. James, America (Revivalist.
                                                            author of "Earnest Christianity"), 404, 1174, 1903, 1904, 2038, 2330, 3258, 3269, 4630, 5070, 5577, 5820
Burgess, Bp. Thomas, D.D., Eng. (1756–1837),
   3594, 3677, 4927, 4947, 5721
Burke, Edmund, Ireland (1730–1797; a great
                                                         Caussin, Nicholas, France (1607-1651; R. C.
   orator and writer), 8035, 8331, 8367, 8548,
                                                            divine), 1127, 1537, 1693, 1914, 1974, 2052.
   8828, 9207, 9780, 9917, 10040, 10178, 10403,
                                                            2515, 2522, 2550, 2618, 3311, 3429, 3518, 3620,
   10407, 10839, 11321
Burleigh, Lord, Eng. (1520–1598), 10416
                                                            4324, 4444, 5111, 5255, 5424, 6079, 6081, 6144,
Burnet, Bp., Eng. (1643-1715), 1948, 9014,
                                                            8029
                                                         Cawdray, Robert (author of "Treasury of Similes"), London (1609), 251, 297, 346, 519,
   11317
Burns, Jabez, D.D., Eng. (author of "Parables
   and Miracles of Jesus Christ"), 6181
                                                            523, 526, 549, 550, 553, 556, 567, 627, 630,
Burritt, Elihu, Conn. (1811–1880;
                                                "The
                                                            641, 661, 665, 690, 698, 701, 710, 719, 725,
   Learned Blacksmith"), 4178, 6866, 9897,
                                                            729, 733, 766, 770, 771, 774, 781, 782, 784,
                                                            786, 799, 809, 813, 815, 823, 825, 832, 838,
   10721
Burroughs, Rev. Jeremiah (1599–1646), 2891, 5222, 5554
                                                            842, 865, 869, 874, 876, 890, 898, 901, 907,
                                                            917, 919, 926, 928, 945, £93, £95, 1019, 1020, 1022, 1024, 1057, 1107, 1110, 1113, 1131,
 Burton, Rev. Robert, Eng. (1576–1640), 730,
   1138, 1139, 1140, 1145, 1867, 2776, 3141,
                                                            1151, 1153, 1159, 1163, 1187, 1211, 1212, 1213,
   3679, 3719, 4489, 5023, 5299, 5510, 5931,
                                                            1214, 1217, 1220, 1230, 1238, 1293, 1294, 1298,
   6355, 6458, 6875, 6886
                                                            1305, 1345, 1352, 1377, 1384, 1387, 1409, 1419,
Bush, Rev. Professor, Am. (1796-1860), 6770
Bushnell, Horace, D.D., Conn. (b. 1804),
1635, 2191, 2207, 2711, 4088, 4439, 4501,
                                                            1476, 1508, 1545, 1547, 1500, 1577, 1601, 1644, 1777, 1806, 1858, 1881, 1886, 1909, 1921, 1924,
                                                                                    2076, 2094, 2102, 2138,
                                                            1933, 2001, 2034,
                                                                                    2266,
   5391, 5394, 5395, 6228
                                                            2145,
                                                                    2232.
                                                                           2253,
                                                                                            2285, 2503, 2333,
 Butler, Archer, Ireland (1814–1848), 2492, 2416
                                                            2238.
                                                                   2339.
                                                                           2453,
                                                                                    2468,
                                                                                            2472.
                                                                                                    2481, 2540,
Butler, Bp. Joseph, Eng. (1692-1752; author of "The Analogy of Religion"), 8888, 9161,
                                                                           2557,
                                                                   2546,
                                                                                    2572,
                                                            2541,
                                                                                           2574, 2575, 2578,
                                                            2580,
                                                                    2630,
                                                                           2636,
                                                                                    2656,
                                                                                            2671, 2678, 2680,
   10396, 10457
                                                                                            2964,
                                                            2811.
                                                                    2836.
                                                                           2916,
                                                                                    2951.
                                                                                                   2987, 3133,
 Butler, Rev. Alban., Eng. (1700-1773; author
                                                            3156,
                                                                    3425,
                                                                            3427,
                                                                                    2484,
                                                                                            2536,
                                                                                                   5508, 3602,
   of "The Lives of the Saints"), 11562, 11563,
                                                                                            2906, 3907, 3955,
                                                            3657,
                                                                    3737,
                                                                            3757,
                                                                                    3830,
   11816
                                                            3957.
                                                                    3958.
                                                                           3969.
                                                                                    2984, 4060, 4155, 4201,
Butler, Samuel, Eng. (1612–1680), 10393 Butler, William \Lambda., Ireland, 9676
                                                            4322, 4329,
                                                                           4331,
                                                                                    4353, 4396, 4404, 4533,
                                                            4535, 4554, 4570,
                                                                                   4660, 4674,
                                                                                                   4796, 4799,
 Buxton, Sir Thomas F., Eng. (1786–1845), 1895.
                                                                                   4993, 5009,
                                                            4820,
                                                                    4826, 4886,
                                                                                                   5036, 5039,
   12325
                                                                                   5411, 5438, 5637, 5772, 5942, 6007, 6073, 6136,
                                                                                           5438,
                                                            5086,
                                                                    5126, 5288,
 Byfield, Richard, Eng. (d. 1664), 7652
                                                            5797, 58735-5936,
 Byron, Lord, Eng. (1788–1824), 3231
                                                            6158, 6183, 6260, 6261
                                                          Cayley, Cornelius (w. 1758), 8297
Caird, John, D.D., Scotland (b. 1820), 1346, 2027, 2537, 3353, 3362, 4090, 4123, 5174,
                                                         Cecil, Rev. Richard, Eng. (1748–1810), 173, 1685, 1831, 2045, 2677, 2734, 3962, 5812, 7771, 8243, 9791, 10126, 10529, 10669, 10893,
   6964, 8508, 8616, 12090
Calamy, 3736
Calvin, Rev. John, Switzerland (1509–1564;
                                                            11264, 11293, 11498, 11668, 11832, 12287
                                                         Chadbourne, Prof., Amer., 6607
   Reformer and theologian), 4342, 6072
                                                         Chalmers, Thomas, D.D., LL.D., Scotland (1780–1847), 221, 1905, 2225, 2975, 3788,
 Camerarius, David, Scotland (w. 1627), 3534
 Cameron, Rev. Andrew, Eng., 510, 611, 2548
                                                            3797, 4825, 5166, 5886, 7148, 7617, 8054, 8207,
 Campbell, Rev. Alexander, Ireland (1788-1855),
                                                         8585, 9123, 9878, 10696, 11151
Chambers, William, Dr., 7499, 9263, 11993
   7409, 10150
 Capel, Lord Arthur, Eng. (d. 1649), 12066
                                                          Champney, 2105, 9274
 Carleton, 10355
                                                         Champneys, Rev. W W., 3811, 11235, 12265
 Carlisle, Lord, 515
                                                          Channing, Wm. Ellery, D.D., America (1780-
 Carlyle, Thomas, Scotland (b. 1795; critic and
                                                            1842; eminent Unitarian preacher), 2724, 6592, 6905, 7703, 9074, 9894, 10282, 11837,
   essayist), 2057, 3051, 3441, 4092, 4149, 6315,
   6726, 7037, 7060, 7704, 8018, 8239, 8822, 11848
8823, 8906, 9170, 9244, 9294, 9654, 9711, Chapin, E. H., D.D., N. Y. (1814–1880; an
```

```
eloquent Universalist preacher), 3144, 4964, | Colton, Rev. Caleb C., Eng. (d. 1832; author of "Lacon"), 94, 157, 411, 466, 521, 584, 899,
Chapman, J. A. M., D.D., Am., 763, 7243,
  10181, 10186, 11353, 11745
Charlotte Elizabeth (See Mrs. Tonna), 9032
Charnock, Stephen, D.D., Eng. (1628-1680;
  Non conformist divine), 88, 283, 2538, 3476,
  4777, 8428, 9000, 9003, 9005, 9008, 9013,
  9021, 9028, 9029, 9060, 9076, 9121, 9162, 9542, 9794, 9933, 10063, 10898, 10511, 10848,
  11638, 11648, 12304, 12309
Charron, R. de Pierre, France (1531–1603), 1484
Chateaubriand, Francois August, France
  (1769-1848), 6637
Cheever, Geo. B., D.D., Me. (b. 1807), 333,
  947, 973, 1535, 2042, 4103, 4702
Chesterfield, Lord, Eng. (1694–1773), 3804, 3808, 3936, 4379, 4468, 7497, 9102, 10367, 10411, 11018
Chevalier, Michel, France (b. 1806), 7313
Child, Mrs. L. M., Mass. (d. 1880), 8762
Chillingworth, Rev. Wm., Eng. (1602–1644),
  8816
Christmas, Rev. Henry, Eng. (w. 1858), 1267
Chrysostom, Jno., St. (347-407; "The Golden-
  mouthed"), 2273, 2924, 5030, 5046, 5324, 5558, 5911, 7096, 7141, 8380, 9950, 11084
Cicero, Marcus Tullius, Rome (106-43 B.C.),
  314, 977, 2432, 3195, 4235, 6601, 6645, 8329,
  8416, 9287, 10248
Clarel, Edith, 9843
Clarendon, Lord, 1923, 6501, 8392, 9850
Clarke, Alex., D.D., Ohio (1834-1879), 11830
Clark, Bp. Davis W., D.D., Am. (1812-1871),
Clark, Adam, LL.D., Ireland (1762–1832;
  Commentator), 1850, 6070, 7019, 7231, 8369,
  11516, 11581
Clarkson, Rev. David, Eng. (1620-1686), 5098
Clarkson, Thos., Eng. (1760-1846), 8914
Clay, Henry, Va. (1777-1852), 1861
Clayton, 5627
Clements, 29, 2427
Clemmens, 10448
Close, Francis, Acd., Eng. (w. 1826), 6209
Cobbe, Miss, 2315, 3079
Cobbett, Wm., Eng. (1762-1835), 8174, 12261
Cobden, Richard, Eng. (1804–1865), 10359
Coke, E, 7906
Coleridge, Bp. William Hart, D.D. (1790-
   1850), 7356
Coleridge, Samuel Taylor, Eng. (1772-1834),
  2039, 2173, 2787, 3776, 3782, 3838, 4852, 7267,
   8093, 8337, 8678, 8946, 9383, 9506, 9541,
  9746, 10041, 10450, 10517, 10576, 10755, 10931, 11012, 11152, 11285, 11349, 12234
Coley, Rev. Samuel, Eng. (d. 1880), 50, 77, 218,
   443, 572, 684, 768, 962, 968, 1530, 2104, 2132,
   2299, 2792, 3374, 3933, 3613, 4934, 5215, 5389,
   5392, 5393, 5522, 5526, 5530, 5681, 5724, 5753,
   5773, 5776, 6116, 6182, 6193, 6266, 6343, 7522, 8002, 8043, 8761, 9377, 9408, 9857, 9858, 9899,
   10277, 10856, 11345, 12075
Colfe, 11928
Collier, Jeremy, Eng. (1650-1726), 7987, 9285,
```

10811, 11187

11606, 11897

Collier, Rev. Robert Laird, Amer., 7822, 8104,

Collins, Rev. Thomas, Eng. (d. 1864; Wesley-

an minister), 6413, 6421, 8156, 9180, 10313,

```
991, 1055, 1148, 1204, 1865, 1910, 1950, 1989,
  2084, 2177, 2367, 2443, 2713, 2715, 2727,
  2747, 2771, 2780, 3265, 3436, 3488, 3618.
  3739, 3794, 3938, 4236, 4382, 4621, 4641,
  4652.
         4664,
                4684, 4739,
                             4801, 4925, 4927,
  4935, 5211,
               5355, 5402,
                              5571, 5709, 5824,
  5833, 5916, 6059, 6062,
                             6069, 6083, 6315,
  6485, 6579,
                6926, 6979,
                              7032, 7482, 7496,
  8030, 8183,
                8265, 8381,
                              8411, 8797, 8986,
  9320, 9449, 9534, 9707, 9715, 9936, 9047,
  9985, 10122, 10133, 10185, 10237, 10441, 10518, 10844, 10970, 11216, 11284, 11320, 12156, 12180, 12182, 12266
Colvill, 9179
Conder, Josiah, Eng. (1789–1855), 10738
Conway, 9306
Cooke, W., 12236
Cookman, Rev. Alfred, Pa. (1828–1871), 818
Cookman, Rev. Geo. C., Amer. (1800-1841; an
  eloquent Methodist preacher), 410, 1441,
  2720, 3515
Cope, 5559
Cornwall, E., 7548
Coverdale, Miles, Eng. (1487–1568). 8352
Cowley, Abraham, Eng. (1618-1667), 6635
Cowper, Wm., Eng. (1731-1800), 7005, 10698,
  10830
Cox, S., 11386
Crabb, Rev. Geo., Eng. (d. 1854), 1821, 2059,
  2071, 5590
Crabbe, Rev. George (1754–1832), 3560, 12132
Crafts, Rev. Wilber F., Me. (b. 1850), 6431,7895
Craik, Henry, 12078
Crane, Jonathan T., D.D., Amer. (1819-1879),
  2071, 5580, 7057
Crantor, 10389
Crichton, Andrew, Eng. (w. 1848), 7119
Crisp, 10027
Crittenden, 3769
Cromwell, Oliver, Eng. (1599–1658), 5811, 6904
Crowquill (Alfred Henry Forrester), Eng. (b.
  1806), 9851
           Alexander, Scotland (1700-1770;
Cruden,
  author of "Cruden's Concordance"), 33,
  7694, 10869
Cudworth, Ralph, D.D., Eng. (1617-1688),
  12092
Culcross, Rev. J., 2517
Culverwell, Rev. Nathan, Eng. (w. 1652),
  2612
Cumberland, R., Eng (1732-1811), 4325, 4436
Cumming, John, D.D. (b. 1810; a distinguished
  Scotch preacher of Crown Court, London),
  348, 353, 593, 738, 830, 831, 2628, 2897, 2930,
  3104, 3382, 3648, 4065, 4094, 4176, 4366,
  5025, 6113, 6947, 7256, 7425, 7739, 7747,
  8299, 8445, 9864, 9991, 10216, 10487, 10658,
  10665, 11485, 11546
Cunningham, John W (1780-1861), 2213
Curran, John P., Ireland (1750–1817), 8330
Curry, Daniel, D.D., N. Y. (b. 1809), 7126,
  7644, 8737, 9879, 10677
Curwen, J., 12108
Curzon, Robert J., Eng. (w. 1849), 2183, 4461
Cutler, Chas., Rev., Amer., 8492
Cuyler, Rev. Theo. L., D.D. (b. 1822), 1391,
  1655, 1780, 2148, 2150, 2419, 2639, 3172,
  4503, 4751, 4879, 5178, 5284, 5306, 6025,
  6107, 6176, 9397, 10633
```

Cyprian, Bp. of Carthage (martyred 258 A.D.), 9393 Dabshelim, 10137 Darnall, 7946 Darwin, Erasmus, M.D., Eng. (1731–1802), Dashiell, Robert L., D.D., Am. (1826–1880), 8969, 9087 D'Aubigne, Rev. Dr., Switzerland (1794-1873), 371, 753, 1097, 1124, 9849, 10399 Davies, Edwin, D.D., 2422, 6885, 10074, 12285 Davies, Rev. John, Eng. (w. 1847), 3716 Davis, Dr., 6285 Davy, Sir Humphry, Eng. (1778–1829; Chemist), 290, 2887, 3200, 3610, 8229, 10140 Dawson, William, 7130 Day, 5250 Deems, Charles F., D.D., Md. (b. 1820), 313 Delaney, 7901 Delitzsch, 6479 Dell, W., Eng. (1645-1697), 9085 Demond, Charles, Amer., 1414, 3881 Denton, Rev. Thomas, (1724–1777), 5106, 9647 De Quincey, Thomas, Eng. (1785–1859), 8214 Derham, Rev. W., Amer., 2496, 2526 De Vere, Sir Aubrey, Eng. (1842–1850), 10818 Dewey, Orville, D.D., Mass. (b. 1794), 10314 Dick, Rev. Thomas, LL.D., Scotland (1774– 1557), 2948, 6044, 8247, 9318, 9510, 9792 Dickens, Charles, Eng. (1812–1870), 2604, 7305, 7823, 7824, 7895, 8370, 11980 Diogenes (413-323 B.C.), 5932 Dion, Cassius, Rome (b. about 155), 11432 Dionysius, Greece (b. about 70 B.C.), 4106 Disraeli, Isaac, D.C.L., Eng. (1766-1848; author of "Curiosities of Literature"), 6631, 6907, 9314, 10294, 10958, 11153, 11319, 11323, 12324 Dixon, James, D.D., Eng., 6630, 9363 Doddridge, Philip, D.D., Eng. (1702–1751), 7097, 8237, 10558 Donkersly, Rev. R., Amer., 473, 4061 Donne, John, D. D., Eng. (1573-1631), 1292, 3385, 5529, 6845, 8696, 8993, 10499, 11925 Dorchester, Daniel, D.D., Mass., 845, 9863 Dore, James, Eng., 11523 Dowling, John, D.D., Amer. (b. 1807), 3727 Draper, Gideon, D.D., N. Y., 10351 Drew, Samuel, Eng. (1765-1833; the shoemaking philosopher), 6958 Drexelius, Jeremiah, Germany (1581-1638), Drummond, William, Scotland (1585-1649), 7902 Dryden, John, Eng. (1631-1700), 245 Dubosc, 5480 Duff, Alexander, D.D., Scotland (b. 1808), 508, 2625, 7334 Dufferin, Lord (b. 1826), 8933 Du Moulin, 9342 Duncan, Rev. Dr., Amer. (1774–1846), 7555, 8998, 10690 Durbin, John P., D.D., Ky. (1800–1876), 3994 Durham, 9525 Dwight, Timothy, D.D., Mass. (1752-1817), 3355, 4231, 8433, 8990, 9033, 9053, 9445, 9447, 10872, 1103 Dyer, Rev. John, Eng. (1700-1758), 7135 Dyke, 5984

Eadie, John, D.D., L.L.D., Scot., 7123 Earle, Bp. John, Eng. (1601–1665), 617 East, Thos., Eng. (w. 1825), 9227 Edgeworth, Maria, Eng. (1767-1849), 10620 Edmond, Rev. Dr. J., 2824, 3532, 4593, 9462, 12199Edwards, A. B., 11162 Edwards, Jonathan, Conn. (1703-1758), 5367, 5769, 6222, 6223, 6671, 8264, 9779, 10694 Ellis, Rev., 5639, 5961 Emerson. Ralph Waldo, Mass. (b. 1803), 4101, 5801, 6001, 6315, 6694, 6988, 8075, 8136, 8271, 8312, 8425, 10378, 10489, 10543, 10749, 10836, 10899, 10963, 11757, 12277 Epictetus, Rome (b. about 50 A.D.), 7303, 10401, 12233 Epicurus (341–270 B.C.; a Greek philosopher), 10712 Erskine, Rev. Ebenezer, Scot. (1680-1756), Erskine, Rev. Ralph, Scot. (1685–1752), 10444 Ethridge, John Wesley, D.D., Eng. (1804-1866)Evans, Alfred Bowen (w. 1852), 11687 Evans, Rev. Christmas, Eng. (b. 1766), 4862, 4885, 5240, 5660 Evelyn, John, Eng. (1620–1706), 6616 Everett, Rev J., 5567, 10146 Faber, Frederick William, Eng. (1814-1863, Roman Catholic priest and poet), 435, 3375, 7264, 8108, 8387, 8672, 9043, 9436, 9504, 9998, 10252, 11052, 11079, 11350, 11770 Farringdon, Rev. Anthony, Eng. (1596–1658), 1534, 1538 Featley, Daniel, D.D., Eng. (1582–1645), 7433 Fellows, Sir Charles, Eng. (b. 1799), 9634 Feltham, Owen, Eng. (d. about 1678), 2134, 3049, 5813, 6356, 6363, 6562, 6916, 6972, 7371, 7986, 8061, 8866, 9980, 9994, 10176, 10939, 11053, 12191 Fenelon, Francois, France (1651–1715), Roman Catholic divine, 5382, 5731, 5948, 10929 Fenner, 11148 Fergurson, Adam, LL.D., Scotland (1724– 1816), 1672, 10365 Fichte, Johann G., Germany (1762–1814), 12179 Field, Richard, D.D., Eng. (1561–1616), 12055 Fielding, Henry, Eng. (1707-1754), 8087, 8660, 9298, 11236, 12140 Finney, Charles G., Conn. (b. 1792), 12316 Fish, Henry Clay, Vt. (b. 1820), 4572, 8244 Fitz-Raymond, 9168 Flavel, John, Eng. (1627–1691; Non-conformist divine), 36, 539, 5440, 6422, 6441, 6492, 6573, 6575, 6613, 6614, 6615, 6622, 6708, 6863, 6889, 7157, 7161, 7205, 7442, 7464, 7554, 7560, 7566, 7775, 8314, 8377, 8618, 8745, 9040, 9181, 9495, 9828, 9963, 10130, 10310, 10312, 10343, 10447, 10539, 10689, 10735, 10770, 10798, 10851, 10897, 10898, 11138, 11155, 11274, 11280, 11380, 11461, 11468, 11633, 11710, 11773, 11795, 11991, 12120, 12298, 12331 Flemming, 8124 Fletcher, Mrs. Mary, Eng. (1739-1805), 1260 Fletcher, Rev. John, Switzerland (1729-1784; Vicar of Madeley, Eng.), 1856, 2212, 2952,

4383, 5827, 9550, 9551

```
Flockhart, 3526
Fontaine, Jean de la (1621-1695), 7721
Fonteneile, Bernard, France (1627-1757), 7665, 7882, 8216, 10703, 11010
Forbes, 6336
Forbes, Bp. Alexander P., D.C.L., Eng. (w.
    1850), 10824
Ford, David Everard (w. 1842), 1581
Fordyce, James, D.D., Eng. (1720-1796), 7732
Forster, W. E., Eng. (b. 1818), 11163
Foss, Bp. Cyrus David, D.D., LL.D., New
    York (b. 1834), 436, 1394, 2385, 2502, 4080,
    4082, 4346, 4421, 4592, 4939, 6239, 7110, 7168, 7237, 7595, 7790, 8291, 8293, 8975, 10196, 10257, 10684, 10964
Foster, Bp. Randolph S., D.D., Ohio (b.
     1820), 983, 11541
Foster, Elon, D.D., New York (b. 1833).
    Author of Cyclopædia of Prose Illustrations,
                                                                                Vol. I.
                                                "
                                                              "
                 "
                                 "
                                                                              Vel. II.
                 ،،
                                 "
                                                 "
                                                      Poetical "
                                                                                Vol. I.
                                                and Indexes, Vol. II.
The following articles in the First Prose and
    all in the Second Prose without a name
    should be credited to this author:
    3-9, 12-14, 17, 21, 31, 35, 37, 43, 53, 54, 60-
    62, 66-71, 75, 76, 84, 85, 92, 93, 95, 99, 104,
    106, 110–113, 117, 122, 129, 131, 131, 135,
    141, 143, 148, 150, 152, 153, 159, 161, 103-165, 170, 172, 175-178, 180, 183, 185, 189,
    197, 202,
                         204, 230, 231, 233-236, 248, 255,
    257, 263.
                         266, 267, 274, 278-280, 282, 286,
                         305-307, 310-312, 315-318, 320-
    295, 301,
    323, 325, 327-329, 331, 332, 335-341, 543, 345, 350, 351, 354-357, 360, 361, 362, 369, 361, 362, 369, 361, 400
                        378, 383, 385, 387, 389-391, 409,
    374, 375,
    412, 413, 416, 420, 423, 426-428, 431, 434.
    441, 447, 459-461, 465, 470, 471-480, 482-
    485, 489-403, 498, 501-503, 505, 506, 509,
    511, 531, 553, 535, 537, 533, 540, 541, 557,
    574, 575, 579, 581, 583, 586, 594, 593, 602,
    609, 610, 612-616, 621, 624, 637, 642-645,
    650, 651, 654, 662-664, 669, 676, 677, 685,
    686, 691-694, 704, 705, 708, 709, 714, 723.
    728, 750, 734, 777, 785, 785, 795, 797, 800.
    895, 816, 835, 833, 847, 848, 851-853, 855,
    859, 869, 862-854, 873,
                                                      896, 914, 923-925
    935, 940, 941, 950, 951, 953, 960, 963, 972
    974, 975, 985, 990, 996, 1004, 1007, 1008,
    1014, 1025, 1026, 1028,
                                                         1032–1035, 1038,
    1040, 1050, 1052, 1053,
                                                         1056, 1058, 1059,
    1061, 1062, 1067, 1069, 1070, 1073, 1075,
    1080, 1081, 1088, 1091, 1093, 1094, 1100, 1117–1119, 1121, 1125, 1123, 1133, 1137, 1142, 1146, 1150, 1164–1166, 1169, 1173.
    1142, 1146, 1150, 1164-1166, 1169, 1175, 1176, 1178-1180, 1182, 1184,
                                                                                  1188 -
    1190, 1196, 1197, 1199, 1292, 1203, 1207,
                                                          1231-1237,
                 1219, 1223-1229,
                                                                                  1246.
    1210,
    1247.
                               1265, 1271-1273, 1276-1279,
                  1263,
                1285, 1290, 1306, 1308-1311, 1315, 1312, 1343, 1348, 1350, 1351, 1353, 1356, 1357, 1360, 1362, 1364, 1366,
    1283,
     1316.
    1311, 1078, 1381, 1385, 1388, 1389,
                                                                                  1392.
     1303,
                  1397-1399, 1401-1403
                                                                   1406.
                                                                                   1408.
                1413, 1117, 1418, 1420-1424, 1429, 1436, 1440, 1442, 1444, 150, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 1450, 14
                                                                                  1426.
     1412,
    1.137,
                                                                                   1446,
    1440, 1450, 1453, 1454, 1456, 1459, 1470, 1473, 1474, 1481, 1485, 1487,
                                                                                   1460,
                                                                                  1490 -
    1492, 1494, 1498, 1500, 1503, 1507, 1513,
```

1515, 1518, 1523, 1540, 1544, 1546, 1558, 1559, 1562, 1563, 1565, 1569, 1572, 1573, 1582-1584, 1586, 1576, 1578, 1580, 1589.1603, 1606, 1607, 1609, 1612, 1615, 1617, 1624–1626, 1630, 1634, 1637, 1658, 1645, 1649, 1650, 1654, 1656, 1659, 1661, 1664-1671. 1673–1678, 1683. 1684, 1687, 1694, 1696-1699, 1773, 1776, 1778, 1779, 1782-1784, 1788, 1794, 1795, 1803, 1804, 1809, 1812–1815, 1838, 1842, 1844-1849. 1853. 1868, 1870-1874, 1877–1879, 1885, 1891, 1893, 1896, 1901, 1902, 1908, 1929–1932, 1936, 1941, 1946, 1952, 1956, 1957, 1959, 1961, 1962, 1970, 1976, 1977, 1979, 1984-1986, 1980. 1982, 1998-2000, 1993, 2004, 2010, 2012, 2017. 2023, 2024, 2030, 2035, 2040, 2043, 2044, 2049, 2053, 2058, 2062, 2063, 2066, 2068, 2069, 2072, 2077, 2085-2087, 2089. 2091, 2082, 2092, 2099, 2106, 2109, 2110-2115, 2119, 2121, 2127, 2141, 2149, 2151–2156, 2170, 2176, 2178–2182, 2129, 2158-2161. 2185, 2168. 2187, 2198-2206, 2209, 2219, 2222, 2218, 2234-2244, 2251, 2257-2226-2228. 2252, 2261-2263, 2265, 2269, 2259,2276. 2274. 2278, 2289-2292, 2296, 2301, 2302, 2304. 2305, 2314, 2307, 2309, 2317, 2318. 2323. 2327, 2324,2332, 2335, 2341, 2342, 2344, 2315, 2347, 2351, 2353, 2354, 2361, 2349, 2334, 2370, 2375-2379, 2371,2381, 2383, 2394, 2387-2392, 2407-2410, 2424-2426, 2437, 2428-2430, 2433, 2448. 2449, 2458, 2460, 2461,2473-2475. 2463,2467, 2469.-2490, 2477, 2482, 2485, 2488 2499, 2500, 2518, 2504,2511. 2513, 2524. 2525, 2527-2534,2541, 2558, 2529, 2533, 2559, 2561, 2585, 2570, 2576, 2579, 2584. 2590, 2591, 2593, 2611. 2613, 2617, 2622, 2635, 2649, 2651, 2659, 2665, 2652,2660. 2668, 2674, 2682, 2684, 2700, 2716, 2733, 2681, 2752, 2741, 2753, £739, 2746, 2751, 2754, 2756, 2766, 2757, 2759-2761, 2764, 2767, 2773, 2790, 2793-2796, 2777, 2781, 2785, 2788, 2816-2819, 2849,2800. 2808. 2826. 2852 2853, 2871, 2356, 2860, 2864, 2865, 2869, 2875-2877, 2881. 2882. 2886. 2893. 2895. 2914. 2940,2925.2929.2931.2932.2944, 2945, 2947, 2955,2957-2959, 2961, 2981, 2986, 2968. 2991, 2992, 3009, 3014, 3020, 3022-3028, 3032, 3036, 3039,3041-3046, 3050, 3058, 3059, 3064, 3067, 3044, 3070. 3072. 3074, 3076, 3078, 3086, 3088, 3091, 3092, 3098, 3100, 3107, 3108, 3111, 3116, 3126, 3127, 3188, 3139, 3146, 3148-3163, 3166, 3167, 3189, 3191–3194, 3154, 3157, 3162, 3174. 3180, 3181, 3183, 3202.3214, 3212, 3219, 3226, 3228 3204, 3210, 3233, 3236,3237, 3240-3242 3230.3232, 3253, 3257, 3259-3263, 3245, 3246, 3256, 3266-3268, 3271-3274, 3276, 3277, 3282, 3284, 3286, 3292, 3295, 3297, 3299, 3303, 3326-3330, 3337 3305, 2317-3320, 8324, 3343-3345, 3350-3352, 3356.3366. 3340, 3379, 3406, 3410, 3268, 3373, 3376, 3418, 3419, 3423, 3432, 3446, 3447, 3451, 3455, 3457, 3458, 3462, 3466–3468, 3480, 3490, 3493, 3501, 8503, 3506, 3475 3508.3493, 3514-3517, 3521-3523, 3527. 3539.3511, 3550, 3558, 3559, 3565, 3569.3544, 3549,3617, 3628, 3629, 3583.3588, 3597, 3631. 3632, 3643, 3650, 3651, 3654, 3655, 3640,

5679,

5707.

5762

5843,

6030.

6056.

```
5594, 5599, 5601, 5603, 5606, 5607,
       3663, 3666, 3669, 3672, 3673, 3675,
                                                       5592,
3662.
                                                               5611, 5617, 5621, 5624, 5629, 5632-
                3689-3692, 3694, 3697-3699,
                                                        5610.
       3685,
3682,
                                                               5640, 5641, 5648, 5649, 5652, 5656,
                                                        5635,
       3706, 3709, 3711, 3712, 3746, 3748,
3702.
                                                               5664,
                                                                      5671, 5672, 5675,
5692, 5693, 5698,
                                                                                      5675, 5676,
3750-3752, 3759, 3772, 3780,
                                     3790,
                                             3795.
                                                        5657,
      3800, 3801, 3805, 3810,
3827, 3831, 3832, 3817,
3864-3866, 3869, 3876,
                                     3813,
                                             3820 -
                                                        5682-5386,
                                                                      5692,
                                                                                             5706,
3798,
                                                                              5718, 5722, 5725, 5729
                                                                       5716,
                                                        5711,
                                                               5714.
                             3847,
                                     3851,
                                             3855.
3822,
                                                                        5745-5748,
                                                                                      5754-5757,
                                    3879.
                                             3889.
                                                        5733,
                                                                5734,
3860.
                                                                               5808, 5809, 5814, 5819,
       3905, 3914, 3916,
                              3921-3924,
                                             3943.
                                                        5775,
                                                               5778,
                                                                       5786,
3904,
                                                                                             5841.
                                                        5825,
                                                                       5832,
                                                                               5836, 5840,
                                             3961,
                                                               5831,
       3947, 3949-3951, 3953,
                                     3960,
3946,
       3970, 3976, 3978, 3986, 3988, 3995–3999, 4008, 4010, 4021,
                                                                       5872,
                                                                                             5888, 5891.
                                             3989.
                                                        5858,
                                                               5860,
                                                                               5881.
                                                                                      5884.
3963.
                                                                               5908, 5920, 5921, 5928.
                                             4023.
                                                        5897.
                                                               5898, 5903,
3991,
       4036, 4038-4041, 4044, 4048-4051, 4033, 4066, 4069, 4077, 4084, 4086,
                                      4048-4051,
                                                                               5958, 5963,
                                                                                              5964, 5966,
                                                        5950,
                                                               5951, 5954,
4024,
                                                        5967,
                                                               5972-5974.
                                                                              5981, 5982,
                                                                                             5987, 5989-
4062.
                                                                                             6005, 6013-
                                                                              6000, 6004,
                                                        5991,
                                                               5994-5997,
       4113-4117, 4133, 4138, 4142,
                                             4147.
4109,
                                                                              6023, 6027, 6028,
       4152, 4154, 4161, 4162, 4164, 4167,
                                                        6015,
                                                               6017, 6021,
4150,
                                                                       6037,
                                                                                      6050, 6052,
               4189, 4193, 4197, 4200, 4202-
                                                                6036.
                                                                               6047,
                                                        6031.
4171, 4185,
        4207, 4216, 4220, 4225, 4226, 4229,
                                                                      6086,
                                                                               6091,
                                                                                      6098, 6105, 6106,
                                                        6065,
                                                                6080,
4305,
                                                                6114,
                                                                      6115,
                                                                               6117, 6118, 6122, 6124
                                             4275,
                                                        6112,
        4233,
                                     4255,
4230,
               4242-4244, 4253,
                                                                6134,
                               4294,
                                       4297-4307,
                                                        6127,
                                                                        6138, 6141, 6149, 6161-6163,
 4281,
               4285, 4289,
       4284,
                                                               6173, 6187, 6191, 6199, 6205, 6208,
              4315, 4318,
                             4321,
                                      4323.
                                             4332.
                                                        6171.
4309-4312,
                                                               6224, 6226, 6232, 6236, 6242, 6245, 6249, 6251, 6255, 6267–6269, 6271–
                                             4377,
                                                        6218,
 4333, 4338 4347-4349,
                             4354,
                                     4356,
                                      4410,
                                             4411,
                                                        6246.
        4393, 4395, 4401, 4402,
 4391.
               4418, 4420, 4422, 4424,
                                                        6273
                                             4426,
        4415.
        4430-4435, 4440, 4442, 4447, 4459, 4460, 4463, 4467, 4471,
                                                      Foster, Rev. John, Eng. (1770–1843; Essayist),
 4428,
                                             4449,
                                                        414, 571, 682, 981, 1274, 1301, 1395, 1416,
                                             4475-
 4451.
                                                        1827, 2748, 3124, 4148, 4456, 4991, 5057,
        4480, 4482-4485,
                              4488, 4490,
                                             4491.
                                                        5280, 5347, 5398, 5575, 5822, 6033, 6244,
        4496-4498, 4507,
                             4509, 4512,
                                              4518,
 4494,
                                                        6256, 6258, 6655, 7027, 7592, 8366, 8403, 8507, 8715, 8910, 8912, 9428, 10162, 10168, 10218, 10647, 10900, 11392, 11996, 12077,
                               4537-4539,
                                              4544,
 4521,
        4526-4529.
                       4532,
                               4559, 4563-4565,
 4547,
        4548,
               4556,
                       4558,
                       4575,
                               4577-4583,
                                              4585.
 4567-4569,
                4571,
                                             4600-
                                                        12146
       4588,
                4589,
                       4591, 4595, 4596,
 4586.
                                                      Fowler, Charles Henry, D.D., LL.D., Amer.
        4604, 4606, 4607, 4611, 4613,
                                              4616,
 4602.
 4618-4620,
               4622, 4623, 4627,
                                      4628,
                                             4635 -
                                                        (b. 1837), 7036, 8021, 8145, 8408, 9372, 9806,
                                                      10129, 10134, 10813, 11142, 11154, 11865, 11895, 12271, 12278, 12281, 12300
Fox, Charles James, Eng. (1749–1806), 8011,
                       4651, 4654, 4655,
                                              4657.
 4637, 4643,
               4650,
                4665, 4669-4672,
                                      4675,
                                              4678,
 4661,
        4662,
                4682,
                       4686-4688,
 4679.
        4681,
                                      4690,
                                              4693,
                4699, 4703, 4704, 4706,
                                              4707.
                                                        9652
 4694.
        4696.
                       4717-4726, 4730,
                                              4731,
                                                      Fracke, J. II., 887
 4710, 4711,
                4713,
                4742.
                       4744, 4754, 4758,
                                              4761.
                                                      Francis de Sales, 752
 4735, 4741,
               4770-4772, 4776, 4781,
                                                      Francis, St., of Assisi, France (1182-1226).
 4766-4768.
                                              4784.
               4798, 4807, 4810, 4811,
 4788, 4789,
                                              4816,
                                                        8024
                \bar{4}837,
                       4839,
                                                      Franklin, Benjamin, LL.D., Mass. (1706–1790), 1380, 1533, 1553, 2220, 2416, 3142, 3248, 4013, 6006, 7476, 8152, 8269, 8516, 9856,
                               4843-4849.
                                              4853.
 4833.
         4836,
                       4870-4873, 4875,
 4859-4861.
                4868.
                                              4877.
         4880.
                 4881, 4883, 4884, 4911–4914,
 4878.
 4920, 4922,
                4932.
                        4933, 4936, 4937, 4940,
                                                        11903, 11917
                                                      Freeman, James M., D.D., New York, 9778
Friswell, J. Hain (b. 1827), 10200
                4959,
                       4964-4966, 4969, 4972,
 4941, 4953,
 4974-4976,
               4979,
                      4980, 4983, 4994,
5008–5012, 5014,
5027, 5028, 5032,
                                              4996.
 4998, 5004, 5005,
                                              5016.
                                                      Froude, James A., Eng. (b. 1818), 8844, 9331
         5020,
                5021,
                                              5033,
 5018,
                                                      Fry, 6350
                       5047, 5049-5052,
  5037.
         5041.
                5044.
                                              5058.
                                                       Fulgentius, St (468-533, A.D.), 6495, 10567
  5060,
         5064, 5066, 5067, 5069, 5071,
                                              5072.
                                                       Fuller, Francis, Eng. (1637-1701), 11413
                       5082-5085,
                                     5087,
                5080,
  5075-5077,
                                              5093,
                                                       Fuller, Rev. Andrew, Eng. (1754–1815; Bap-
                        5103, 5112, 5114-5116,
  5097, 5099,
                5102,
                                                         tist divine), 787, 2214, 8717, 11708
        5127, 5128, 5133, 5134, 5136-5140, 5145, 5148, 5149, 5151, 5154, 5156, 5171, 5173, 5175, 5177, 5185, 5186,
                                                      Fuller, Thomas, D.D., Eng. (1608–1661), 1043, 3595, 3657, 3667, 3817, 3824, 4001, 4714, 4787, 6092, 6186, 6463, 6890, 6929, 7422, 8037, 8163, 8470, 8636, 9987, 9995, 10078,
 5142-5145,
  5168.
  5192,
         5199.
                5200,
                        5202, 5203, 5205,
                                              5207,
 5212.
                        5220, 5221, 5226,
         5217,
                5218,
                                              5228.
                                                         10245, 10455, 10474, 10477, 10479, 10538, 11058, 11279, 11311, 11393, 11442, 11981,
                5237,
  5230,
         5236,
                         5241-5245,
                                      5252.
                                              5256.
  5258,
         5261,
                5262,
                        5264, 5265,
                                       5267,
                                              5286.
                                                         12044, 12295, 12222
  5300.
         5301,
                5303,
                        5304, 5307, 5314,
                                              5315,
                       5334, 5340-5344,
  5318,
         5323,
                5326,
                                              5346.
                                                       Gale, 9671
  5352
                                              5377,
         5354,
                5330,
                       5368,
                               5369, 5372,
                                                       Galen, Dr., Greek physician (131-210), 9310
                5384,
  5379.
         5380,
                       5386,
                               5388, 5399,
                                              5400,
                                                       Garrett, Edward, 10230
                                                      Garrick, David, Eng. (1716–1779), 11120
Garrison, Wm. Lloyd, Mass., (b. 1805), 8246
  5405,
         5403,
                5408,
                        5412,
                               5413, 5415,
                                              5429.
  5434, 5444,
                 5450,
                        5453-5457,
                                      5462,
                                              5465,
  5466, 5468,
                5470-5472, 5474,
                                                      Gasparin, Countess de (b. 1815), 1529, 1938, 2731, 5712, 9276, 10330
Gataker, Thomas, Eng. (1574–1654), 12029
                                      5477,
                                              5495,
  5502-5505,
                5508,
                       5509,
                                               5517,
                                5511-5514.
  5519, 5524, 5527, 5533,
                                5536-5538,
                                              5542 -
  5544, 5547,
                5551, 5556,
                                              5564, Gaussen, Rev. Lewis, Switzerland (1790-1863),
                               5560, 5563,
                                              5587,
                                                        2567, 5043, 5726, 6328, 11459, 11626, 11820
 5568-5570, 5578, 5579, 5583, 5585,
```

Genlis, Stephanie Felicitie, Countess de (b. | Grosse, 6352 1746), 10295 Gerhard, 6310 Gibbon, Edward, Eng. (1737-1794), 3834, 10617 Giles, Henry, Ireland (b. 1819), 5416 Gilfillan, Rev. George, Scotland (b. 1813), 344, 362, 392, 2531, 2704, 3354, 6809, 7196, 7651, 8320, 8541, 9039, 9508, 9983, 9990, 10375, 10648, 11764 Gill, H. 3779, 3793, 4792 Gill, John, D.D., Eng. (1697-1771), 3096, 4695 Glanvill, 10827 Godkin, 8113 Godwin, 10527 Goethe, Johann W. Von, Germany (1749-1832), 5253, 7370, 8484, 8783, 10853, 12241 Goldsmith, Oliver, Ireland (1728–1774), 2260, 6981, 7017, 7469, 8165, 8782, 8833, 9231, 9852, 11673 Good, John Mason, M.D., Eng. (1764-1827), 7845Goodrich. Samuel G. (Peter Parley), Conn. (1793-1863), 604, 2750, 4351, 4413, 4800, 5249, 5254, 6039, 9572 Goodwin, Thomas, D.D., Eng. (1600–1679; Puritan divine), 657, 2990 Gordon, Captain, 4214 Gordon, Dr., English physician (1801–1849), 9157 Gordon, J. E., 532 Gorgerly, 11059 Gorrie, Rev. P. Douglass, U. S. (b. 1813), Gotthelf, 11986 Gotthold (Christian Seriver; German Court preacher; 1629-1693), 56, 287, 878, 978, 988, 1171, 1232, 1270, 1282, 1372, 1462, 2589, 2838, 2857, 4590, 4999, 5322, 5528, 5818, 5900, 6164, 10376 Gough, John B. (b. 1817), 906, 2963, 5985, 9293 Goulburn. Edward Myrick, D.D., Eng., 1262, 4455, 4519, 4524, 4738, 5120, 5308, 5485, 5863 Gove, Richard, 10379 Gratian, Tuscany (w. 1141), 10256 Grattan, Henry, Ireland (1746–1820), 8721 Graves, 7369 Grav, Rev. Robert, D.D., Eng. (1762–1834), 5108Greely, Horace, Amer. (1811–1873), 1379 Green Prof. Charles, Penn. (w. 1771), 2553 Green, S. G., 2850 Greene Matthew, 9935 Greenhill Wm., Eng. (d. 1671), 9614 Greeville, F., London (w. 1757), 45, 193, 2216, 2373, 2431, 3679, 3765, 5589 Gregory I., the Great, Rome (d. 604), 7633, 9977, 10410 Gresley, Prof., 5404 Grey, 5104 Griffin, George, LL.D. (w. 1850), 11083, 11604 Griffith, 8579 Grindon, Leo H., 6470, 6471, 6891, 6912, 6955, 7615, 7636, 8262, 8333, 8376, 10236, 10704 Grosart, Rev. Alexander B., Eng., 2080, 3641, 3645, 6660, 7125, 7161, 8664, 9544, 10296, 11443, 11586, 11611, 11851, 11853, 11922, 11929, 12177 Groser, W. II., 10157

Grout, H. M., 11330 Guernsey, Dr. A. H., 10520 Guest, 7039, 7040 Gurnall, Wm, Eng. (1617-1679), 462, 1120, 1157, 1690, 2544, 3293, 3334, 3841, 3852, 3901, 3902, 4215, 4513, 4874, 5121, 5271, 6826, 7414, 7525, 7723, 8041, 9190, 9566, 9620, 9698, 9708, 10509, 10687, 10887, 11233, 11234, 11571, 11784, 12111 Guthrie, Thomas, D.D., Scotland (b. 1800), 162, 171, 319, 432, 656, 687, 718, 775, 839, 942, 969, 1000, 1076, 1195, 1253, 1254, 1488, 1897, 2108, 2131, 2137, 2162, 2164, 2507, 2514, 2571, 2634, 2687, 2854, 2872, 2874, 2896, 2933, 3199, 3359, 3364, 3369, 3372, 3378, 3440, 3442, 3533, 3653, 3898, 3948, 4259, 4492, 4500, 4603, 4680, 4775, 4779, 4793, 4814, 4821, 5034, 5187, 5195, 5311, 5316, 5562, 5646, 5662, 5828, 5868, 6154, 6420, 6477, 6723, 6412, 6416, 6608, 6757. 6892, 6761. 6864, 7215, 7262, 7278. 7307. 7955, 8032, 8111, 8120, 7640. 7817, 7905, 8180, 8181, 8290, 8307, 8535, 8641, 8821, 8879, 9015, 9073, 9205, 9433, 9438, 9458, 9460, 9612, 9637, 9366, 9896, 10017, 10052, 10072, 10093, 10384, 10390, 10514, 10545, 10591, 10672, 10680, 10706, 11097, 11109, 11111, 11115, 11183, 11525, 11660, 11664, 11696, 11699, 11889, 11937, 11941, 12091, 12337Hacket, Bp. John, D.D., Eng. (1592-1670), 8562, 11283, 11949 Hagany, J. B., 4633 Hale, Edward Everett, Mass. (b. 1822), 8501 Hale, Sir Matthew, Eng. (1609-1676), 5588, 8752, 10364 Halford, Sir Henry, M.D. (1766-1844), 7846, 7891 Haliburton, Thomas Chandler, Nova Scotia (w. 1835), 8238, 8267, 9330 Halifax, Lord, 10713 Hall, Capt. Basil (1788–1844), 10700 Hall, Joseph, D.D., Bp. of Exeter, Eng. (1574–1656), 244, 324, 516, 620, 743, 811, 1297, 1954, 2284, 2395, 2452, 2503, 2545, 2601, 2805, 2936, 3332, 3839, 3964, 4121, 4545, 4838, 5373, 5794, 6851, 7222, 7436, 7495, 7598, 7601, 7738, 7938, 8090, 8462, 9278, 9394, 9440, 9870, 10212, 10225, 10463, 20530, 10718, 10825, 10859, 11841, 11657, 11771, 12052, 12082 Hall, Newman, Eng., 670, 820, 1486, 2995. 6584, 9638, 9766, 12074, 12198 Hall, Robert, Eng. (1764–1831), 1947, 4614, 5425, 7127, 7323, 8233, 8382, 8424, 8475, 8512, 8568, 8642, 8882, 9107, 9427, 9788, 10050, 10060, 10117, 11193, 11378, 12049 Halliday, Sir Andrew (d. 1840), 11437 Hamilton, James, D.D., Eng. (1814-1871), 262, 406, 422, 671, 872, 1539, 1611, 2184, 2445, 2606, 2919, 3017, 3348, 3395, 3683, 3756, 3760, 3763, 3939, 4070, 4134, 4363, 4574, 4576, 4650, 4689, 4733, 4756, 4794, 4812, 4909, 5433, 5439, 5763, 5861, 5890, 6211, 6215, 6540, 6800, 6806, 6825, 7088, 7526, 7685, 7776, 8166, 8919, 9078, 9290, 9574, 9576, 9712, 9957, 10427, 10585, 10840, 10998, 11061, 11080, 11409, 11766, 12037, 12133 Hamilton, R. W., Dr. (1794-1848), 1160, 1288, 1807, 1926, 2707, 2708, 2870, 3421, 6123, 7758

Hamline, Bp. Leonidas Lent, D.D., LL.D. (1797-1865), 1520, 4228 Hammond, E. P., 8648 Hanna, John, D.D., Eng. (1792–1867), 735, 1320, 2046, 6178, 10873 Hardwicke, 765 Hardy, 9992 Hare, Julius Charles, Eng. (1796-1855; Archdeacon), 1095, 1101, 1106, 1602, 2324, 2441, 2510, 2609, 2710, 2714, 2721, 2798, 2996, 3018, 3854, 3940, 3943, 4075, 4824, 4928, 4970, 5105, 5338, 5553, 5855, 5874, 6042, 6189, 7647, 7939, 8047, 10332

Hargrave, C., 6093 Harmer, 8682 Harris, John, D.D., Eng. (1804-1856), 819, 7558, 9100, 9138, 9140, ĭ18ì5, 12051 Hartwig, 821, 877, 1411, 1415, 2036, 2736, 2799, 3614, 3616, 4004, 4019, 4186, 4429, 5026, Haughton, S. M., 2873 Haven, Bp. Erastus O., Boston (b. 1820), 570, 577, 633, 765, 1044, 2054, 2435, 2797, 3045, 3308, 3570, 3571, 3572, 3952, 5110, 5391, 5902, 6048 Haven, Bp. Gilbert, Mass. (1821–1880), 6805, 7300, 11503 Hawkes, Mrs., 2735 Hawksworth, John, LL.D. (1715–1773), 1810 Hawthorne, Nathaniel, 3836, 4110, 7800, 8547 Mass. (1804–1864), Haxthausen, Baron Von, 10020 Hayward, 11511 Hazlitt, William, Eng. (1778-1830), 6108, 6545, 11755 Headley, Rev. Joel T., Am. (b. 1814), 6276, 6982, 12348 Heber, Bp. Reginald (1783–1826), 3587, 7343 Helps, Arthur, Eng. (b. 1818), 6967, 7062, 7701, 7908, 8730, 9818 Henderson, Miss, 2804 Henry, Patrick, Va. (1736–1799), 2972, 4967, 4987, 4989 Henry, Rev. Matthew, Eng. (1662-1714), 1907, 3857, 4160, 4457, 4511, 4832, 5092, 5162, 7083, 7693, 6444, 10219, 11075, 12013 Henry, Rev. Philip, Eng. (1631-1696), 11416 Hensius, 6911 Hepworth, Dr., 9463 Heraclitus, 8692 Herbert, Lord, Edward, Eng. (1581-1648), 219, 9063 Hermes, 12252 Herodotus, Greck (b. 484 B.C.), 8072 Herrick, R., Eng. (1591-1674), 8025 Herrics, John, 10581 Herschel, Sir William (1738-1822), 7067, 8433 Hervey, George Winfred, N. Y. (w. 1852), 3164, 5586, 6486 Hervey, Lady Mary, Eng., 8288 Hervey, Rev. James, Eng. (1713-1758), 1001, 2663, 3407, 4194, 5090, 7393, 8418, 8577. 9341, 12296 Heywood, Rev. Oliver (1629-1702), 2078, 3870 Hickes, Bp., 9333 Hill, E. P., 7944 Hill, J., 8890 Hill, Rev. Rowland, Eng. (1744-1833), 3470, 3980, 7853, 10285, 11146, 11220, 12115, 12313 Hinton, J., 3624

Hitchcock, Edward, D.D., LL.D., Mass. | Igdalia, 12262

(1793–1864), 42, 778, 780, 790, 791, 801, 1619, 4778, 10985, 10986 Hobbes, Thomas, Eng. (1588–1679), 1248, 7688 Hodge, Dr. A. A., 225, 967, 1942, 2380, 2509, 2512, 3125, 8836, 10547, 11441 Hoge, Moses, D.D., Am. (1760-1820), 2122, 2623, 4617, 5172, 6194, 9553 Holland, Josiah Gilbert, M.D., Mass. (b. 1819), Holme, J. S., D.D., N. Y., 6684, 6817, 7194, 7350, 7378, 9860, 10180, 11197, 11707 Holmes, Dr. Oliver W., Am. (b. 1809), 425, 3568, 1620, 1621, 6417, 6602, 7068, 7314, 7377, 7490, 7498, 7774, 8007, 8122, 8826, 8869, 8941, 16024, 10387, 10524, 10577, 11228, 11737, 12153, 12245 Holmes, Edwin, 11230 Hood, Paxton, 10488 Hood, Rev. Edwin Paxton (w. 1856), 1857, 2520, 3155, 3173, 3774, 4319, 4608, 3882, 6703, 7329, 7751, 10082, 10668, 11246, 11818, 11819 Hooker, Rev. Richard, Eng. (1553–1600), 2264, 2675, 6491, 9250, 9429, 10077, 10100, 10173, 10849 Hopkins, Bp. Ezekiel, Eng. (1633-1690), 39, 121, 123, 214, 793, 2918, 3401, 3404, 3880, 4340, 4842, 5234, 5552, 5702, 5823, 5904, 5907, 6099, 6606, 6966, 7437, 7852, 8461, 9046, 9194, 9384, 9965, 10086, 10184, 11736, 12284 Horace, Apulia (Latin poet; 65-8 B.C.), 40, 1819, 2789, 3217, 4653 Horne, George, D.D., Bp. of Norwich (1730-1792), 897, 4336, 6935, 8554, 8644, 8861, 8999, 10059, 10132, 10404, 10643, 11997 Horneck, Anthony, D.D. Eng. (1641–1696), 259, 891, 994, 3161, 4648, 5001, 5917 Hovey, Rev. Horace C., Amer., 3367 Howe, Rev. John (1630–1706), 1299, 1458, 1477, 2167, 2921, 3143, 3325, 3333, 3335, 3703, 3796, 4127, 4129, 4458, 5095, 5248, 5694, 7858, 9114, 9367, 9474, 10388 Howell, James, Welsh (1595–1666), 9110, 12259 Howells, D. W. 8886 Howitt, William (b. 1795), 7232 Howson, Rev. Dean (b. 1815), 3953, 8009 Hudson, Rev. Henry N., Amer. (b. 1814), 4102 Hufeland, Dr., German (1762-1836), 10169 Hughes, Thomas, Eng. (b. 1823), 246, 4647, 8984, 11034, 11039, 11351, 11650 Hukeland, 10036 Hulm, S., 6069, 6071 Humboldt, Friedrich H., Germany (1769-1859), 8436, 11433, 11747 Hume, David, Scotland (1711-1776), 856, 1567, 8940, 9233, 9755 Hunt, Leigh (1784-1859), 7065, 7752, 9859, 11014 Hunter, 6990 Huntingford, Bp. George Isaac, D.D., Eng. (1748–1832), 7302 Hurst, Bp. John Fletcher, D.D., LL.D., Maryland (b. 1834), 7286, 9136 Hurwitz, Hyman, Eng. (w. 1807), 6453 Hutchinson, Rev. John (1674–1737), 9743 Huxley, Prof. (b. 1825), 10561 Hyacinthe, Pere, French (b. 1828), 6464 Hyginus, 6997

Ignatius, St., Bp. of Antioch (martyred 107 | Josephus, Flavius (Jewish historian; b. 37 A.D.), 6404, 7434, 9387, 11791 Inglis, Rev. James, Eng., 2823, 5317, 5489 Irby and Mangles (Oriental travelers), 1249, Irving, Edward, Scot. (1792–1834), 1987, 4702. 5616, 8273, 11021 Irving, Washington, N. Y. (1783-1859), 6085, 6087, 8639, 8901, 9224, 9226, 9413, 9538, 9573, 10532 Irwin, 1222 Jackson, 1516, 1789 Jacox, F., 8459 James, Rev. John Angell, Eng. (b. 1785), 124, 213, 464, 742, 1911, 5626, 5628, 5766, 6016, 8468, 8643, 10833, 11117, 12314 Jameson, Mrs. Anna, Eng. (author of "Sacred and Legendary Art "), 125, 130, 133, 166, 240, 241, 270, 303, 367, 418, 463, 595, 603, 626, 711, 849, 861, 911, 1198, 1209, 1240, 1781, 1978, 2211, 2322, 2455, 3176, 2374,3239, 3365, 3412, 3459, 3593, 3670, 3834, 3929, 3967, 3968, 5990, 4042, 4130, 4238, 4598, 4762, 5045, 5146, 5159, 5165, 5209, 5427, 5461, 5593, 5636, 5639, 5659, 5954, 6212, 7000, 8357, 10638, 10793

Janes, Bp. Edmund S., D.D., LL.D., Mass. (1807-1876), 11126Jay, Rev. William, Eng. (1769–1854), 408, 999, 1373, 2830, 3652, 5285, 6410, 6527, 9059, 9141, 10085, 11251, 12333 Jeffers, Rev. Dr., 580, 683, 5581, 6002 Jeffrey, Lord Francis, Scotland (1773-1850), 2993, 7075 Jenkyn, Dr. T. W., 224, 226, 1252, 2969, 2983, 2993, 3730, 4952, 5073, 5074, 5829, 11374 Jermin, Michael, D.D., Eng. (d. 1659), 6342 Jesse, Edward, Eng. (d. 1568), 8217, 9578 Jeune, Bp., Eng. (1806-1868), 10867 Jewell, John, D.D., Bp. of Salisbury, Eng. (1522–1571), 382, 5233, 12347 Jewett, Dr. Charles C., Amer. (b. 1816), 649 Jobson, Frederick J., D.D., Eng. (1812–1881), 211, 1077, 2348 John, St., J. A., 8298, 11011 Johns, J., 12121 Johnson, Herrick, 7798 Johnson, Joseph, Eng., 2758, 7304, 7353, 7678, 10194, 10936 Johnson, Samuel, D.D., LL D., Eng. (1709-1784), 2311, 2405, 2769, 2778, 3815, 4261, 5723, 6257, 6426, 6910, 6986, 7358, 7493, 7838, 8266, 8292, 8371, 8338, 8412, 8482, 8637, 8785, 8868, 8893, 8894, 8902, 8927, 9259, 9571, 9625, 9745, 9815, 10121, 10149, 10575, 10584, 10747, 10932, 10971, 11283, 11395, 11538, 11881, 11959 Jones, Rev. Thomas, Wales, 721, 893, 1600, 3387, 4026, 4245, 4272, 5158, 5269, 5862, 5865, 7488, 8581, 8702, 12062 Jones, Rev. William (author of "New Testament Illustrations"), 840, 6167, 6543, 7248, 7562, 7851, 10258 Jones, Rev. William, of Nayland, Eng. (1726– 1800), 8773. Jones, Sir William, Eng. (1746-1794), 397, 9718Jonson, Ben., Eng. (1573-1637), 9516, 10190 Jortin, John, D.D., Eng. (1698-1770), 6137, 10145, 11202

A.D.), 9993 Judson, Adoniram, D.D., Mass. (1788-1854; Missionary to Burmah), 4273 Judson, Mrs. Emily, Am. (1817-1854), 1080 Jukes, Andrew, Eng. (1853: wrote on the "Offerings and Prophetic Interpretations"), 6446, 6555, 6623, 6957, 7594, 7879, 10025, 10907, 10799, 10800, 11858, 12040, 12100, 12101, 11735 Juvenal, Latin (40-125), 4797 Kaimes, Lord, Scotland (1696-1782), 6060, 6380 Kane, Elisha Kent, M.D., Penn. (1820–1857), 9496Rev. Benjamin, Eng. (1640-1704). Keach, 1287, 2124, 2551 Keats, John (1795–1821), 8550 Keeling, I., 9507 Kelley, W. K., 4505, 6024 Kemp, T. Lindley, M.D., Eng., 8250 Keon, Miles Gerard, N. Y. (w. 1857), 8487 Kidd, John, M.D., Eng. (1775–1851), 6432, 7297King, Rev. Thomas Starr, Amer., 168, 9609 Kingsley, Rev. Charles, Eng. (b. 1819), 467, 3700, 5488, 7305, 9108, 9844, 10708 Kirby, Rev. William, Eng. (1759–1850), 9004 Kirkland, Caroline M., New York, 8662 Kitto, Dr. John, Eng. (1804-1854), 1632, 1636, 2233, 2705, 3243, 8617, 9552, 9842, 11821, Knigge, Baron Von (1752–1796), 8916 Knight, Charles, Eng. (b. 1791), 3647, 4764, 9819 Knill, Richard, 9135, 9299 Knowles, 5728 Knox, V., D.D., Eng. (1752–1821), 2013, 6682, 6718, 10804 Koran, 9515, 9585, 10817, 11375 Kossuth, Louis, Hungary (b. 1802), 4084 Krilof (Russian Fabulist), 1170 Krummacher, Freidrich W., D.D., Germany (1796–1868), 817, 954, 955, 1185, 1605, 1805, 2313, 2328, 2402, 2487, 2555, 2565, 2699, 2701, 2743, 3135, 3250, 3316, 3512, 3524, 3578, 4053, 4345, 5925, 8557, 10105, 10112, 10377, 12106 Kynett, Alpha J., D.D., Penn. (b. 1829), 10560 La Bruyere, Jean de (French essavist; 1644-1696), 118, 1854, 3804, 3956, 5993, 5998, 7308, 9104, 10023, 10409 Lacordaire, J. B. H., France (1802-1861), 8319 Lactantius, 11361 Lake, Bp. John, Eng. (w. 1662), 6556 Lamartine, A., France (1792–1869), 587, 8097, 10345 Lamb, Charles, Eng. (1775–1834), 6585, 6698, 8138, 9946Lambert, Joseph (1654-1722), 731, 11324 Landels, Rev. W., 5420 Landis, Rev. R. W. (author of "Immortality of the Soul"), 3198 Landor, Walter Savage, Eng. (1775-1864), 8881, 9325 Large, Germany, 7341 Lardner, Rev. Dionysius, LL.D., Ireland (1793-1859), 6418, 8742

La Rochefoucauld, France (1613-1680; author | Maclaurin, Rev. John, Scotland (1693-1754), 91, 160, 688, 726, 1177, 1797, 7642, 7643, of "Reflections and Axioms"), 563, 1971, 2365, 2696, 3103, 3679, 3937, 3985, 4174, 9336 Macleod, Norman, D.D., Scotland (1812-1872), 4644, 5253, 5275, 6925, 8463 Latimer, Hugh, Eng. (1470–1555; Bp. of Worcester), 1501, 1512, 8558, 8755, 10204 Lavater, Johann C., Switzerland (1741–1801), 191, 568, 576, 2403, 3679, 4179, 6368, 7333, 804, 1447, 1448, 2903, 3279, 3693, 4308, 4495, 4818, 5130, 5132, 8186, 11090 Macmillan, Rev. Hugh, 3615, 12105 Maffit, John Newland, 3197 Magoon, E. L., D.D., 25, 559, 560, 1496, 2172, 8938, 10492, 11961 2175, 2308, 2310, 3187, 4078, 6050, 6129 Maguire, R., 9773 Mahan, Asa, D.D., 6499 Lavington, Rev. Samuel, Eng. (1726-1807), Law, Bp. Edmund, D.D., Eng. (1703-1787), Malan, 5122 9077 Law, Rev. William, Eng. (1686-1761), 1147 Lawes, W. G., 9129 Malcolm, 4407 Mann, Horace, Mass. (1796-1859), 3129, 2254, 4274, 5279, 5504, 6132, 9641, 10812, 12343 Lawrence, Rev. R. V., N. J., 2107 Manning, Henry Edward, D.D., 7271 Mansfield, 11029, 11031 Lee, D. K., 11054 Leider, 6750 Mant, Bp. (1776-1848), 9106, 9588 Leifchild, John, D.D., Eng. (b. 1780), 1158, Mantell, Dr. (1790-1852), 8713 4701, 11629 Manton, Thomas, D.D., Eng. (1620-1677), Leighton, Abp. Robert, Eng. (1611-1684), 936, 1479, 8540 1860, 2170, 2329, 2670, 3053, 3087, 3377, March, Dr., 9467 Marden, G. N., 12149 3471, 4549, 5373, 7162, 9401, 9407, 11915 Lessing, Gotthold E., Germany (1729-1781), Marks, R., 8841 242, 6634 Marmont, 10491 Leupolt, C. B., 4192, Lever, Charles, M.D., Ireland (b. 1806), 10350 Marryatt, Captain (1792–1848), 10163, 10909 Marsh, 12004 Levi, 8924 Martial, Marcus V., 10228 Martin, Rev. Samuel, 4009, 4018, 5668, 6850, Lewes, George E., 4645 Lewis, Sir George Cornwall, Eng. (1806-1863), 8456, 10623, 12109, 12257 119, 2998, 3445, 3449, 5161, 6146 Martiaeau, Rev. James, Eng. (b. 1807), 6636, Liebig, Prof. (1803–1873), 7903 Lilly, John (1553–1600), 8828 Little, Rev Charles E., New York, 7914, 8652 Martyn, Rev. Henry, Eng. (1781-1812; Mis-Livingston, J., 4511 sionary to the East), 6553, 8091 Mason, Rev. John (1706–1763), 5268 Mason, Rev. William, Eng. (1725–1797), 3143, Livy, Titus, Rome (61 B.C.-18 A.D.), 2645 Loaring, H. J., 7936, 8261, 10114 Locke, John, Eng. (1632–1704), 3216, 4029, 8277, 8280, 8285, 8427, 8549, 9070, 9714, 4963, 4968, 5650, 5977, 7471, 12045 Massie, Rev. J. W., D.D., Eng., 1325 106 - 107 - 11609, 12107 Massillon, Bp. Jean Baptist, Fr. (1663-1742), Lockman, 3196, 4031 4624, 5370, 10034 Longfellow, Henry Wadsworth, Mc. (b. 1807), Massinger, Philip, Eng. (1584–1640), 8161 543, 2482, 4028, 4209, 4326, 5378, 6142, 6653, Mather, Cotton, D.D., Mass. (1663-1728), 7719, 6908, 9623, 10272, 10874, 10903 8127, 9117 Love, Christopher, Eng. (1618–1651), 2312, Mather, Rev. Increase, Mass. (1639-1723), 6347 Lucas, Richard, D.D., Eng. (1648–1715), 7491, Mather, Samuel, 9175 8118, 8119, 8189, 8667, 9326, 9729, 9836 Matthews, Prof., 10408, 10815, 10968, 11291, Luthardt, 4550 11994 Luther, Martin, Saxony (1483–1546), 982, Mattison, Hiram, New York (1811–1868), 2614, 2834, 6264, 8726, 9793, 10177, 10415, 318710565, 10757, 10917, 11765, 11944, 11974, Maunder, Samuel, Eng. (1790–1849), 2028, 10705 Lytton, Lord Edward Bulwer, Eng. (b. 1805), Maury, Matthew Fontaine, LL.D., Va. (b. :286, 8435, 8589, **9741, 10374, 10516, 10670**, 1806), 394 11177, 11880 M'Cabe, Charles C., D.D., Ohio (b. 1836), 2962 McCheyne, Rev. Robert Murray, Scotland Macaulay, Thomas Babington, Eng. (1800-(1813–1843), 2839, 2950, 3094, 3971, 4264, 1859), 2552, 4774, 4829, 7244, 7272, 8311, 8448, 9233, 10128, 10138, 10209, 10210, 10996, 11027, 11223, 11226 9559, 10037, 11548 M'Cormac, 7966 M'Crie, 5651 MacCulloch, Dr J. M. M., 6051, 7616, 8995 McAllister, William, 11347 Macduff, Rev. J. R., 1331, 2521, 5549, 5906, McClintock, John, D.D., Penn. (1814-1870), 6989, 8321, 9943, 10026 1817, 11982 Machiavelli, Italian (1469–1527), 11977 McConaughy, Mrs., 5378 Mackarness, Bp. (b. 1820), 7352 McCosh, James, LL.D., Ireland (b. 1810; Mackenzie, Rev. William B., Eng. (d. 1871), President Princeton ('ollege), 959, 983, 1074, 1161, 2543, 2566, 2568, 4286, 5366, 5971, 6032, 8791, 10484, 11136

McDonald, Rev. William, Me. (b. 1820), 987,

989

Mackenzie, Sir George, Scotland (1636-1691),

3773, 6283, 8391, 10065

Mackesy, Mrs., 11998

McIlvaine, Bp. Charles P., D.D., New Jersey Morehouse, H., 8170 (b. 1799), 4624 Mèad, Dr., 2, 4698, 4971, 5188, 9691 Medhurst, Walter Henry, D.D., Eng. (1796-1857; Missionary to China), 5119 Melmoth, William, Eng. (1710-1799), 7500 Melvill, Rev. Canon, Eng. (1798-1871), 7348, 8318, 8326, 8409 Melvill, Rev. Henry, Eng. (1798-1871), 137, 1955, 2011, 2899, 3003, 4381, 5376 Merivale, Rev. Charles, Eng., 7280 Merry, William, Eng. (w. 1840), 8205, 11337 Messenger, C. M., 7706 Metastatio, Pietro B., Italy (1698-1782), 2730 Miall, Rev. James G., Eng. (w. 1845), 10997 Middleton, Bp. Thomas F., D.D., Eng. (1769-1822), 3804, 11970 Milburn, William H., 1643 Mill, James, Eng. (1773–1836), 9169 Miller, Hugh, Scotland (1802-1856), 10385 Miller, J. R., 6398, 6849, 7293, 7326, 9883, 10224, 10254, 10339, 10342, 7538, 10346. Miller, Robert, 10521 Milton, John. Eng. (1608–1674), 399, 2592, 3540, 3816, 5844, 7223, 8630, 8851, 9252 Mingins, George J., N. Y., 10652 Mitchell, Donald G. (Ik Marvel). Conn. (b. 1822), 1894 Mitchell, Prof. O. M., A. M., Amer., 2494, M'Neile, Rev. Dean, Eng., 6339, 9932 Mogridge, George (Old Humphrey), 107, 1527, 1790, 1816, 1991, 5777 Mohammed, Mecca (570–632), 10069 11539 Moir, David M., M.D., Scotland (1798-1851), 8034, 9941, 10855 Moister, Rev. William, Eng. (Missionary to Africa), 6755, 6778, 7055, 7206, 7459, 8729, 9130, 9142, 10618, 12028, 12250 Monod, M., 8620 Monod, Rev. Adolphe, Swiss (1802–1833), 635, 9189, 9840 Monro, Rev. E., Eng. (w. 1156), 4473 Montagu, Lady Mary W. (1690–1762), 9699, 10203, 11000 Montaigne, Michel (French Essayist), 1533, **1592**, **2253**, 3744, 7413, 8175, 10031, 11194, 11838, 12123, 12136 Montgomery, Rev. G. W (d. 1841), 7900 Montgomery, James, Eng. (1771-1854), 8936 Moody, Dwight L. (Revivalist), 6528, 6548, 6558, 6559, 6561, 6604, 6685, 6790, 6813, 6858, 114276869, 6901, 6917, 6953, 6976, 6984, 6991, 7086, 7122, 7137, 7160, 7170, 7183, 7086, 7195, 7198, 7202, 7254, 7260, 7391, 7399, 7401. 7505, 7535, 7533, 7534, 7589, 7641, 7686, 7743, 7816, 7833, 7897, 7945, 7959, 8084, 8223, 8315, 8384, 8420, 8429, 8497, 8671, 8800, 8847, 8848, 8849, 8350, 8856, 9056, 9065,  $9158,\,9183,\,9193,\,9198,\,9203,\,9279,\,9382,\,9470,$ 9536, 10142, 10290, 11205, 11215, 11231, 11399, 11526, 11568, 11620, 11752, 11803, 11809, 11841, 11890, 12027 Moore, D., 2740, 4296, 4732 Moore, Dr. John, Eng. (1730-1802), 9921, 10826, 12138 Moore, Sir John, Scotland (1761-1809), 1792,

More, Hannah, Eng. (1745-1833), 1363, 2438,

4151, 5677, 5771, 11763

Morier, James, Eng. (1780-1848; African traveller), 5673, 8147 Morley, 8407 Morris, Rev. Caleb. Eng., 8759, 8883, 8954, 8965, 10029, 10037, 12308 Morrison, William (Missionary to China), Morse, 2003, 5333, 5363, 10287, 10969 Moser, Justus, 6020 M'Tyeire, Bp. Holland N., S. C., 7871 Muller, H., 2146 Muller, Max. Prof. at Oxford, (b. 1823), 9146 Myers, F., 2712 Napoleon I. (born in Corsica, 1796: died in Elba, 1821), 727, 2640, 3478, 7387, 9133, 9781, 9903, 11196, 11365 Nazianzen, Gregory, Greck (330–389), 4393 Neal, John, Mc. (b. 1793), 4254, 6932, 11709 Neale, Rev. Erskine, Eng. (w. 1828-1849), Neander, Johann August W., Germany (1789-1850), 6306, 7166 Neaves, Lord, 10171 Neff, Rev. Felix, Switz. (1798–1829), 4555 Nevins, Rev. Wm., Eng., 4516, 4963, 11415 Newell, Dr., 11189 Newland, 6661, 6985, 7404, 12081 Newman, John P., D.D. (b. 1826), 6705, 9459 Newport, Francis, 1943 Newton, Rev. John, Eng. (1725–1807), 208, 405, 446, 546, 597, 732, 1647, 1681, 2815, 3170, 4646, 4900, 4923, 5622, 6797, 8758, Newton, Robert, D.D., Eng. (1780-1854), 440, 2624, 3095, 4120, 8048, 8964 Newton, Sir Isaac, Eng. (1642–1727), 398, 9045 Nichol, Rev. R. B., 667, 697, 2075, 2573, 4387 Nicholas, W., 215, 11852 Nicholls, Rev. Benjamin Elliott, Eng. (w. 1852), 5945 Nicholson, W., 250, 7173 Norris, Rev. John, (1657–1711), 7337, 9455, 10574, 11195 Norton, H., 3006 Nott, Eliphalet, D.D., LL.D., Conn. (1773-1866), 1653 Novalis, alias Friedrich von Hardenberg (1772–1801; German philosopher), 5410 Ogden, Samuel, D.D., Eng. (1716-1778), 9167, Omiston, Dr., Eng., 6428 Osborn, Dr., 3255, 6019 Osborn, E., 7287 Overbury, Sir Thos., Eng. (1581–1613), 6474 Ovid (Publius Ovidius Naso), Roman poet, (43 B.C.–18 A.D.), 3679, 3817 Owen, John, D.D., Eng. (1616–1683), 7530 Owen, Rev. J. B., Eng., 1851, 1890, 1892, 4370, 5572 Oxenden, Rev. Ashton, Eng., 569, 4168 Paez, Don Ramon (w. 1862), 4683 Paine, Thomas, Eng. (1736–1809), 9867 Paley, Wm., D.D., Eng. (1743–1805; author of "Evidences of Christianity"), 30, 5847, 8210, 9920, 11241, 11424 Palmer, Rev. John, Eng. (1729-1790), 3962, 4962, 5839

Park, Edward, A., D.D. (b. 1808), 3972 Parker, Joseph, D.D., Eng., 26, 2506, 2632, 5213, 5309, 5850, 8099 Parker, Rev. Theodore, Mass. (1810–1860), 5015, 7957, 9710, 10534, 11289, 11520, 12083, 12253, 12255 Parkhurst, Rev. Nathaniel, Eng., 9208 Parnell, Thomas, D.D., Ireland (1679-1718), Parr, Dr. Samuel, Eng. (1747–1825), 10369 Pascal, Blaise, France (1623-1662), 3781, 8488, 8694, 10395, 10528, 10702, 11967 Patrick, Bp. Symon, D.D., Eng. (1626–1707), 1570, 2837, 7825, 8863, 9461, 10692 Pattison, Samuel Rowles, Eng. (w. 1864), 7094 Paulding, James Kirke, N. Y. (1775-1860), 5710 Paulinus of Nola, St., (353-419), 8241 Pavillon, Bp. Nicholas, France (1597-1677), Payson, Edward, D.D., N. H. (1733-1827), 347, 349, 883, 1284, 1958, 2097, 3097, 4313, 4597, 4615, 5647, 5661, 6745 Pearson, Bp. John, D.D., Eng. (1612-1686), 11467 Pearson, Rev. Thos. (d. 1864), 2360, 11325 Peck, Bp. Jesse T., D.D., N. Y. (b. 1811), Peirce, Rev. Bradford K., D.D., Vt. (b. 1819), 5227Penn, Wm. (1644-1718; founder of Pennsylvania), 3817, 5965 Percy, Sholto and Reuben, Eng. (authors of the "Percy Anecdotes," issued 1820), 10, 11, 49, 58, 63, 108, 128, 182, 217, 238, 243, 277, 302, 309, 448, 486, 488, 952, 1012, 1060, 1168, 1200, 1382, 1390, 1648, 1883, 1899, 1913, 1934, 1966, 1975, 2020, 2060, 2217, 2223, 2248, 2290. 2298, 2321, 2368, 2516, 2673, 2744, 2745, 2765, 2820, 3016, 3021, 3077, 3106, 3158, 3185, 3247, 3321, 3342, 3428, 3433, 3437, 3464, 3686, 3701, 3704, 3755, 3777, 3823, 3925, 4005, 4350, 4473, 4632, 5048, 5117, 5283, 5561, 5596, 5600, 5625, 6078, 6240, 7052, 7238, 7429, 8077, 8082, 8095, 8655, 8932, 9531, 9649, 10752 Père Arrues, 1862 Perkins, William, Eng. (1558–1602), 450, 2880. 5042Perthes. Friedrich Christopher, Germany (1772-1843), 1328 Petrarch, Francisco, Italy (1304-1374), 4359, **11390** Phædrus (a Latin poet of the age of Augustus), 3034 Phelps, Austin, D.D., Mass. (b. 1320), 3850 Philip, Geo., 7224 Philip, Robert, 7922, 9569 Philips, Rev. C. R., 6289, 9763 Phillips, J., 1839 Phillips, Wendell, Mass. (b. 1811), 2346 Pierce, Lovick, D.D., N.C. (b. 1785), 4314 Pierce, R. T. W., 1375 Pierre, Dr., 2466 Pierre, St., France (1658–1743), 7618 Pilkington, J. G., Eng., 3177, 7207, 7221, 8471, 8600, 9049, 9191, 10821, 11414, 11450, 11470, 11694, 11759, 11936 Plato, Athens (429–347 B.C.), 1451, 3143, 3775, 4106, 8489, 10386, 12238

Platt, Rev. S. H., N. Y. (w. 1856), 2654, 3209,

4493

Playfere, John, D.D., Eng. (d. 1608), 256, 1616 Pliny, Secundus, Italy (23-79), 1532, 1800, 3169, 4240 Plumer, William Swan, D.D., LL.D., Penn. (b. 1802), 2676, 5230. Plutarch, Greece (50-120; author of "Lives" and "Morals)," 139, 145, 149, 2801, 4663, 6379, 6391, 6425, 6440, 6196, 6507, 6549, 6884, 6974, 9234, 6913, 6974, 6628, 6862, 7092, 7016, 7023, 7279, 7312, 7368. 7276. 7527, 7504, 7635, 7679, 7690, 7697. 7483, 7896, 7973, 7974, 8042, 8129,7831, 7861, 8394, 8296, 8336, 8350, 8355, 8395, 8096. 8452, 8481, 8692, 8731, 8754, 8757, 8829, 8830, 8870, 9237, 9601, 9673, 11689, 11691, 11719, 11812, 11868, 12026, 12039, 12116, 12155, 12169, 12223, 12231, 12276, 12222 Pæmen, St. (b. 450 A.D.), 11(88, 11931 Pole, Cardinal Reginald, Eng. (1500-1558), 11119 Polhill, Edward, Eng. (w. 1675), 9629 Polybius (204–122 p.c.; Greek historian), 6713 Pompadour, Madame de, 3981 Pompey, 9610 Pope, Alexander, Eng. (1688-1744), 739, 4427, 7492, 9749 Porter, James, D.D., Amer., 6609, 8131, 8304, 11339, 11492, 11978 Porteus, Bp. Beilby, D.D., Eng. (1731–1808), 3386, 7705, 9283, 10870 Potter, Bp. Alonzo, D.D., LL.D., Amer. (1800–1865), 1652, 9721 Powell, Rev. Baden, Eng. (1796–1860), 3472, 3537 Power, Rev. Philip Bennet, Eng., 1604, 6331, 6521, 6696, 6941, 7054, 7113, 7140, 7218, 7316, 7551, 7826, 8372, 8472, 8623, 9664, 7316, 7551, 7826, 8372, 8472, 8623, 9064, 10057, 10221, 10429 10438, 10908, 11043, 11071, 11093, 11127, 11370, 11462, 11607, 11624, 11939, 12067, 12172, 12226, 12279 Pratt, Rev. Josiah, Eng. (1768-1844), 8332 Prest, Rev. Charles, Eng. (1806–1875), 12249 Preston, John, D.D., Eng. (1587-1628), 5815, 7018, 9050 Price, Rev. Aubrey C., Eng., 9885 Prideaux, Dean Humphrey, D.D., Eng. (1648-1724), 1049, 4481 Prole, Mrs. (author of "The English Woman in Egypt"), Eng. 1843, 4196 Pulsford, Rev. John, Eug., 96, 455, 2560, 2840, 2911, 3349, 3658, 4072, 5422, 5520, 9068, 9258 Pusey, Edward Bouverie, D.D., Eng. (b. 1800), 10299, 10916 Punshon, Rev. William Morley, LL.D., Eng. (b. 1823), 20, 198, 747, 758, 1002, 1367, 1396, 1525, 2451, 2662, 8066, 8283, 8590, 4515, 4880, 5153, 5169, 5224, 5850, 5799, 5857, 6100, 6128, 6262, 6314, 7266, 8052, 9764, 9765, 11619 Pythagoras (570–504 B.C.), 7411, 12012 Quarles, Francis, Eng. (1592-1644; author of "Emblems"). 272, 1003, 3128, 4457, 4968, 5441, 7637, 8010, 8805, 8876, 10362, 10673, 11957, 11248, 11348 Quincey, Thomas De, Eng. (1785-1859), 11259

Raffels, Thomas, D.D., LL.D., Eng. (b. 1788),

500

Ragg. Rev. Thomas, Eng. (b. 1808), 223, 1988, Rutherford, Samuel, Scot. (1600–1661; Pres-3848, 4282, 4283, 5055, 5142, 11558 byterian minister), 212, 724, 754, 879, 1071, Rahel, 8905 Raikes, Robert, Eng. (1735–1811; Founder of Sunday-schools), 5540 Raleigh, Alexander, D.D., 931, 1324, 4032, 6493, 8753, 10503, 11448, 11746, 11972 Raleigh, Sir Walter, Eng. (1552-1618), 10368 Ramage, Crauford Tait, LL.D., Eng., 4106 Ray, John, Eng. (1627-1705), 9854, 9982 Rayment, Rev. Dr. A. B., Md., 9989 Rayne, Mrs. M. L., 47 Read, Rev. H., Eng., 2450, 3891, 3892, 3894, 3895Reade, Rev. Dr., 11545 Reid, John M., D.D., N. Y. (b. 1820), 2293, 3168, 5445 Remington, Rev. Frank, N. Y., 5394, 8693 Reynolds, Bp. Edward, D.D., Eng. (1599-1667), 927, 1829, 3294, 5310, 6221, 6563, 7132, 4510, 5294, 5297, 7190,7282, 7298, 9185, 7339, 7909, 8619, 8701, 9132, 9139, 9474, 9923, 10554, 11560, 12263, 12264 Reynolds, Sir Joshua, Eng. (1723-1792), 2432, 8486, 9944, 10743, 10864 Richelieu, Cardinal Armand Jean, France (1585-1642), 12043 Richter, Jean P. F., Germany (1763-1825), 606, 622, 5615, 6839, 8275, 9223, 9938, 11013, 11160, 11391, 11854, 11864, 11969, 12084 Ridge, Benjamin, M.D., Eng., 10724 Ridgway, Henry B., D.D., Md. (b. 1830), 896, 7485, 7519 Roberts, Francis, 12047 Roberts, Rev. Joseph, Eng. (d. 1849: Missionary to India), 2554, 6088, 6652, 8744, 8760, **9535**, 10306, 11035, 11672, 11825, 11874 Roberts, Rev. R., Eng., 1156, 3182, 4145, 4327, 4948, 5697, 5703 Robertson, Rev. Frederick William, (1816–1853), 530, 751, 1414, 1973, 2074, 2288, 2434, 2519, 2861, 3011, 3030, 3201, 3304, 3853, 4166, 4268, 4384, 4855, 4856, 5100, 5374, 5507, 5735, 5736, 5738, 5742, 5761, 5849, 6102, 6160, 6166, 6179, 7727, 8790, 8860, 9831, 10833, 11268 Robinson, Charles S., D.D., N. Y., 6854, 7619, Rochester, Lord (1647–1680), 3825 Roe, Sir Thomas (1580–1640), 3408 Roger, Richard, 9979 Rogers, Henry, Eng. (b. 1914), 756, 4373, 6253, 6998 Rogers, Prof., Eng. (b. 1806), 12317 Rollin, Charles, French (1661-1741), 9246, 11514 Rose, H. I., 769 Rousseau, Jean Jacques (1712-1778; French infidel), 400, 672, 2365, 10244 Rowlands, Daniel (Welsh minister), 6395, Rumford, Sir Benjamin T., Mass. (1753–1814), 7317Ruskin, John, Eng. (b. 1819), 1639, 1640, 3931, 4099, 4368, 4369, 6259, 6570, 6571, 7742, 8158, 8268, 8373, 8766, 8951, 9248, 9545, 9644, 9667, 10108, 10625, 10630, 10711, 11022, 11453, 11826, 11902, 12187, 12282, 12334 Russell, Lord John, Eng. (b. 1792), 4774, 6427 Seed, Rev. Jeremiah, Eng. (d. 1747), 9412 Rust, Bp. Geo., Eng. (d. 1670), 9456

1172, 1191, 1192, 1193, 1523, 1808, 2095, 3384, 3400, 3403, 3477, 3567, 3722, 3726, 4777, 4981, 5219, 5523, 5525, 5760, 5768, 5731, 5992, 6198, 7761, 10570, 10621 Ryland, John, D.D., Eng. (1753-1825), 4534, 5331, 11104 Ryle, Kev. John Chas., Eng. (b. 1816), 38, 206, 252, 1183, 1264, 3206, 3634, 3646, 5484, 6593, 6676, 6779, 6816, 6821, 7012, 7139, 7657, 7667, 7827, 9002, 9269, 9324, 9567, 9962, 10301, 10729, 10866, 11065, 11066, 11082, 11297, 11400, 11440, 11569, 11574, 11616, 12070, 12194, 12208, 12346 Saadi, Persia (13th century), 199, 8624. Sage, Æneas, 469, 1922, 5409. Sala, George A., Eng. (b. 1827), 3585, 8415, 10089, 10754, 11968 Sale, George, Eng. (1680–1736; Orientalist), 6891, 6893, 8928, 9061, 9497, 9511, 9970, 9971, 10144, 10877, 10878, 10879, 11150, 12302 Sales, 4566 Salter, Rev. H. G., Eng. (author of "The Book of Illustrations," 1840), 2542, 2900, 3450, 3584, 4159, 4523, 4543, 4905, 5484, 5870, 6214, 6281, 6401, 6591, 6721, 6828, 6829, 6830, 6852, 7029.7048, 7081.7145, 7284, 7338, 7389, 7516, 7536,7542, 7575, 7577, 7971, 7869. 7956, 8201, 8518, 8556, 8570, 8573, 8601, 8615. 8645.8685. 8714, 8769, 8959, 9001, 9036, 9042, 9083, 9086, 9151, 9159, 9182, 9184, 9211, 9292, 9322, 9334, 9390, 9411, 9432 Sandman, 4697 Sandford, Bp. David, D.D., Scotland (1766-1830), 7007, 8718 Sandys, Abp., Eng. (1519-1588), 9907 Sargent, E. P., Mass. (1814-1881), 11781 Saurin, Rev. James, France (1677–1730), 1944, 6157, 8185, 10243, 10571, 11333 Savage, Rev. G. S. T., 1365 Saville, Sir Henry, Eng. (1540-1622), 2709, 6369, 10678 Schiller, Johann C. T., Germany (1759-1805), 9280Schumacher, 167 Scott, Rev. James, Eng. (1733–1814), 1997 Scott, Sir Walter, Eng. (1771–1832), 518, 9289, 9321, 10356, 10725 Scott, Thomas, D.D., Eng. (1747-1821; Commentator), 8474, 10746, 11984 Scougal, Rev. Henry, Scotland (1650-1678), 674 Scriver, Christian. See Gotthold. Secker, Abp. Thomas, LL.D., Eng. (1693-1768), 7355, 7472, 7645, 7932, 8440, 8684, 8690, 8981, 9062, 9082, 9381, 9437, 9450, 9583, 9394, 9703, 9704, 9799, 9913, 10047, 10116, 10336, 10432, 10449, 10819, 10820, 10823, 10959, 10987, 11051, 11173, 11217, 11252, 11362, 11403, 11639, 11645, 11697, 11750, 11790, 11886, 12036, 12126, 12142, 12286, 12289, 12307, 12328 Secker, Rev. William, Eng., 6330, 6334, 6354, 7309, 8962, 9084, 9690, 9925, 10632, 10646, 11265 Sedgwick, Rev. Adam, Eng. (b. 1785), 9075

```
Segneri, 1551, 10730
Selden, John, Eng. (1584–1654), 3102, 3818, 5475, 7332, 8406, 8453, 9587, 11597
Selwyn, 11989
Seneca (Roman philosopher; 5-65 A.D.), 599,
  920, 1464, 1550, 2482, 2454, 2594, 2698, 2772, 3165, 3289, 3607, 3934, 4389, 4437, 5498, 5708,
  5914, 5940, 6935, 7968, 9230, 9284, 9905,
  10476
Serjeant, Rev. J. T., 3680
Seward, William H., N. Y. (b. 1801), 7929
Shaftesbury, Earl of, 1167, 10699
Shakespeare, William, Eng. (1564–1616), 120, 568, 1437, 2013, 2186, 2586, 2602, 2702, 2752,
  2784, 3679, 3689, 3817, 3874, 4640, 4835, 6029,
  6040, 6315, 7474, 10250
Sharp, Abp. John, D.D., Eng. (1644-1714),
  8503
Sharpe, 8036, 8374
Sharr, F. J., 2291
Sheffield, Rev. John, Eng., 7984, 11720
Shelley, Percy B., Eng. (1792-1822), 8287
Shenstone, William, Eng. (1714-1768), 8873,
  8884, 10582
Sheppard, Rev. John, Eng., 11965
Sheridan, Richard B., Ireland (1751–1816).
   9164
Sherlock, Thomas, D.D., Eng. (1673–1761),
  6882, 9956, 10042
Sherwin, W F., 10013
Shuttleworth, Bp., 8200, 10223
Sibbes, Rev. Richard, D.D., Eng. (1577–1635),
   949, 2125, 2215, 2894, 3092, 3912, 7034, 8673,
   9268
Sibbs, 11950, 12221
Siddon, 10010
Sigourney, Mrs. Lydia II., Am. (1701-1865),
   2755, 5719
Simeon, Rev. Charles, Eng. (1759–1836), 524,
   2784, 3296, 6195, 6270, 10553
Simpson, Bp. Matthew, D.D., Ohio (b. 1811),
   827, 1468, 2966, 2980, 2905, 4737, 6802, 7112,
   8567, 8599, 9658, 10091 10165, 11047
Simpson, Robert, D.D., Scotland, 8527, 11081,
   12323
Simpson, Sir James, Scotland, 11300
Simpson, W., 6700
Sismondi, Jean C. L., Switzerland (1773-1842),
   2729
 Skinner, Rev. Robert, 10910
Slater, 10452
Smiles, Samuel, M.D., Scotland, 3061, 4182,
   4406, 6831, 8945, 9254, 9685, 10915
Smith, 2956, 4584, 9173, 11315
Smith, Adam L., D.D., Scotland (1723-1790), 3775, 12145
Smith; Albert, 5613
Smith, Dr. Pye, 10608
Smith, E. P., 9316
Smith, Horace, 7306
Smith, James, 5125
Smith, John, 4926, 4943, 5193, 5277, 5329,
   5419, 5846, 11797
Smith, Mrs. H. Pearsall, 6590
Smith, R. P., 4034, 11877
Smith, Rev. Henry, Eng. (1550-1592; "The Silver-tongued" Smith), 249, 601, 736, 824,
  826, 2703, 2814, 2855, 3238, 3417, 3422, 3424,
```

4343, 4345, 4668, 4929, 5289, 5865, 8116,

Smith, Rev. Sydney, Eng. (1771-1845), 1120,

10217

```
3619, 3878, 6318, 6883, 7002, 8276, 8346, 8698, 8815, 9249, 9311, 9713, 9723, 9811,
  9817, 10235, 10715, 10802, 11004, 11178,
  11426, 11438, 11439, 12242
Smith, William, D.D., Eng. (b. 1814), 3307
Sneed, John S. S., 10084
Snyder, G. R., 10167
Socrates, Greece (470-400 B.C.; "Father of
  Philosophy'), 568, 1405, 1906, 2400, 3143, 8283, 9786, 10583
Somerville, Dr., 9414, 9415
South, Robert, D.D., Eng. (1633–1710), 514, 517, 527, 958, 1018, 1504, 1566, 1627, 1927, 2047, 2596, 2597, 2693, 3184, 3290, 3323,
  3678, 4269, 4486, 4659, 4715, 4716, 5573,
  5574, 5691, 5845, 6055, 7416, 7418, 8364,
  8683, 8723, 9502, 9608, 9797, 9829, 9906,
  9988, 11007, 11164, 11310, 11883, 12144
Southey, Robert, LL.D, Eng. (1774–1843), 3453, 8430, 8442, 8447, 8633, 9374, 9384,
  9996, 10526, 10531, 10758
Southgate, Henry, Eng. (author of "Many
  Thoughts of Many Minds"), 11591
Speed, 7675
Spence, 1679
Spencer, John (author of "Things New and
  Old"). London, 1658), 18, 41, 72, 74, 83,
  136, 108, 149, 181, 195, 207, 210, 268,
  209, 279, 429, 489, 504, 520, 544, 558, 561,
  562, 591, 593, 631, 652, 740, 745, 773, 776,
  841, 850, 865, 875, 895, 900, 910, 915, 916,
  922, 930, 932, 933, 938, 939, 943, 964, 966,
  971, 976, 997, 1006, 1010, 1011, 1027, 1029, 1037, 1039, 1042, 1054, 1063, 1064, 1099,
  1108, 1113, 1122,
                        1141, 1144, 1154, 1181,
  1194, 1215, 1258, 1286, 1303, 1312,
  1314, 1321, 1349, 1368, 1383, 1386, 1400,
  1430, 1433, 1455,
                        1471, 1472,
                                       1475, 1482,
                                       1542,
  1493.
          1502,
                 1505,
                        1514, 1517,
                                              1561.
  1568,
          15 \le 7,
                 1588,
                        1591, 1592,
                                       1595.
                                               1596.
  1599,
          1633,
                1688,
                                       1887,
                        1801,
                               1882,
  1915.
         1917,
                1928.
                        1940, 1945,
                                       1992.
                                               1994.
         2014,
                 2088,
                        2090,
                                2100,
  2008,
                                       2117,
                                               2157,
  2275,
         2331,
                 2334,
                        2340,
                               2356,
                                       2393,
                                               2414,
  2456,
          2465,
                        2486,
                                2501,
                                       2523,
                 2478,
                                               2535,
                                2607,
         2577,
                 2581,
  2563,
                        2595,
                                       2608,
                                               2616.
  2631,
         2633,
                 2637,
                                               2719,
                        2646,
                                2664,
                                       2691,
          2770,
  2742,
                 2774,
                        2775,
                                2803,
                                       2821,
                                               2829.
  2841,
          2888.
                 2901,
                                       2942,
                        2908,
                                2922,
                                               2953.
  2973.
         3065,
                 3093,
                        3113,
                                3117,
                                       3119,
                 3225,
  3208,
         3222
                        3252,
                                3396,
                                       3411,
                                               3413.
         3479,
                                       3529,
  3419,
                3483,
                        3489,
                                3495,
                                               3542,
                        3604,
  3563,
         3589,
                 3599,
                                3639.
                                       3644.
                                               3656.
  3723.
         3732,
                3764,
                        3849.
                                3896.
                                       3909.
                                               3919.
  3973,
         3982,
                 4111,
                        4112,
                                4122,
                                       4136,
                                               4191,
  4195,
         4218,
                 4222.
                        4266.
                                4278,
                                       4280.
                                               4337.
  4405,
         4443,
                 4465,
                        4560,
                               4587,
                                       4712,
                                               4729.
         4757,
  4734,
                 4760,
                        4763,
                                4765,
                                       4783.
                                              4858,
          4990,
  4982,
                 5017,
                        5019,
                                5024, 5094, 5150,
  5201.
         5281,
                 5302,
                        5332,
                                5423.
                                       5446, 5467,
  5496.
         5497,
                5667.
                        5670,
                               5719,
                                       5739,
  5759, 5789, 5956,
                        6110, 6133, 6139, 6156,
  6165, 6170,
                6175, 6177, 6180, 6200, 6201,
6207, 6213, 6243, 6252, 6275, 8013
Sprat, Thomas, D.D., Eng. (1636–1713), 7347,
  7614, 10829
Spring, Gardiner, D.D., LL.D., Mass. (b.
  1785), 3574
Spurgeon, Rev. Charles H., Eng. (b. 1834), 15, 22,
  27, 79, 105, 179, 209, 227, 228, 421, 638, 655, 660, 668, 679, 700, 712, 737, 749, 759, 783,
```

```
788, 829, 843, 868, 913, 1047, 1066, 1098,
                                                      Stowell, Rev. Hugh, Eng. (b. 1799), 7943.
   1233, 1244, 1295,
                        1435, 1443,
                                      1463,
                                              1467.
                                                        10883, 11121
          1623,
   1622.
                 1629,
                        1631,
                                1671,
                                      1834.
                                              2130.
                                                      Strachan, 7128
          2480,
                        2641,
                                2653,
   2396,
                 2483,
                                      2672,
                                              2768.
                                                      Strathan, Rev. W M., 4525
   2822,
                        2848,
                                2851,
          2831,
                 2842.
                                      2879,
                                              2883,
                                                      Stretch, L. M., Eng. (author of "The Beau-
                                3004,
                                      3007,
   2926.
          2943,
                  2946,
                         3001,
                                              3120,
                                                        ties of History"), 57, 299, 857, 1840, 3300,
   3221,
          3227.
                 3281,
                        3357,
                               3393,
                                      3426,
                                              3586.
                                                        3301, 3740, 3741, 5759
          3674,
                 3688,
   3637,
                        3708,
                                3710,
                                      3721,
                                              3738,
                                                      Stryker, Dr., 10338
   3842.
          3843,
                 3868.
                         3873.
                                3910,
                                       3911,
                                                      Sturm, Julius, 6832, 8538, 9393, 10742
                                              3915,
   3917.
          3979,
                 4000,
                         4087,
                                4091.
                                       4208,
                                              4217,
                                                      Suckling, 9979
                 4365,
                         4397,
   4355,
          4357,
                                4425,
                                       4448,
                                              4464,
                                                      Summerfield, Rev. John, (1798–1825), 342
   4469,
          4517,
                 4546,
                        4551,
                                4599,
                                                      Sumner, Bp., Eng. (b. 1750), 9037
                                       4676,
                                              4685.
                        4748,
   4727,
          4740.
                 4745,
                                4751,
                                       4915,
                                              5013,
                                                      Sutton, Rev. Christopher (a. 1628), 10007
   5038,
                                       5197,
          5083,
                 5088,
                        5101,
                               5163,
                                                      Swift, Jonathan, D.D., Eng. (1667-1745), 3804,
                                              5214,
   5223,
          5231,
                 5246,
                         5260,
                                5270,
                                      5295,
                                              5345,
                                                        3817, 4181, 4199, 7604, 8071, 8688, 9122,
   5356,
          5357,
                 5447.
                        5463.
                               5479,
                                      5487,
                                              5545
                                                        10371
   5604,
          5605,
                 5619,
                        5790,
                               5791,
                                       5798,
                                                     Swinnock, Rev. George, Eng. (1627-1673),
                                              5802.
   5876,
          5926,
                                              6049,
                 5970,
                        5988,
                                6014,
                                      6043,
                                                        3971, 4213, 4265, 4552, 4919, 5811, 7336,
   6135,
                 6217,
         6153,
                                6220,
                        6219,
                                       6303,
                                              6361,
                                                        7573, 7850, 9058, 9323, 9485, 10353, 10445,
                                       6456,
   6376,
         6381,
                 639),
                        6396,
                               6399,
                                                        11445, 11580, 11706, 11730, 12260
                                              6460,
                        6807,
          6534,
                                       6987,
                                                     Sydney, Sir Philip, Eng. (1554-1586), 4190
   6537,
                 6672,
                                6846,
                                              7014.
                        72)4,
                                       7257,
   7100,
          7143,
                 7144,
                                7209,
                                              7276,
   7311,
                 7427,
                        7444,
          7351,
                                7487,
                                      7501,
                                              7520,
                                                     Tacitus, Caius C., Rome (b. about 55), 2802,
   7524,
          7529,
                 7574,
                        7578,
                                7600,
                                      7629,
                                              7699,
                                                       10205
   7708,
          7710,
                 7715,
                        7737,
                                7832,
                                                     Tait, Abp. Archibald C., D.D., Eng. (b. 1811),
                                      7847,
                                              7957,
                 8039,
                        8195,
                                8209, 8313,
   7965.
          7998,
                                              8375,
                                                       536
                                                     Talbot, Catherine, Eng. (1720–1770), 7061
Talmage, T. De Witt, D.D. (popular Brooklyn preacher), 6567, 6707, 6741, 6756, 6204,
   8499.
         8514,
                 8520,
                        8588,
                               8604,
                                      8720.
                                              8911.
                 9187, 9271,
   9023,
         9174,
                              9276,
                                      9419.
                                             9556.
   9657, 9893, 9968, 9973, 10154, 10334, 10344,
   10498, 10550, 10645, 10745, 10787, 10941,
                                                       6959, 7225, 7717, 8774, 8835, 8840, 9523,
   11041, 11049, 11114, 11116, 11140, 11232,
                                                       10270, 10274, 10381, 10510, 11125, 11549,
  11243, 11261, 11290, 11528, 11602, 11612, 11651, 11652, 11703, 11705, 11711, 11712, 11715, 11728, 11876, 11973, 12001, 12041,
                                                       11732, 11857, 12112, 12170
                                                     Tauler, 12291
                                                     Taylor, Bp. Jeremy, D.D., Eng. (1613-1667),
86, 174, 608, 867, 980, 1056, 1361, 2142,
2319, 2398, 2505, 3057, 3212, 3331, 3814,
   12178, 12315
Spurstowe, William, D.D. (d. 1666; Non-
   conformist divine, 3900, 4656
                                                       4380, 4462, 4667, 4795, 4978,
                                                                                          5002, 5003,
                                                       5061, 5289, 5337, 5481, 5582, 6174, 6411, 6715, 7059, 7782,
                                                                                          5643, 6172,
Stainforth, William, D.D., Eng. (w. 1711),
  11943
                                                                                          7865.
                                                                                          8877, 9661,
Stanford, Rev. Charles, 2906, 3054, 3456, 3684,
                                                       8039, 8065, 8592, 8703,
                                                                                  8814,
                                                       10005, 10271, 10412, 10505, 10611, 10814,
  3725, 4124, 5206, 6505, 7724, 8485, 10458
                                                       10960, 11062, 11074, 11250, 11927, 12002,
Stanley, Bp. Edward, D.D., Eng. (1779-
                                                       12057, 12060, 12229, 12335, 12344
   1849), 9113
                                                     Taylor, Isaac, LL.D., Eng. (1787-1865), 5566,
Stanley, Dean Arthur, D.D., Eng. (b. 1815),
   592, 2910, 6690, 7741, 12093
Statham, 8725, 11914
                                                     Taylor, Thomas, D.D., Eng. (1576–1632), 8596
Stebbins, 12183
Steele, J. Dorman, Am., 11266
                                                     Taylor, W. G., 9999
                                                     Taylor, Wm. M., D.D., N. Y., 7913, 7920,
Steele, Sir Richard, Ireland (1671-1729; as-
                                                       8455, 9757, 9759, 9760
                                                     Temple, Sir Wm., Eng. (1628–1699), 100, 6922, 7503, 9119, 9165, 9356, 9358, 11221
   sociate of Addison), 2444, 5715, 8059, 8160,
  8413, 9653, 9687, 10431, 10614, 11537
                                                     Tennyson, Alfred, D.C.L., Eng. (b. 1810; Poet
Stennett, Rev. Dr., 8064
                                                       Laureate), 4774
Stephens, Sir John, 9626
Sterne, Rev. Lawrence, Ireland (1713-1768),
                                                     Terence (195-158; B.C. Roman comic poet),
                                                       417, 4644, 5476.
  3809, 3525, 5070, 8794, 10783, 11270, 11449
                                                     Tertullian (160-240; one of the Latin Fathers),
Stevens, Rev. Abel, LL.D., Penn. (b. 1815),
  24, 97, 3945, 4210, 7512, 7792, 7873
                                                     Tewksbury, 1242
Stevenson, George, D.D., Scotland, 1296,
                                                     Thackeray, William Makepeace, Eng. (1811-
                                                       1863), 5852, 8944, 8947, 10756, 12290, 12320
Stillingfleet, Bp. Edward, D.D., Eng. (1635-
                                                     Theophilus of Antioch, 7731
Thiebault, Dieudonné, France (1733-1807),
  1699), 9018, 11369, 11727
Stockton, Thomas H., N. J. (1808-1868), 7213,
                                                       10473
  7941
                                                     Tholuck, Friedrich A. G., Germany (b. 1799),
Stolz, Alban, 9770
                                                       4206, 12017
Stone, Andrew L., D.D., Am., 9176
Stork, T., 9889
                                                     Thomas, David, D.D. Eng. (editor of the "Homilist"), 232, 326, 582, 760, 757, 767,
Stoughton, Rev. John, Eng., 358, 512, 1241,
                                                       1078, 1162, 1407, 1920, 2286, 2915, 3123, 3360,
  1358. 2626, 2791, 2898, 2971, 3220, 4917,
                                                       3792, 3941, 4046, 4504, 4692, 4960, 5053,
  5713, 5727, 5859, 8334, 10991
                                                       5170, 5312, 5459, 5478, 5482, 5770, 5851,
Stowe, Harriet Beecher, Conn. (b. 1812), 5418,
                                                       6643, 7695, 8779, 8972, 9275, 11371, 11778
  8763, 9152, 10926, 11792
```

Thompson, Augustus C., D.D., Ct. (b. 1812), Thompson, II., 8193 Thompson, Jos. Parish, D.D., LL.D., Penn. (1819-1879), 6786Thomson, Bp. Edward, D.D., Am. (1810–1870), 364, 388, 555, 1307, 2245, 2362, 3131, 2993, 5328, 5436, 7008, 7301, 8182, 10113,

Thoreau, Henry David, Mass. (b. 1817), 3966 Thornton, Rev. Wm. L., Eng. (d. 1865), 5689

Thorsby, Rev. T. E., 5732

Tillotson, Abp. John, D.D., Eng. (1630-1694), 4437, 6611, 7856, 9978, 9981, 10695, 10895, 10921, 11397, 11726

Timbs, John, Eng. (b. 1801), 1799, 2026, 3409, 6465, 8249

Tindal, 8716

Todd, John, D.D., Vt. (1800–1873), 82, 372, 1104, 1787, 1818, 1823, 2498, £547, 3434, 5040, 5696, 5806, 6131

Tolls, R., 4375

Tomline, Sir Geo. P., D.D., Eng. (1750–1827), 5783

Tonna, Charlotte Elizabeth, Eng. (1792–1846),

Tooke, Rev. Andrew, Eng. (1673-1731), 529, 5826

Toplady, Rev. Augustus M., Eng. (1740-1778), 806, 2655, 8000, 3171, 3871, 4907,

Townley, II., 7964

Townsand, Geo., D.D., Eng. (1788-1857),

Townseend, Rev. G. II., 8542

Townson, Thos., D.D., Eng. (1715-1792), 2905, 10240

Traill, Rev. Robt. (1642–1783), 9204

Trapp, Rev. John, Eng. (1602–1669), 80, 698, 1275, 3069, 3859, 4392, 4804, 5059, 5062, 5620, 5952, 6506, 6691, 7465, 7591, 8767, 8955, 8967, 9270, 9477, 9643, 9669, 9700, 10226, 10552, 10761, 11102, 11394, 11419, 11487, 11499, 11518, 11926
Trefit, W., 4997

Trench, Abp. R. C., Eng. (b. 1807; theologian and poet), 1341, 2163, 2495, 2642, 2913, 2371, 3784, 2974, 4888, 5339, 5704, 5774, 5912, 6346, 7031, 7419, 7549, 8053, 8231, 8921, 8934, 9148, 10062, 10544, 10775, 11077,

11285, 11615, 11894, 11896, 12030, 12032 Trench, Rev. F. F., 7124, 7281, 7639, 7780, 7917, 8080, 8335, 8379, 8820, 9026, 9557, 9783, 10786, 10807, 10942, 10944, 10946, 11158, 11165, 11455, 12224, 12227, 12299

Trimmer, Mrs. Mary (w. 1830), 10697

Trinal, Theophilus, Eng. 11964

Trower, Bp. Walter John, D.D., Eng. (b. 1804), 9365, 10189, 11855, 12035, 12118

Trumbull, Rev. Henry Clay (Editor S. S. Times), 11070

Trusler, Rev. John, L.L.D., Eng. (1735–1820), 10183, 10485

Tulloch, John, D.D., Scotland (b. 1823), 8202, 8215

Tupper, Martin F., D.C.L., Eng. (b. 1810), 2032, 4015, 4378

Turnbull, Rev. Joseph, Eng. (1832-1858),

Turner, Samuel, Eng. (b. 1759), 4358, 4898, 5953, 6077, 9890

Turner, Sharon, Eng. (1768-1847), 9272 Tuthill, E. B., 269

Tuttle, President, 2282, 6368

Tweedie, W. K., D.D., Scot., 3280, 6096, 7997, 11176

Twiss, Rev. Wm., Eng. (1575–1646), £300

Tyng, Rev. A. G., 7288

Tyng. Rev. Stephen H., D.D., Mass. (b. 1800, elequent pastor of St. George's Church, N. Y., see introduction of First Prose). 7567, 11484, 11663 Tynman, 8279, 10154

Ullman, Rev. Dr., Germany (b. 1796), 10002 Upham, Thos. C., D.D., N. H. (b. 1799), 2280, 4386, 6697, 8109

Usher, Abp. James, Ireland (1580–1656), 5189, 6592, 12003

Vail, Albert Doughty, D.D., N. Y. (b. 1835), 6387, 6583, 6673, 6688, 6861, 7003, 7285, 7546, 8388

Rev. R. W. (Missionary to Vanderkiste, Africa), 1084 Van Esse, Dr., 386

Vaughan, Henry, Eng. (1621-1695), 7884

Venning, Rev. Ralph, Eng. (1620-1673; Nonconformist divine), 19, 4055, 4257, 4626, 4945, 4950, 4956, 4992, 5091, 5109, 5164, 5183, 5184, 5247, 5278, 5290, 5291, 5443, 5939, 5968, 6038, 6168, 6869

Victoria, Queen of Eng. (b. 1819), 10264 Villiers, Bp. Henry Montague, D.D., Eng.

(1813-1861), 3635

Vincent, John H., D.D., Ala. (b. 1832; Secretary of the M. E. Sunday-school Union), 2530, 2858, 3261, 2363, 4227, 6920, 8055, 10009, 10202

Vinet, Alexander Randolf, Switz. (1797–1847), 8663.

Voltaire, Francois M. (1694–1778; French Deist), 11779

Waddington, V., Hamburg, 1216 Wadsworth, Charles, D.D., Am., 11951 Wakeley, John B , D D., Conn. (1809-1875), 8385, 8423, 9360, 9748, 10841, 12339

Wakley, T., 7784, 7849 Walker, James B., D.D., Penn. (b. 1806), 2083, 2093, 2126, 2629, 2977, 3845, 5180, 6202, 6204, 6206, 6617, 7254, 9562, 16564,

10639, 11067, 11408, 11898, 12080 Walker, R. F., 9668 Wallace, P.ev. J. A., Scotland, 2763, 2994 Walpole, Horace, Eng. (1717-1797), 9-01 Walton, Izaak, Eng. (1593-1688), 5595, 9359, 9466, 10496, 11318

Wanley, Rev. Nathaniel, Eng. (b. 1633), 5947, 7602, 9624, 9740, 9838, 9986, 10400, 12006, Warburton, Eliot B., Ireland, (b. 1810), 1338, 8258, 9961.

Ward, Rev. Samuel, (1577–1630), 389, 12341 Wardlaw, Ralph, D.D., Scotland (1791 1853), 1086, 3338, 3444, 4908, 6011, 9010 Scotland (1791-

Warren, Bp. Henry White, D.D., Mass. (b. 1831), 9235, 10284, 12056

Warren, J., 8724

Warren, William F., D.D., Mass. (b. 1833). 2033, 5081

Warwick, 7480, 7611, 7757, 8458, 8892, 8966, 9697, 9926, 10709, 11229, 11923

Warwick, Countess of, Ireland (d. 1578), 1120 Washington, Gen. George, Virginia (1732– 1779), 6525 Watson, Bp. R., D.D., Eng. (1737-1816), 8904, 10019

Watson, J., 4930, 6054 Watson, Rev. Richard, Eng. (1781–1833), 1250, 2230, 2806, 2912, 2920, 2927, 5031, 5442, 6210, 7270

Watson, Rev. Thomas, Eng. (d. 1689), 352, 605, 659, 870, 882, 1660, 1833, 2650, 2884, 3062, 3339, 3448, 3481, 3482, 3485, 3846, 3882, 3903, 4573, 4899, 5305, 5348, 5428, 5882, 5905, 4575, 4587, 0500, 0510, 0520, 5435, 5642, 5654, 5665, 5758, 5788, 5821, 6595, 7295, 7978, 8190, 9361, 9480, 10462 Watts, Isaac, D.D., Eng. (1674–1748), 2147, 7468, 8092, 8123, 10785, 11327, 12168 Wayland, Francis, D.D., LL.D., New York

(1796-1865), 585, 2638, 7001, 11515, 11544, 12212

Weaver, Richard, 5922

Webster, Alonzo, D.D., Vermont, 3555, 11536 Webster, Daniel, New Hampshire (1782– 1852), 396, 3435, 6781, 7808, 8213, 8289, 9214

Weibrecht, J. J., 590

Weir, 5877

Wellington, Duke of, Eng. (1769-1852), 8631, 12186

Wells, Mrs. G. C. Amer., 4536

Wells, Ralph, New York, 16, 7107, 11206 Wells, Rev. G. C. Amer., 2982, 2984

Welsh, John, 7791

Wesley, Rev. John, Eng. (1703–1791), 1281, 1510, 2102, 3159, 4017, 4823, 5176, 5257, 5785, 5787, 6067, 6068, 6338, 9547, 9665, 11332

Wesley, Susanna, Eng. (1669-1742), 7082, 11505

West, R., 4064

Whately, Abp. Richard, D.D., Eng. (1787–1833), 2032, 3026, 3753, 4047, 4634, 6633, 6844, 8187, 8799, 9291, 9855, 11632, 11647, 11649, 11831, 12096, 12151, 12330

Whedon, Daniel D., D.D., New York (b. 1808), 4822, 5068

Wheeler, David H., D.D., New York (b. 1829), 12220

Wheeler, William A., Mass. (b. 1833), 2316, 3278, 5500, 5986, 6058

Whewell, William, D.D., Eng. (1795-1866), 8196, 8282, 8553

Whipple, Edwin P., Mass. (b. 1819), 487, 9390

White, Henry Kirke, Eng. (1785-1806), 3735, 4446

White, James R., 6184

Whitecross, John, Scotland, 1152, 1205, 1208, 1425, 1556, 2532, 3075, 3473, 3668, 4137, 5198, 5882, 5899, 5901, 6188, 6216, 6377, 1848), 7623, 7940, 9357 6438, 6657, 6687, 6895, 7251, 7345, 7475, Zwingli, Ulric, Switz. (1484-1531), 5816

7674, 7676, 8654, 10018, 10053, 10127, 10447. 10794, 10806, 11167, 11174, 11480

Whitefield, Rev. George, Eng. (1714–1770), 5767, 6949, 7461, 7662, 7962, 8023, 8245, 8819, 9960, 10055, 10610, 10650, 10961, 10994, 11131, 11376, 11530, 11601, 11625, 11684, 12048, 12340

Whitney, George H., D.D., D. C. (b. 1830), 6280, 12150

Wilberforce, William, Eng. (1759-1833), 7249 Wilkins, Bp. (1614-1672), 8073

Wilkinson, R., 2229, 4986

William, Frederick, 10079

Williams, Abp. John, D.D., Eng. (1582-1650), 6827, 11796 Williams, E., 9215, 9598 Wilmott, 3063

Wilson, Bp. Thomas, D.D., Eng. (1633-

1755), 3962, 4027, 4882, 7981, 10990 Wilson, George, M.D., Scotland, (b. 1818), 454, 7024, 8533, 8534, 10948

Wilson, Prof. George, Eng. (1814–1859), 8230, 9312, 9468, 10671, 12011

Wilson, Rev. J. G., Eng. (w. 1839), 4224, 4270, 5282, 6483, 6484, 6664, 8546, 9101, 9265, 10727, 10947, 11192, 11262

Wilson, Rev. J. H., Eng., 291, 292, 293, 370, 5232, 10014.

Winslow, Forbes, M.D. (b. 1810), 3885, 8153, 8251, 10726

Winslow, Octavius, D.D., Eng. (1839-1861),

Wirt, William, Amer. (1772–1834), 4181

Wise, Daniel, D.D., Èng. (b. 1813), 265, 507, 1132, 1134, 1135, 1610, 1811, 1983, 2136, 2786, 2960, 3188, 3249, 3612, 3803, 4108, 4143, 5663, 6226, 6233, 6234, 6235, 6237, 6238, 6248

Wiseman, Cardinal Nicholas, Eng. (1802-

1865), 761, 8950 Wogan, William, Eng. (w. 1754), 11263 Woods, Leonard, D.D., N. J., (1774–1854),

Woodward, Rev. Henry, Eng., 7874, 9483 Wordsworth, William, Eng. (1770-1850), 11026, 11184

Worthington, Dr., Eng., 7134, 9362, 9659 Wright, P J., Eng. (w. 1843), 5490

Yeakel, 11578

Young, Edward, D.D., Eng. (1684–1765), 5786 Young, Robert, D.D., Eng. (1820–1865), 1695, 2722, 6323, 6340, 7392, 7689, 10889, 11573. 12124

Zeigler, 2827

Zimmermann, Johann G. Von, Switz. (1728-1975), 4851, 8629, 9241, 9640, 9846, 10232 Zschokke, Johann H. D., Germany (1771-

## INDEX OF SCRIPTURE TEXTS.

THE books of the Bible are arranged in alphabetical order. A star before a number indicates that the Poetical Volumes are referred to. The references are not exhaustive, and more may be found by turning to the parallel passages, or to the Topical Indexes.

```
12-15: *3121
                                                                      36, 39: 3593
ACES.
I. 4: *2952, 11233, 12177
                                   15: 4494, 11679
28: 7133
                                                                      36-41: *3339
                                                                  X. 2, 7: 4447
   7: 2422
                                   29: 2297, 4168, 10178
                                                                      4: *2005, 10090
   8: 2054, 2576, 2999, 3007,
                                   30, 31: 598
        4493, 9085
                                                                     10: 3963
   9: *150--*152, 657, *3125,
                                   32: 7133
                                                                     10-16: 8942
        *3283, 3348
                                   36: 6874, 8656
                                                                     12: 4286
                                                                     22: *2572
  14: 11496
                                   37: 8655
                                                                     34: 287, 2545, 3664, 10059
 23-26: *2027, *3760
25: 3406, 3562
                                   38: *2878, 5837, 8102, 8950,
                                                                     35: 4173
                                          11822, 12089
                                                                     38: 615, 1603, 2606, 9107
  26: *2603
                                   41: 9494
II. 1: 10937, 11494
                                 VI. 3: 7451
                                                                     42: 698, 6158
                                                                     43: 7229, 10888
   1-4: *1807, *3865, *3866
                                      4: 5609, 11142
   2: *3133, *3867, 4894, 5408,
                                                                     44: 9558
                                      5: 9554
                                 VII. 5: 8597
                                                                     45: 2617
         9563
                                                                   XI. 15: 7540
    3: *1806, 8954
                                       6: 7754
                                                                       22-26: *3151
                                       9-12: *3650
   3, 4: 3285, *4064
                                                                       23: 5000
   4: 4608, 6326, 12013
                                      20: *3781
                                                                       26: 414, 8187, 8824
                                      21, 22. *3804
   12: 1627
                                                                   XII. 2: *3563
                                      23: 3332
   15: 6777
                                                                        3-11: 7514
                                      26: *1878
  17: 2142, 8149, 9555
                                                                        3-19: *3896
                                      32: 4361
  22: 10564
                                                                        5: *3871
                                      33: *1634, 5064
  23: *608, 11194
                                      47: *4046
                                                                        7: 11191
   29: 10894
                                                                        8: 2626
                                      51: 8660, 9566, 11599
  37: 5078, 7556, 10844, 11044
                                      55: *1473, *4017, 9554
                                                                        9: 11748
   38: 2990, 8855, 10362
                                      55-60: *4018, *4019
                                                                       15: 6490
   39: 2194, 3255, 9212
                                                                       17: 6513, 9984
   41: 9554, 11658, 11668
42: 2284, 5077
                                      56: 1718
                                                                       20: 10460
                                      58: 4398
                                      59: 625,*2155,*2803,6396,
                                                                   XIII. 2: 6125
III. 2: 6704
                                                                         9: 9554
    3-11: *3161
                                            11827
                                                                         18: 4474
                                      59, 60: *3741
    6: 2461, *3679
                                                                        31: 1751
                                      60: *2252, 7777
    8: 10028
                                                                        41: 5859, 9432
                                  VIII. 2: 7803
   17: *1908
                                                                        43: 4408
                                        4: 7240, 9160
   19: 2354, 4964, 5079, 6068,
                                                                        52: 9554
                                        5: 4629
          6326, 8592
                                                                   XIV 3: 3973
    22: 394, *3779
                                        6: 3973
                                                                          7: *2141
IV. 4: 3381
                                        9: 10291
                                                                         11: *3724
                                        10: *2328
    10: 3162
                                                                         15: *2458, 8759, 11626
    12: 393, 709, 1067, 2925,
                                       20: 4945, 10622
                                                                         15, 17: 1849
                                        21: 9404
          7210, 7648, 7650
                                                                         17: 2430, 6606, 9015
    13: 4479
                                        22: 4981
                                                                        22: 76-92, *2028, 5764, 5771, 6381—6412,
    19: 2297, 5115
                                        24: 4548
                                                                               5771,
    25: 2865
                                        26-40: *3886
                                                                               12049
                                       37:7505
    28: 11150
                                                                         23: 10602
                                  IX. 1-9: *3861,
                                                   *3864
    29: 11127
                                                                         27: 10828
                                      1-19: 7521
    32: *3280, 5879, 12117
                                                                   XV. 14: 3995
                                      6: *1975
    36: *3150
                                                                         18: 4222
                                     11: 2234
    36, 37: *3149
                                                                         20: 7638
 V 2: *2410, 7446, 10845
                                     15: 11845
                                                                         29: *1277
                                     17: 9554
    3: 1510, 5688
                                                                         39: *3735
                                     21: *3863
    5: 2937, 10214
                                                                   XVI. 3: 8170
                                     31: 3004
    8: 11302
```

```
XVI. 6-10: *3725
                                 XX. 28: 6838, 11663, 11865
                                                                 IV 12:1961, 2914, 5743, 5744,
      6-34: 7961
                                     29: 8865, 10955
                                                                            7841, 7850, 8307, 8424, 9473
                                     30: *2828
      9.8040, 10586
     10: 2741, 4781
                                     31: 2037,
                                                *2970, 3961,
                                                                  V 8: 1769, *2377
12: *284, *539, *1525
     11-18: *3860
                                           6894, 12194
     14: *3723
                                     32: *1576, 2676, 9202
                                                                     19: 5320
     15: 3255
                                     35: *2278, 5989, 9335
                                                                     24: 11497
     15, 40: 9632
                                      36: 4540
                                                                  VI. 1: 1808, 8387
     19-40: *3862
                                      38: 8882
                                                                      1, 4: 9292
3, 7: 3740
13: 12137
     25: 4694
                                 XXI. 1, 3: 9529
     28: 2681
                                       11: *1786
     29-31: *3556
                                       13: 3711
                                                                   VII. 2: 5180
     30: 2123, 4093, 7567
                                       14: 501, 5504
                                                                       14: 2716, 4479
     51: *1229, 2147, 5551,
8593, 11612, 12074
                                       22: 1967
                                                                   VIII. 3: *2959
                                       28: 1866
                                                                         7: 3883, 10475
     33: 5176
                                       39:848
                                                                        10: *1312, *1652, 3737
                                 XXII. 3: *1045, 7191
                                                                  IX. 2: *832, 10812
     34: 8649
                                        13: 8379
XVII. 5: 6018, 11533
                                                                       9: 10016
       6: 24, 8382, 11528
                                        20: *2256, 8795
                                                                      13: 12279
      11: 384, 5228, 6817,
                                        28: *1388, *2106, 2381
             7248, 9142
                                                                         I. CHRONICLES.
                                 XXIII. 1: 7429
      16-22: *3130
                                          3:9692
                                                                   V. 20: 6687
      17: 7490
                                                                  22: *2957
IX. 1: *1248
                                          7:8094
                                         30: *1279
      18: 4439, 7534, 10983
                                 XXIV 4: 7321
                                                                   XI. 15-19: *3313
      19: 10756
      21: 3143, 7022, 9725,
                                                                       16-19: *3184
                                        14: 6213
             9730, 10757
                                        15: 11456
                                                                       17-19: 11982
                                        16: 950, 7431
24, 25: *3426
      22: 579, 5547, 10360
                                                                   XII. 8: 7579, 9554
      24: 9447
                                                                       33: 1620
                                        25: *3053, 4704, 5286,
                                                                   XIII. 10: 2061
      25: 2497
      26: *286-290,
                                                                  XIV. 17: *1245
                        *753.
                                              6173, 6434, 7412,
                       *1386,
             *1108,
                                                                  XV. 26: 9518
                                               7556, 7943, 8493,
             *2238, 3080, 4436,
                                              8707, 9565, 10056,
                                                                  XVI. 4-6: 11945
      6866, 10495, 10978
28: *1507, *2516–2519,
9037, 11323 *3638
                                               10198, 11199
                                                                       15: 382
                                 XXV. 24: 7463
XXVI. 3: 2806
                                                                        29: 3625
                                                                        31: 4082
      29: 2529
                                          6, 7: 9613
                                                                        33: 11057
                                          8: *2669, 5040
                                                                  XVII. 5: 11891
      30: 11399-11415
                                         9:6205
      31: *2050, 3427
                                                                        27: 9114
      32: *3931, 5028
                                        20: 2652, 4962, 4972,
                                                                  XIX. 13: *546, 7579
      34: *1559
                                               6463, 11399
                                                                  XXI. 1: 5642
                                                                        20: 2626
XVIII. 6: 10836
                                        22: 4416
        8: 2815
                                        24, 25: 8117
                                                                        21:6299
                                        25: *3426
                                                                  XXIII. 30: *1149, 11945
        10: 11429
                                                                  XXVIII. 9: 1999, 3223
                                        27, 28: *3109
        18: 4977
        21: *1275, 1735
                                        28: 194, 736,
                                                        *3108,
                                                                  XXIX. 3: 3076
        24: *1055, 1864
                                                                          5: *496
                                              7207
        28: *3668, 4214
                                 XXVII. 4, 44: *2703
                                                                          10:8674
                                                                          11: 10811
XIX. 2: 7293
                                           9: 3573
                                                                          12: *1608,
                                                                                         *1614,
      3: 268, 6683, 7541, 7553
                                          22: 8831
                                                                                *1845,3040,3930,
      9: *2716
                                          23: 3811
                                                                                11039
     12: *1968
                                          29: *3317
                                          31: 4790
                                                                          14: *1469
     15: 3007
                                                                          15: *1037,
                                                                                          *2115,
     19: 4148, 6906, 7239
20: 409, 7228, 7240
                                          35: 8780
44: *1739
                                                                                *2501, *2505
                                                                          26-28: *3304
     25: 10791, 10792, 12307
                                 XXVIII. 1-10: *3859, 9632,
                                                10090
     26: 11027
                                                                         II. CHRONICLES.
                                            3, 4: 8790
     27: 4237
                                                                  II. 4: *3424
                                            4: 4648
     28: 8400
     31: 5679
                                                                  III. 12: 5294
                                              AMOS.
                                                                       17: 11400
36: 1431, 7949
XX. 7: *2167, 3658, 11661,
11858
                                                                  V. 12, 13: 11945
                                 I. 11: 4318
                                                                     13, 14: *4049
                                    13: *2958
                                                                  VI. 26: 4980
                                 II. 4: 4307, 10893
     9: 4637, 7880
                                                                      29: 2730
                                     5: 5394
    19: 3946, 5616, 9665
                                                                  VII. 1: 6291
                                     8: 3328
    21: 1844
                                                                      14: *2546, *2653
    24: 544,*1791, 3774, 4848,
                                 III. 1: 9369
                                      3: 2396, 2399, 11758
                                                                  IX. 1: 3414
           6130, 6897, 8736,
                                                                      6: *4007
                                      8: 2263
           12345
                                                                  XIV. 9-15: 8033
                                     10: 9246
    25: 4484
                                                                 XV. 2: 5246
                                IV 4: 11069
    26: *2558
```

XV 4: 5293	II. 22: *745, *862, 12139	II. 10: *2368, 2511, 3170
<b>6</b> : 1218 <b>6</b>	23: 10935	11: *2229, 3798, 7151, 8836
11: *840	III. 1: 7651	13: 3123
18: *548	2: 1803, 3581	14: 1109, *1240, 1838,
26: 9520	3: 5491	*2642, 3171, 4085,
XVI. 12: 3839	4: 2890, 10060	5042, 3171, 4033,
XIX. 7: *2066	5: 2959, 11935	5853, 10687, 12308 15: 4865
11: 1390, 5001	6: 10775	TTT 1. 5000 0101 10000
XX. 1-30: 8033		III. 1: 5608, 9181, 12209
7: *1480, 8890	8: 138-149, 2829, 6496-	1, 2: 7257
11: 488	6514	3: 2862
15: *1394	9: 4906, 8098	4: 5278, 7962, 8496, 9363,
	9, 10: 7507	5: 581, *2559
21: 2973, 9543	12: 3802, 6798	6: *3027
XXII. 3: 4041	13: 2329, 2356, 4831, 7469,	7: 1843, 9375
XXIV 28: *2679	8787	8: *2945, 3251, 5081
XXV 9: 1383	14: 1440	9: 7277
18, 19: 11170	15: 11948	10: 2436, 4104, 5426
XXVI. 9, 10, 16: *4082	16: 2660, *3050	10, 11: 7274
XXVIII. 23: 1932	16, 17: 1001	11: 6621, 7764, 11531
XXIX. 15: *1430	20: 4157	13: *1980, *2052, 2243,
23: 11735	21: 5852	*2858, 5334, 8743,
28: *2361	22: 3027	10046, 11715
31: *492	22-24: 11669	14: 1962, *1972
XXX. 10: *2684	23: 2459, 5515, 6965, 7697	<b>16</b> : *1701, *4052, 5483,
27: *2540, 4586	25: 4029	7277, 9393
XXI. 4: 3966	IV 3: 10828	16, 17: 5638
21: 1540	5: *639.*644. 1786. *2327.	17: *1803, *1816, 5734,
XXXII. 7: 10353	*2879, *3068, 5713,	6892
7, 8: 9518	5718, 8237, 9641,	18: *2625, 3493, 7289,
15: 3271	11293, 11330, 11992	11179
31: *2853, 7976, 11938	6: 4810, 7098	19: *2284, 4861, 10116
XXXIV 28: *2266	12: 4545	20: 3543
XXXV 4: 4649	13: 6271	21: 6995
20-24: 11283	14: *3721, 4442	22: *2569, 3725, 4438
23-25: *3655	17: *2558, 10539	IV. 1: 10546, 10780, 11872
25: 10657	· ·	2: 5497, 10780, 11131
XXXVI. 22: *1617	I. CORINTHIANS.	5: *2051, 9346, 10055,
	I. 5: 2808, 11126	10820
COLOSSIANS.	7: 2456, 12176	<b>6</b> : 4552, 6830, 10859,
I. 5: *1764	9: 524, 2153, 7349	11125
9: *2303, 4627, 7139	10: 410, 831, 1443, 5867,	7: 597, *1110, 1466, 2041,
10: *1063, 2593, 2931, 9108	5868, 12116-12121	2832, 4664, 5563
11: 2793, 4334	12: *253, *1056, 7552	9: 2158, *2257, 3140
12: *698, 1897, 2886, 3870,	13: 5238	12: *1360, 1883, 2351, 6120
3872, 9215, 9421, 9462	17: 3489, 4614, 11659	13: 5276, 7935
15: *1718	18: *596, 1183, 7120, 11656	16: 2975, 7451
17: 4793, 10707	20: *890, 3324	18: *1735, 10860
19: 3723, 7135	20, 21: *2623	20: 2635
20: 439, *589, *3285, 7118,	20, 27: 2103	V 3: 7664
7645, 8751	21: *243, 2434, *2608, 11290	6: 906, 1468, 3646, 4150,
21: 1888, 4874	23, 24: 7131	5349, 7357, 9525
27: *1860, 3358, 7214	25: 4397	7: *3854
28: *490, 4383, 4385, 12196,	26: *1997, 9229, 9232	7, 8: *2168, 8987
12315, 12335	26, 27: 819	8: 1373, 3667, 5353
II. 6, 7: 1000	27: 2985, 5987, 6043, 7227,	10: 7360
7: 3564, 5492	11370	11: 3559, 5404, 7353
8: *623, *2495, 4437,	28: 4138	12: *2134
4440, 10141, 10980,	28, 29: 7245	VI. 1: 3449, 3527, 8095, 10182
10984, 12023	29: *2578, 4020	6: 6226
	30: 399, 7124, 7830, 9546	9: 8301, 8824
9: *1493, 5120, 9081	II. 1: *2801	12: *1186, 2032, 7011
12: 3095	1, 2: 3968	13: 5910
14: *601, 3663, 7652	2: 1865, *2564, 3368, 3490,	14: *1027
14, 15: 7460 15: 9984 9701	4629, 7657, 7887	17: 5864
15: 2384, 2701	4: 2635, 3285, 4618, 9195,	19: 6113, 6880, 6892, 10394
16: 3545 17: 19000 19101	11046, 11122	19, 20: 455, 7923
17: 12099-12101		20: 4881, 5897, 8204, 9020
18: 793, 3100, 3104	5: 2108 6 7: 5214	VII. 3: *1820, 3108, 3110
18, 23: 9681 21: 1667 *2001 2327	6, 7: 5214 7, 10: 348	3-5: 3821
21: 1667, *2001, 3327, 5633 5021	9: *1725, 4438, 8981, 9480	5: 6287
5633, 5921	J. 11,20, 1100, 0002, 3100	

VII. 9: *3040, 3239, 4918	XI.25: *3714	TIT I WE OURD BUILD
10, 11: 3816	00. *1000	XV 1: *5, 2450, 7491
10, 11; 0010	26: *1067	2: *2275, 3885
11: *2628	27-29: *3715, 5150	3: 7456
15: 2190	28: 5148, 11641	4: 5862
16: 2201, 6025	30: 6264, 7288	6: *1642, 1766
19: 4727	32: 5773	7. 11.400
	94 11940	7: 11469
20: 1557, 10850	34: 11346	9: 3049, 3088, 4006, 9453
22: *1393	XII. 4: 775, 2450, 4955, 5481,	10: 446, 2652, 4734
23: 11343, 11347, 11772	8955, 8959, 8966	12-23: *1030
25: 10512	4-11: 2055, 8958	15: 3843
29: 2882, 5712, 6993	4-13: *1467	
31: *1280-1284,3900,4009	5: *781	18: *980, 4506
		19: 3053, 12112
33: 10429	6: 6723, 7516, 8720	21: *1238
<b>34</b> : 3108	7: *1812, 3008, 11047	22: 1361, 5319
35: 235, 6624, 11110	7, 9: 7555	23: 11457, 11466, 11470
38: 10424	11: 2452, 2996, 9557	25: 3474
39: 2290, 3827	12: 5873	26: 1284
VIII. 1: *2099, 6779, 10131	12–27: 12114	28: 2478
2: 6049	13: 3665, 3789, 7048	29: 3895
4: 3152, 9072, 10619	14: *2149, *2806	32: *3404
5: *1704, 10866	15: 1446	33: 193, 470, 889, 904,
10: 5675	15-23: 8390	2605, *2861, 3542,
13: 4278, 9889	20-23: 1447	2905 4149 6590
	91. 9058 0510	3805, 4143, 6580,
IX. 7: 5121, 9174	21: 2956, 9519	6583, 9059
9: 3972	22: 5459	34: 5122, 7556
9, 11: 10556	24: 12134	35: 11460
10: *3028, 3066, 9613	25: *944, 1595, 5238,	35-44: 1268
11: 3966	5868, 7283, 10923	36: 5042, 10675
16: 1682, 8423	26: 5564, 7144	36-38: 11454, 11458
19: 5465	27: 7489	37: 301, *2667, 5039
	90 90. *0090	
21: 10179	28, 29: *2839	38: 5033, 5039
22: 4688, 5457, 5570, 5571	31: *100, *110, 2687,	40-44: *2673
24: 26, 89, *105–108, 1200,	6449, 8958	41: 8977
4848, 5402, 6428-	XIII. 1: 6110, 10194	41, 42: *1715
6431, 10261	1-8, 13: *1467	42: 5033
6431, 10261 25: 1196, *1734, *1735,	2: 10195, 10567	42-44: 10513
5636, 8034, 8628,		
	3: 10433, 11782	43: 5036, 11461
10231	4: *2073, 3094	44: 272, 450, *2435, 11820
26: *2583, 5407	4-8: 341, 586, 587	45: *2129
27: 558, 3949, 4640, 5644,	5: 4477, 5552, 8786,	46: 11819
6197, 7259	9580, 11881	47: *1009
X. 1: 10406	5, 7: 10466	49: 6128
2: 2866, 6040	7: 3669	50: 2900
4: *1920, *2691, 5125,	8: 2726, 2881, 3718,	52: *728, *2057, *2668,
		5030, 5038, 7811,
7894, 11529–11531,	10120	
11758	9: 2888, 3499, 3609	12068
10: 4057, 9276	10: *1436, *1729, *1768,	52-54: *2673
11: *1164, 2001	3495	53: *717, *1432, *1921.
12: 1469, 1971	11: 9271	*2796, 3197
13: 5646, 5665, 6511, 7983,	12: 349, *1122, *1435,	<b>54</b> : 1272, *1932, 2926,
10015, 11925	*1727, *1738, *1751,	3189, 7127, 9791
16, 17: 3664, 8711	*1755, *1860, *1928,	55: *734, *984, 1354, 1754,
17: *3424, 3665, 12114	2917, 8585, 9433,	2893, 7200
10. 0007		55-57: 1274
18: 3665	9479	
20: *840, 6204	13: 345, *1577, *1857,	56: 489, 1332, 1352, *2109,
21: 3667, 10313	*1867, *2190, 3676,	*2753, 5311, 11392,
$23:\ 2034$	3715, 8578, 9613	11397
29: *2103	XIV. 7: 11148	57: 1307, 1308, 1315, 1371,
31: 537, 7385	8: 4064, 5600, 8246,	*2962, 5988, 8225
32: 10796	10607	<b>58: *951, *1</b> 977, 2283
33 * *2737, 4625, 5256	9: 11114	XVI. 1, 2: 862
	10: 8299	2: 2821, 6729, 6734
XI. 1: *1163, 1390, 8460		
2: 10451	12: *1172	9: 3993, 5587, 10828
4: *1762	14, 15: *1072	9, 10: *1810
7: *3017, 6094, 9354	14-26: 6887, 6891	12: 1396
9: *2990	15: 3843	13: 434, 485, 551, 5962,
11: 6085	19: 2816	7586, 12190, 12197
12: 2494	20: *2294, 9271	15: 9632
	26: 5599, 8115	19: *1269, *1875, 12303
14: *762, 4100, 10695	34: 6086	22: 3380, 6118, 6473,
23: *3712		9431, 10000, 10328
24: 4104, 3662, 3665	40: 4259	0 401, 10000, 10020

247

TT CODYNMITTANG	V. 18: 4871	XI. 22: 7707
II. CORINTHIANS.	19: 2101, 4873	26: 1676
I. 4: 1521, 5774	20: 676, *2306, 8506, 11338	28: 6115
7: 5531	21: *2629, 3221, 11735, 11844	29: *322, 3960
9: 5119	VI 1: 2678 10603	XII. 1, 4: 8988
10: 1930	VI. 1: 2678, 10603 2: 583, *768, 1259, *2570,	9 4. *1*94 9995 6491
10: 1990	2: 000, "100, 1209, "2010,	2, 4; *1724, 2885, 9421
11: 3947, 4597, 10537 12: 953, 2652, *3008, 5304	*2886, *2887, 3572,	4: 2775, 2899, 9456, 9971,
12: 953, 2652, *3008, 5304	3690, 4152, 4153,	10875, 11113
20: 2539, 4754, 8573	4244, 4652, 4709,	5, 10: 9884
22: 2911, 2987, 2989, 9556	7545, 7631, 7942,	7: 2304, 5521, 5770
24: 2279, 5896	9206, 10759, 10828,	9: *1566, 7188, 7961,
II. 4: *537	11200	8188, 9189
9: 10764	9: 1366	10: 4254, 4291, 4404, 5991,
11: 1507, 5332, 5657, 7671,	10: *1912, *2044, *2528,	8758, 12210
8015, 11585, 11976	2783, *2788, 9612,	14: 1829, 2904, *2977,
12: 10828	11730	10351
14: 10124, 12158	<b>12</b> : <b>7</b> 2 <b>49</b> , 108 <b>29</b>	15: 8365
15, 16: 9371	<b>12</b> , <b>13</b> : 5500	20: 1587
16: 1816, 2632, 2633, 4606	14: *2240, 2243, 3830, 3831,	XIII. 4: 725, 726, 2146, 5988,
III. 1: 9464, 11667	6582, 10335, 10416,	12211
	10424, 10426, 10901	5: *1162, 1992, *2738,
2: 8207, 10533		5050 0719 11181
2, 3: 9144	15: 9862	5259, 9713, 11161
3: 3886, 3935	16: *1701	7: 3032
4: 9080	17: 4147, 5281, 5355,11381,	8: 5836, 5842
<b>5</b> : *400	11654	11: *1275, *1276, *1542,
6: 2360, 2808, 5479, 5484,	VII. 1: 4748, 4823, 5637	*2802,11963,12209
7018, 11147	4: 2794, 5301, 7583, 8830	13: 2111
12: 4617, 4621, 5612, 6109,	6: #2787	14: 2557, 5781, 12058
		11: 2001, 0.01, 12000
9147, 11134	7: 7486	DANIEL.
14: 4213, 11773, 11943	9: 11409	T 4 4048 WORLD F010 0048
<b>16</b> : 9824	10: *2648, 4979, 7486	I. 4: 1817, *2717, 5213, 6243,
17: 11259	11: 3565	11605
18: 349, 7643, 8023, 9185,	<b>14</b> : 290	8: 7451
10487, 11067	VIII. 2, 3, 12: 9959	19: *3295
IV. 1: 4412	5: 7923	II. 1: *918, 1636, *2765
	7: 9197	17, 18: 10130
2: 4632, 4641, 9585,11615,		20: 6044
12090	9: *1578, 2682	
3: *1090	11: 2818, 4507	21: 6047
4: 427, 1508, *3044, 8011	11, 12: 1512	22: 10280
<b>5</b> : 11123	12: 2457, 8960, 9752	29: 9814
6: 3355, 680	16: 1791	34, 35: 11778
7: *2565, 3722, 10093,	21: 3320, 6962,7028,9591	35: *4020
10548, 11444	23: 10910	38: *3035
	IX. 6: *1470, 3166, 8013	47: 3550
8: *817, 7988	7. 501 +14~0 4040 4105	III. 8743
9: 11436	7: 591, *1472, 4049, 4105,	
10: 3812	6035, 7049, 7056,	10: 4061
12: <b>*1952</b>	8956, 8963	12: *3985
13: 4609	8: 9198	16: *3301
16: *1742, 2655, *2819, 3795	11: *1469, 3472	16-18: 7421
17: *605, 1009, 1010, *1761,	13: 1629	16-25: *3443
*2817, 9445	X. 1: 2447	17: 4771
18: *1008, 8421, 8600, 9384	3: 2313	17, 18: 6895
	4: 841, *2911, 4535, 5850,	18: 583
V 1: 1277,*1334,*1743,*2023,		24, 25: 2891
2885, 5426, 7797, 8420,	7217, 7273, 11762	25: *4109, 12043
11891	5: *2623, 4864, 10107,	29: 4938, 8994, 1125
<b>4</b> : *961, *710, 1372, 7831	11971, 12234	, ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,
<b>5</b> : 9556	10: 4494	11534
6: 3016, 7161	12: *2403, 3787	IV. 3: 3478, 3483, 7378
7: 2085, 2126, 2143, 2280,	13: 6876	16: 2847
7781, 8582, 8601	18: 11029	27: 2765, 4980, 8173, 10758
	XI. 2: 7277, 11373	28-37: *3822
8: 3019, 4448, 10251	3: *1038, *1853, 5639	30: 114, 5251, 5905, 6455.
9: 6128, 10151		6461, 8459
10: *2053,*2612, 5007, 8078,	4: 5193	32, 33: *1060
10048	6: 6669	35; *2650
11: 4501, 5705, 11116	9: 4628	90; 2000 90; 40500 4600 9106
12: *1893	13-15: 5747	37: *2579, 4679, 8106
14: 8306	14: 1502, 3115, 3267, 8009,	V. 1: *1312, *3171
15: *2739, 3711, 5880, 8854	8362, 11587	1-30: *3163
17: 1073, 1082, *2461, 3444,	15: 3954	5: *829, *3169, 6180
4107 4000 7005 7549	16: 6877	6: 1100
4127, 4906, 7025, 7543,		11: *1614
9303	20: 3866	

		. — . •
V.17 · 1575	VI. 6, 7: 8280, 8294	XXIV 1: 3816
20: 9908	7: 3012, 7010, 11909	4: 11978
23, 30 · *1060, 11560	8: 5964	10: 10113
27: *336, 973, 3408, 5460,	12: 2334, 8281	14: 3670
6679, 8432	13-22: 10986	XXVI. 6: 10838
VI. 3: *1523, 9078	17: 2010	XXVII. 1-8: 10776
4: 1004, *1323	VII. 3: 3823	8: *264
7: 9866	9: 12065	10: 4167
7, 8: 8994	VIII. 2: *2276, *2584, 8052,	15-26: 121-123, 6466,
8: 3434	11194, 12177	7692
10: 2203, 2813, *3297,	2, 3: 8597	16: 1578, *2071, 4305
*3300, 6209, 8025	4: 6327, 7473	19: 3428
16: 11071	5: *860, 5411	XXVIII. 5: *1503
16-24: *3296, *3299	11: 12110 12: 9094	22-24: *2647
18: *2769 24: 5698	13, 14: 4757, 6188	29: 3589 32: *2873
27: 1410, 3058	15: *488	34: 1098
VII. 3-7: 1482	16: 1987	50: 11759
8: 5780	17: 3930	52: 5423
9, 10: *2049, 3412, 10054		58: 4072
14: 3478	20: *752	<b>65</b> : <b>5008</b> , <b>8695</b> , 8707
VIII. 25: 4758	IX. 6: *2	XXIX. 9: 9595
IX. 1, 2: 8532	<b>7</b> : 11334	18: *1158, 4270
11: *2752	22: *4030	19-21: 9863
15: 628 <b>7</b>	X. 1–5: 7115	20: 12311
17: 5076	12: *2401	29: 2549
21: *3119	12, 13: 10260	XXXI. 6: 545, 1124, 7580
24: 4885, 10019 V 1: *1617	18: 7473 VI 1. *9106	8: *1306 10: 12318
X. 1: *1617 21: *240, *3021, 6778	XI. 1: *2196 13: 5289, 10328	12: 5542
XI. 19: *3517	14: *2620	13: 1837
21: 2310	16: 1968	XXXII. 2: 465, *1140, *2621,
32: 2308	18: *3021	2628
32, 34: 8756	28: 10, 765, 12109	4: *2485, 2548, 5838,
34: 2309, 3650, 10047,	29: 7692	6123, 8607,
10302	XII. 5: 12300	10706
XII. 1: 6901–6903	7: *2636, 10028	6: *1492, 3167, 3288 7: 3092
2: 1949, 3196, 5041, 9457,	28: *2686 31: 2866	9: 2522, 10016
11454 9. *606 2109 5456 5602	32: 5227	10: 11449
3: *606, 3192, 5456, 5602, 11805	XIII. 3: 3580	11: *2600, 8050
4: *2289, *2592, 3792	4: 4161	13: 8853
11: 11245	6: *1425	15: *1966, 6182
13: *1321, 1698, *2307,	6-10: 8116	23: *1675
*3294, 7786, 8344,	XIV 2: *2040	25: *2933, 7886
8834	XV 1, 9: 12318	29: *686, 995-997, 1939, *2121,
DEUTERONOMY.	7-11: 498	3849,4031,7829
	11: 6702–6706 XVI. 17: 7049	30: 1846, 4426, 8308
I. 17: 491 21: 1564	20: 3022, 3430	31: 388, 3268, 3269,
38: 10188	21, 22: 9738	4913,6792,7226,
II. 30: 10396	XVII. 16: 12071	8996,9131,9865,
III. 23–27: 7961	19: 356	9874, 11530
25: *957, *1754, *1764	XVIII. 10, 11: 8728, 8729	32: 5433
27: 1765, *3220, *3797	XIX. 19: 5698	33: 5338 35: *1642,7869,11475-
IV 2: 5227	21: 11479	11481
6: 6780	XX. 5: 7579 XXI 90. *026 1658 1668	37, 38: *2995
9: 5974	XXI. 20: *936, 1658, 1668 21: 3329	39: *853, 4974, 7523,
10: *1268, 1818, *2840 13: 10604	23: 3980	11815
15, 16: 3146	XXII. 1-4: 10723	40: 1941, 6666
16: *535	3: 3458, 8201	42: 6568, 6569
24: 9042	6, 7: 10777	46: 1777 49, 50: *3821
26: 11192, 1224 <b>6</b>	10: 3830, 6078	49,50: 5021
29: 11066	XXIII. 3, 4: 3292	50: *2
32: *2461 27: 1000	5: 1988 6: 8358	XXXIII. 12: 3582
37: 1999 30: *1507 *1511	14: 1434	19: 4217, 10601
39: *1507, *1511 VI. 4: 9072	20: 4013	25: 2651, *2811,
4-9: 10986	21: *2747	3783, 8191,
5: 10328	21, 23: *2948	9203
·· <del>·</del>	t.	

ECCL.

```
XXXIII. 27: *1484, 1700, | III. 19: *2928, 7856
                                                                         VII. 26: *3020
                  *2453, *2635,
                                      21:*662, 1368,*1591,3042
                                                                               28: 3801, 6088, 12256
                                               7827, 8979, 9337,
                  4897, 12075
                                                                               29: 3776, 7970
           29: 9518
                                                11779
                                                                         VIII. 1: 6041
                                                                                5: *953, *2432, 8300
6: *2200, *2316, 10575,
XXXIV. 1-5: *3787-3789
                                    IV. 2: *649, *1592
                                        4: *1098, *1103, 1923, 2722,
           1-7: 7961
           6: *3783, *3792
                                                *2929, 7719, 8000,
                                                                                      12112
                                               8396
                                                                                8: 1275, 1731, 6167, 7754,
         ECCLESIASTES.
                                         6: 7472, 7473, 11252
                                                                                      7757, 10150
                                         8: 312, 1586, 5861, 10153,
                                                                                9: 3253
I. 1: 8526
   2: *2814, *2815, 3041, 5861,
                                               10627
                                                                               11: 4820,5350,5883,8698,
                                         9: 5560, 5871, 10159, 10412
         5911, 12139
                                                                                      10052, 11295
   3: *2089, 12280
4: *1021, 3079
                                         9, 10: 2407
                                                                               13: 4958
                                        10: 2402, 9522
12: 192, 193, 1596, *2920, 5870, 8112, 12116-
                                                                               15: 10568
   6: 4794
                                                                               16: 5381
   7: *2150, 4187, 12286
                                                                               17: 3486
   8: 467, 508, *2712, *2713,
                                                                         IX. 1: 542, 7038
                                               12121
         2859,3032, 6122,8062,
                                        13: *2232, 4487,7075, 10527
                                                                             3: *793, *1688, 1973, 9380
                                    V. 1: *429, 6207, 9366, 9549
3: *922, 1634, 3657, 4806,
                                                                              4: *1234, *1870, 2156, 3064,
         8533, 10150, 11007,
         11590, 12292
                                                                                    5230, 9624, 9940
   9: *2892
                                              5303, 5588
                                                                              5: 2188
                                                                              5, 6: *647
                                        3, 7: *921
  10: 3566
                                                                            8: 2976, 10028
10: *30, *1004, 1401, 1536,
*1949, *1952, 5514,
                                        4: *2948, 5953, 5957, 7774
  11:6134
  13: *2147, 10115
                                        4. 5: 5297
  14: *1094, *1610, *1663,
                                        5: 7262, 12175
                                        6: 9758
                                                                                    5610,6267,8388,9225,
         5900, 5910, 8633
                                       7: 1631, 8155
8: 1205, *2067
10: 5099, 7603, 9098
                                                                                    11989, 11991, 12163,
  15: 9300, 9302, 9305
                                                                                    12273
  16: *1192, 2040, 8516
                                                                             11: 564, 565, 4424, 9852,
  17: 6043
                                                                                    10583
  18: 3543, 10136
                                       10-12: 11517
II. 1: *1096, *2511, *2931,
                                                                             12: 4060, 7606, 11717
                                       11:8887
                                       12: *2765, 6002, 7474, 9330,
                                                                             14, 15: 11040, 11045
          3045,4464, 5906,6061,
                                                                             15: *1612, *1984, 12236
16: 6045
                                              11250
          11000, 12143
                                       13: *1372, *1536, 5109, 5992, 7481, 9090, 11505
   2: 2429, 5907, 10570
                                                                             18: *1155, 1671, 5335, 7355,
   6: 7595
7: *2130
                                                                                    11045, 11695
                                       14: 11509
                                                                         X. 1: 901, *2158, 9830, 10297,
   8: 4062
                                       15: 7827
                                                                                   11428
   8, 10: *2355
                                       16: 12137
                                                                             4: 4195
   9, 11: 2721
                                       17: *2267, 9356, 11681
                                                                            10: 3487
                                       18: 12002
  11: 886, 5518, 8526, 8951
                                                                            11: *2759
  13: 6046, 11015, 12237
                                       19: 11846
                                                                            14: *2834
                                       20: *2804
  14: 4032, 4178, 4182
                                                                           18: *2098, 3132, 9723
                                     VI. 2: 2975, 5861, 7602
  15: 6174
                                                                         19: 3761, 4018, 10625, 10626
XI. 1: 274, 338,444–497, 3881,
  16: 1292, 7796, 7877, 8626,
                                         3: 2835, 11729
                                         6: *1089, 8097
7: *1535, *2955
          8813
                                                                                    6931
  18: 5997
                                                                              3: 7811, 7874, 9295, 9702,
                                         8: *1371
  20: 815
                                         9: 1553, 1585, 11687
                                                                                    12035
  21: 1542
21, 22: 10630
                                                                              4: 8033
                                        12: *1541, *2334,6157,10247
                                                                              6: *1071,1527,*3063,5468,
                                     VII. 1: 2598, 4070, 7853, 7861,
  23: *891, 11034
                                                                                    8298, 10828, 10830,
                                           9887, 10681
2: *2349,2702,7464,7810,
   25: 9322
                                                                                    12333
26: 572, 5218, 5994, 12317
III. 1: *2140, *2432. 11262,
                                                                              7: 662, 7730, 11685
                                           8902
3: *2896, 5417, 10170,
                                                                              8: *641, 2785
           11276
                                                                              9: *1091, 1317, *2567,
*3057, 6236, 7064,
                                                11789
     1, 2: 10955
     3: *675, *702, 7819, 7874
4: *2848, 3525
                                           6: 4460
                                          8: *1069, 2607, 7107
9: 1841, 3204, 5622, 4342
10: *645, *2460, *4739,
                                                                                    12321
                                                                             10: 6258
     4. 5: *1754
                                                                         XII. 1: *993, *2133, *3064,
     5: *2461
                                                                                     3780, 4198, 4973, 7029, 7074, 7620, 7621, 11201, 11404, 12317, 12318, 12328
                                                 7023, 7315
     6: *2170, 10584, 11509
                                          12: 10624
     7: 1863, 8924
                                          13: 5477, 8203, 9300, 9302
     9: *1048
                                          14: 41, 45
    10: 11263
                                                                               2: 12237
    11: *1553, *1729, *3040, *3042, 6175, 9342,
                                          15: 2565
                                                                               3: 10525
                                          16: 5269
                                                                               5: *670, *1592, *1733,
                                          18: 1538
           12122
                                                                                      *1823, 3019, 8639,
                                          20: 7121
    12: 3607, 8129
                                                                                      9570, 9575
                                          21: 5476, 7573
    13: 2451
                                                                              6: *713
                                          23: 5786, 8513
    14: 1962
                                                                               7: *130-152,*1600,*2791,
3798, 6955, 8218,
                                          24: 3497
    15: *1293, 5716
```

25: \*1227

18: 5365

ECCL.

EZEK.

III.14: *948, *1500, 7217	XIX. 5: *407, *2401, 4161	XXX. 34: 10948
19: 6243	10: 11304	XXXI. 3: 9554
20: *2339	12: 4247, 6302	
		15: *2822, 5138, 11547
22: 7554	16-19: *3680	XXXII. 4-31: *3474
IV. 2-4: *2341	21-25: 6302	6: 6993
10: *1054, 1861, 10167	XX. 1-17: *455, 873, 7339-	8: 11519
<b>12</b> : <b>4610</b>	7345	9: 12232
14-16: *1, *2, 6276	3: 3150	10: 11801
V. 1: *1389	4: 2528	26: 4316, 11045
VI. 2: 2555	5: 575	29: 491
3: 9989	7. 490 400 4010 4005	27. 471
	7: 420, 492, 4718-4725,	31: *1529
7: *2731	5554, 11210-11214,	32: 4580, 5075, 5462,
VII. 9: 10559	11883	6901–6903, 9967,
VIII. 3: 2737	8: *2699, 5133, 11542-	11770
9: *1926	11551	XXXIII. 14: *2424
10: 7945	9, 10: 5009, 5128	18: *1473
19: 6566, 7938	10: *2700, 11857-11859	19: *1547
32: 7363	12: 628, *889, 1578,	20: 2561
	#3071 2000 4104	
X. 22, 23: 824	*2071, 3682, 4164,	22: 2548
28: 4245, 7003	4304, 7915	XXXIV. 7: *1644,3432,4297,
XI. 3: *1450, 2718, 10648	13: 10658	10502
4-7: *3359, *3432, *3892	14: 361	29: 3094, 3602
XII. 3: 7820	15: 5496, 7416, 8844,	XXXV. 30, 31: 9554
3-7: 7894	9596, 11823, 11824,	35: 3623
3-42: *3855, 10907	11861	XXXVI. 1: *3203
5: 10016	17: 1152	18: 12114
	1	10: 12114
7, 13: *758	18: *3680	XXXVII. 7: 10511
7–14: <b>*</b> 3195	18-21: 10460	29: 9756
13: 6871	XXI. 6: 9369	XL. 10: 12305
13, 14: <b>*</b> 3434	14: 6445	36: 1002, *2110, *2427,
14: *3357	19: 4810	10899
20: 6061, 6377	24: 5044	36-38: 10188
29, 30: *3358, *3433	24, 25: 11471	30 30. 10100
99. 000	XXII. 3: 5018	EZEKIEL,
33: 2907		T 9. 0740
XIII. 2: 6243	3, 4: *1902	I. 3: 8542
2-12: 7923	4: 7415	5-19: 2642
2-12: 7923 2-17: 10986	18: 11866	5-19: 2642 20: 3677
2-17: 10986	18: 11866	
2-17: 10986 13: 9717	18: 11866 22: 6260, 10858	20: 3677 28: 10504
2-17: 10986 13: 9717 20: *1448	18: 11866 22: 6260, 10858 23: *2986	20: 3677 28: 10504 II. 1: 10731
2-17: 10986 13: 9717 20: *1448 21: *1641	18: 11866 22: 6260, 10858 23: *2986 24: 3293	20: 3677 28: 10504 II. 1: 10731 6: 8033
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811
2-17: 10986 13: 9717 20: *1448 21: *1641 21: 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183,	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997
2-17: 10986 13: 9717 20: *1448 21: *1641 21: 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304
2-17: 10986 13: 9717 20: *1448 21: *1641 21: 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183,	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798
2-17: 10986 13: 9717 20: *1448 21: *1641 21: 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195. 2216, 3183, 3185,3301, 6467, 8463, 10640 4–9: 10466	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4–9: 10466 5: 907	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4–9: 10466 5: 907 7: 2177	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195. 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24, 25: 8194	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495
2-17: 10986 13: 9717 20: *1448 21: *1641 21. 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 28-25: 593, *3733, *3734 23-27: *451, *3386	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018
2-17: 10986 13: 9717 20: *1448 21: *1641 21: 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3386 26: *3882	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195. 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495
2-17: 10986 13: 9717 20: *1448 21: *1641 21. 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736. 8597, 11225 16: *2341 25: 2954 XV 1: *3928. 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 28-25: 593, *3733, *3734 23-27: *451, *3886 26: *3882 27: 1543	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195. 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 28-25: 593, *3733, *3734 23-27: *451, *3886 26: *3882 27: 1543 XVI. 4: *783, 10406	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923  XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194  XXIV. 18: *1287, 3602  XXV. 17-22: 10504  XXVI. 1-11: 12114	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3386 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056,	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3886 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3886 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2868 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664 XXVIII. 1-39: *1, *2, 6276	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854.
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3886 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664 XXVIII. 1-39: *1, *2, 6276 2: 2219	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9844, 9408.
2-17: 10986 13: 9717 20: *1448 21: *1641 21: 22: *3891, 10188 22: *4103  XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954  XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3386 26: *3882 27: 1543  XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329 23: 4059	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195. 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664 XXVIII. 1-39: *1, *2, 6276 2: 2219 11: 11620	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9644, 9408, 10733
2-17: 10986 13: 9717 20: *1448 21: *1641 21: 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3386 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329 23: 4059 30: *2700	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923  XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 2863 24: 25: 8194  XXIV. 18: *1287, 3602  XXV. 17-22: 10504  XXVI. 1-11: 12114 33: *1748  XXVII. 20: 11664  XXVIII. 1-39: *1, *2, 6276 2: 2219 11: 11620 36: 9896	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9644, 9408, 10733 XII. 2: 2807
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *386 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329 23: 4059 30: *2700 33: 11945	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664 XXVIII. 1-39: *1, *2, 6276 2: 2219 11: 11620 36: 9896 41: 7923	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9844, 9408, 10733 XII. 2: 2807 3: 6187
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *386 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329 23: 4059 30: *2700 33: 11945	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664 XXVIII. 1-39: *1, *2, 6276 2: 2219 11: 11620 36: 9896 41: 7923 XXIX. 1-28: *1, *2, 6276	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9644, 9408, 10733 XII. 2: 2807 3: 6187 24: 8757
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3386 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329 23: 4059 30: *2700 33: 11945 XVII. 1: 8597	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664 XXVIII. 1-39: *1, *2, 6276 2: 2219 11: 11620 36: 9896 41: 7923 XXIX. 1-28: *1, *2, 6276 20: 9369, 9416	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9644, 9408, 10733 XII. 2: 2807 3: 6187 24: 8757 XIII. 7: 9812
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3386 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *8731 21: *2239, *2329 23: 4059 30: *2700 33: 11945 XVII. 1: 8597 5-6: *2341	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664 XXVIII. 1-39: *1, *2, 6276 2: 2219 11: 11620 36: 9896 41: 7923 XXIX. 1-28: *1, *2, 6276 20: 9369, 9416	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9844, 9408, 10733 XII. 2: 2807 3: 6187 24: 8757 XIII. 7: 9812 10: 4635, 12096
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3886 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329 23: 4059 30: *2700 33: 11945 XVII. 1: 8597 5-6: *2341 6: 7894	18: 11866 22: 6260, 10858 23: *2986 24: 3293 27: 11063 29: 7923 XXIII. 1: *2694, 6433 2: 195, 2216, 3183, 3185,3301, 6467, 8463, 10640 4-9: 10466 5: 907 7: 2177 12: 2697, 5137 15: 2458 20: 4598 21: *752 24: 2863 24: 2863 24: 25: 8194 XXIV. 18: *1287, 3602 XXV. 17-22: 10504 XXVI. 1-11: 12114 33: *1748 XXVII. 20: 11664 XXVIII. 1-39: *1, *2, 6276 2: 2219 11: 11620 36: 9896 41: 7923 XXIX. 1-28: *1, *2, 6276 20: 9369, 9416 24: 2476	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9644, 9408, 10733 XII. 2: 2807 3: 6187 24: 8757 XIII. 7: 9812 10: 4635, 12096 21: 5427
2-17: 10986 13: 9717 20: *1448 21: *1641 21. 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3886 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329 23: 4059 30: *2700 33: 11945 XVII. 1: 8597 5-6: *2341 6: 7894 12: *1, *2, *2321, 4597,	18: 11866	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9844, 9408, 10733 XII. 2: 2807 3: 6187 24: 8757 XIII. 7: 9812 10: 4635, 12096
2-17: 10986 13: 9717 20: *1448 21: *1641 21, 22: *3891, 10188 22: *4103 XIV. 1-31: *3924-3927 5-31: *3883 15: 4736, 8597, 11225 16: *2341 25: 2954 XV 1: *3928, 12061 1-9: *3800 10: 7951, 12182 16: 2271 18: *1121, 1942 20, 21: *3771 23-25: 593, *3733, *3734 23-27: *451, *3886 26: *3882 27: 1543 XVI. 4: *783, 10406 8: *877, 1554, 4056, 8864 14, 15: *3731 21: *2239, *2329 23: 4059 30: *2700 33: 11945 XVII. 1: 8597 5-6: *2341 6: 7894	18: 11866	20: 3677 28: 10504 II. 1: 10731 6: 8033 III. 7: 9344 9: 7579 17: 11811 17, 18: 10997 18: 9304 19: 7837, 11798 IV 17: 2210 V. 12: 9888 VII. 7: *1031 14: *3124 19: 3713, 9092 25: 6190 26: *2695, 11539 VIII. 3: *2018 4: *1495 12: 9773, 10478 IX. 3: 5295 4: 3443, 6799 9: *1095 10: 3271, 5752 XI. 19: *1646, 2823, 2854, 7025, 9644, 9408, 10733 XII. 2: 2807 3: 6187 24: 8757 XIII. 7: 9812 10: 4635, 12096 21: 5427

XV 3, 4: *1691	XXXIII. 7: *2563	II. 2: 6261, 8625
8: 3112	8: 1224	6: 4985 8551
10: *2463, 11298	10: 9409, 11344	6: 4285, 8551 16: 2074, *2285, 3447, 3926,
21: *1270	11: *1398, *2965,	9127, 10087
XVI. 3: *1702	8859, 9345	20: 2101, 2104, *2181, 2790,
6: 11344, 11418	15: 5968	2980, 3685, 3726,
9: 3133		5431, 11633, 11946
10-12: *1280	16: 8802, 9158	
	17: *91	III. 1: 5313, 5824, 7130, 9887
11: 1736	20: 22, *2346, 3415	4: 3144
12: 7658	30–33: 9369	8: 3989
14: *2343	31: 2833, 9699	10: 4192, 5187
28: 11591	34: 7706, 7709	11: 2105, 3446, 8574
44: 3817, 7732, 8713	XXXIV 2: 10542	13: 4882, 7649, 7692, 7897,
47: 5394	2–11: 7322, 7323	10177
49: 9729, 11021	8: 4330	20: 10458
52: 11692	10: *2309, 6266	22: 2667, 11239
61: *2273	16: 3168, 7569	23: 7566
63: *1774, *2272, *2943	26: *1560, 5073	24: 1459, 2057
XVII. 22-24: 1413	29: 3214, 7685	27: 3255
XVIII. 4: 8447	XXXV 6: *2353, 7563, 7668,	28: *446, 500, 558
5-9: 11522	8182, 10660	IV. 1: *1111
12: 5022	11: *1102	1, 2: 1821
13: 5270	XXXVI. 10: *2634	4: *1014
14: *2756	25: 526, *1903,	6: 2487, 2988, 6069, 6072,
19: 2236, 8465	*1905, 2967,	12249
	4823, 9401	10: 11386, 11564
22: 8811	96. 9946 4190 6996	14: 7906
24: 10884	26: 2846,4130,6326,	15: 8537
25: 6127	10734	
30: 4081	37: 4563	16: 12192
31: 8032	XXXVII. 1-10: 5074	19: 7145
XIX. 1: *3705	1-14: 10016, 11454	21, 31: 7594
10: 4036	2: 430	26: 7889
XX. 4: 8466	3: 9783	V 1: 1010-1015,*2104,*2298,
13: *1059	3, 9: 5038	2382
15: 51 <b>4</b> 5	5: 11464	3: 10780
15, 16: <b>11549</b>	7: *2671	4: 3448, 2656, 2662
18; 4307	9: 2989	5: 3054
28: 6220	12: *1599	<b>6</b> : 2106, 4028
43: 1987, 2181, 5351	14: 10737	7: 2086, 2964, 3015, 4847,
49: 4288	19: 12114	5777, 6850, 10788,
XXI. 15: 12185	XXXVIII. 7: 4241	12000
27: 7232	XXXIX. 14: 4414	9: *2907, 3649, 9887, 10965
XXII. 8: 5142	XLI. 18: 2036	10: 3861
	XLIV. 24: 5143	11: 7654, 10797
12: *1528	XLVI. 3: 11857	12: *2045
13: *1442, 8077, 9586	XLVII. 1: *2389	13: *2926, 3457
20: 2018		13, 14: 1403
22: 12046	4: 3591	15: 1495, 1559, 1588, 4834,
XXIII. 19: 3889	5: 10346	5872, 6828, 7965
33: 9957	5, 8: 3587	16: 4956
XXIV. 13: 11991	8: 4186	17: 2312, *2851
17: *651, *666	9: 9115	20: *1783, 5636
XXVI. 6: *4077, *4078	12: 9443, 12038	20: *1783, 3030
XXVII. 8: 4451	EZRA.	22: 2685, 2837, 3395, 6798,
26: 3419, 4451		8575, 9557
27: 8400	III. 10, 11: *2360	
29, 36: <b>*2914</b>	12: 10028	22, 23: 9208
XXVIII. 5: 5105	12, 13: *4095	24: 11646
8: 7774	13: 3583	26: *1880, 1913, 4796, 9673,
13: *2446, 10877	IV. 15: 2648	9941
XXIX. 6, 7: 12071	IX. 11: 2863	VI. 2: *338, 505, *906, 2199,
16: 3884	13: 3104	3803, 8085, 10094
XXX. 9: 10599	X. 2: 9613	3: *1251, 4667, 10860
XXXI, 7: 2715	XVI. 44: 6090	11178, 11644
9: 10878	XXXVI. 26, 27: 1076	3, 4: 213
16: 9497		4: 2058, *2738, 3501,11643
XXXII. 18: *2757	GALATIANS.	5: *2085
25: 11821	I. 4: *909, 1925	6: 11908
XXXIII. 2: 2293	7: 11385	7: *2799, 3606, *4010, 4819,
3-6: 2950	10: 938, 2033	5034, 5470. 7233.
4: 5969, 12193	17: 12177	7550, 7999, 8900,
6: 4307, 7691	19: 9984	9103, 11809, 12333
U. 1001, 1001		

VI. 7, 8 *2800	III. 6: *594, 3772, 7687, 8441,	(VIII, 21: *1916, 10701
8: 1950	10124, 10754	22: *2728, *2953, *2960,
9: 482, 1541, *1543, 2607,	7-10: 7412	***************************************
4417 4400 0019	7-10. (412)	*2996, 4779
4417, 4423, 8613	7, 11: 2227	IX. 2: 3799
10: 300, 1845, *2433, 3510, 3511, 4250, 8128,	8: 11485	6: *2225, 5050, 6205
3511.  4250.  8128.	8-19: *619	12, 13: *3915, *3916
9895	9: *3092	19, 10, 5910, 5910
		13: 10504, 11324
14: *590, *595, 1177, *1689,	10: 8707, 11673	13-15: *2622
*3284, 4615, 4880,	10-21: 1644	13-17: *557
7106, 7637, 7642,	12: 8617, 12255	17: 256
7652, 8749, 8751,	14. 5919	
	14: 5318	23: *2894
9816, 10555	15: 5326, 7692, 8006, 9199	XI. 4: 6135, 6657, 9426
15: 4728, 4906, 11363	16: 5309, 6024	7: *3133
17: 3810, 3811, 7192, 7828,	17: 5310, 10145	8: 9741
11601		
11001	18: 8450	XII. 1: *2501, 8597
GENESIS.	III. 19: *18, *20, *648, *1583,	2: *1606
GENESIS.	*1594, 6121, 9685,	6: 8597
I. 1: *564	6926, 6997, 10693	10: 8597
1, 2: *1507	20: *2345	14: *2404
2: *569, *1017, 4257	22: 12038	17: 3982
3: *525, *1558, *2152	23: *1033	XIII. 7: 12120
5: *637, 7730	24: *1036, *1460, 7557,	9. *1977 6997
		8: *1877, 6827
11: 11629, 12105	10880	9: 3859
11, 12: 2315 9272	IV. 1, 2: 6170	10: *3719
14: *2374	2-8: 6277	XIV 18, 19: *3761
17: 8341		VV 1. 0551 0054 11561
	4: 1911, 6243, 6299, 7894	XV 1: 2551, 9054, 11561
18: 4095	5-8: *2351	5: *2798
20: 6832	7: *2268, 9755, 11735	6: 1886
20-22: *564	8: 2705, 10374, 10954	8-17: *7
21: 4186	8-15: *3208	9-21: 10955
21, 25: 7979	9: *285, 1094, *3209, 9889	16: 3651
24: *128	9-14: *2352	17: 8744
26: *568, *1999, 3784, 6997,	10: *1385, 1726, *2323, 7409	XVI. 13: 2258, 2498, *2618,
9036, 12055	13: *2646, 7563, 7984, 9279	4233, 5919, 8696,
<b>26–28</b> : *33, *1135, *1136,	14: 4960	8965, 9595, 9750,
*2221, *2226	21: 4065	9751
27: *2223, 3772, 6787	22: *4071	XVII. 18: 4309, 4544
	l and an	
28: 4499, 11820	V 1: *2228	20: *3527
28: 4499, 11820 31: 9854	l and an	
28: 4499, 11820 31: 9854	V 1: *2228 3: 4906	20: *3527 XVIII. 9: 7702
28: 4499, 11820 31: 9854	V 1: *2228 3: 4906 4: 11306	20: *3527 XVIII. 9: 7702 10-14: 8597
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507 *1924 *1931	V 1: *2228 3: 4906 4: 11306 5: 1276	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776	V 1: *2228 3: 4906 4: 11306 5: 1276	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443 8–14: *1034, 10872	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443 8-14: *1034, 10872 9: *1355, *2573, 5757,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443 8-14: *1034, 10872 9: *1355, *2573, 5757,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443 8-14: *1034, 10872 9: *1355, *2573, 5757, 7114, 10124, 10137,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443 8–14: *1034, 10872 9: *1355, *2573, 5757, 7114, 10124, 10137, 12037, 12038	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443 8–14: *1034, 10872 9: *1355, *2573, 5757, 7114, 10124, 10137, 12037, 12038 10: 2642	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705,
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443 8–14: *1034, 10872 9: *1355, *2573, 5757, 7114, 10124, 10137, 12037, 12038 10: 2642	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654,
28: 4499, 11820 31: 9854 II. 7: *130–132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238
$\begin{array}{c} 28:\ 4499,\ 11820\\ 31:\ 9854\\ II.\ 7:\ *130-132,\ \ 152,\ \ 219,\\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \$	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480,
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219, *1507, *1924, *1931, *2129, *2793, 5478, 6603, 11776 8: *3451, 10873, 10881 8, 9: *1059, *2443 8-14: *1034, 10872 9: *1355, *2573, 5757, 7114, 10124, 10137, 12037, 12038 10: 2642 15: *1032, *2090, 3248,6111 17: 716, *2437, *2752, 3532, 3536, 5317,6180,6227, 7782, 10140 18: *1780, 3815, 8726, 9890, 10413 21: 5378, 11124 21, 22: 9066 21-23: *3011 21-24: *33 22: 6077 23: *2696 24: 54, 10431 III. 1: *887, *1038, *1138,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480, *3483, *3484
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015 17-23: *774	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3483, *3484 15: 20: *3481
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015 17-23: *774 19: *775	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480, *3483, *3484 17: 5049
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015 17-23: *774 19: *775	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480, *3483, *3484 17: 5049
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015 17-23: *774 19: *775 23, 24: *776	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480, *3483, *3484 15: 20: *3481 17: 5049 18: 5989
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015 17-23: *774 19: *775 23, 24: *776 VIII. 4: *778, *3135, 7179	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480, *3483, *3484 15: 20: *3481 17: 5049 18: 5989 19: 9376
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015 17-23: *774 19: *775 23, 24: *776 VIII. 4: *778, *3135, 7179 8: *3134	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480,
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015 17-23: *774 19: *775 23, 24: *776 VIII. 4: *778, *3135, 7179	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480, *3483, *3484 15: 20: *3481 17: 5049 18: 5989 19: 9376 XXII. 1, 2: 8597 1-15: *3082, *3083
28: 4499, 11820 31: 9854 II. 7: *130-132, 152, 219,	V 1: *2228 3: 4906 4: 11306 5: 1276 8: 1276 11: 1276 21-24: *3399 21-27: *3764 22: 4956, 7864 24: *3402 27: 1276, 1367 VI. 3: 1416, 1428, 3916, 9568 4: *1607 5: *2985, 5913, 9406 5-7: *778, *1073 11-22: *1336 12: *536, *790, 9656, 10495 13: *1074, 2314 14: 4023, 12195 VII. 1: *424, 2194, 2314 1-24: *3325 7: *772 7-23: *1335 8, 9: 10730 11: *1075 11-24: 7955 14: *3015 17-23: *774 19: *775 23, 24: *776 VIII. 4: *778, *3135, 7179 8: *3134	20: *3527 XVIII. 9: 7702 10-14: 8597 18: 8641 19: 2208, 3952, 6283 25: *2687, 10083 33: *4005 XIX. 3: 1848 7: 12154 9: 9190 12-28: *2776 13: 10082 15-26: 751 17: *1568, 4394, 4705, 6190, 6650, 6654, 8490, 12018 17-22: *4120 20: 2746, 6711, 7381, 9290 22: *624 24: 8669 26: 6145, 10306 28: *4005 36: 8857 XXI. 7: 6238 10-14: 7179 14-20: *3479, *3480,

XXII. 10-12: 8532	XXXVII. 9: 7078	II. 15: 6291, 8179, 9954
11: 2626	19: 5552	10. 4000
10 1000 6004		<b>16:</b> *888
13: 1690, 78 <b>94</b>	20-21: 9959	19: 3144, 11826
XXIII. 2: *2347	25: 5684, 10025	20: 6209
16: 4016	32: 11524	TTT 1 10 0%01
17-20: *3726	VVVVIII 14 100EN	III. 1-19: 6781
	XXXVIII. 14: 10657	2: 5067-5079,10486,10512,
21: *1595	XXXIX. 20: 7179	11492-11497, 12318
XXIV. 17: 12254	XL. 8: 1633	<b>8</b> –5: *1499
23: *1139		5-5. "1499
20. 1100	23: *1983	<b>17</b> , 18: *452
53: 1889	XLI. 9: *1301, 8688, 9078	18: 3394
63: *1144,*3526,11964	34: 11865	
67: *2206	39, 40: *1523	HAGGAI.
	00, 40, 1020	I. 5: *3045, 3588, 7449
XXV 8: 2928	39–45: 7179	6. *751 1277 FROM 0100
29-31: 9796	45-50: *384 <b>0</b>	6: *751, 4377, 7604, 9100,
29-34: 7045, 7412, 11035	54: 8597	9255, 12137, 12297
31: 11800	56: 4748	9: *1549
	00. 4140	II. 7: 8942
<b>32</b> : <b>6</b> 00 <b>5</b>	57: *2167	8: 10593
33: 3424, 6179	XLII. 2: 8775	6: 10095
XXVI. 1: 8597	6: 9171	11–13: 7931
10. 11000	15 4150	LEDDEWS
12: 11626	15: 4156	HEBREWS.
24: 2488	21: *1643	I. 1: *1993
12: 11626 24: 2488 XXVII. 2: *683 15-27: *3542 22: 7904	36: 8099, 8 <b>640</b>	2: 9041
15 97. *9549	XLIII. 3: 6243	
10-21. "0042	ALIII, 5: 0345	3: 749
22:7904	9: 11874	7: 12340
41: 4047	14: 8231	8: 1958, 3479
44: *3922	15-22: 1118	14: 21. *119–126, 131–137,
		14: 21. "119-120, 151-157,
XXVIII. 6-9: 9700	19-24: 10460	*3118, 6387–6395
10-22: *2016, *3543	XLIV. 23: 6302	II. 1: 4249, 4749, 5979, 10834,
11 ⋅ *210	XLV 1: *3649, 6944	12204
12: *2015, *3174,	7. 4494	
12: "2010, "8174,	7: 4434	2: *2613, 3441, 6493, 10186
*3540, *3544,	26: 2482 27: 2692 8774	3: *768, *769, 995-997,
3772, 7159	27: 2692, 8774 XLVII. 8: 97, 4197, 6415 9: *2148, 3619, 8097	*2142, 4118, 4252, 5178, 5179, 7686,
19 15, *2530	VI.VII 8: 07 /107 6/15	5179 5170 7696
12-10: 0000	ALIVII. 0. 31, 4131, 0410	3170, 3179, 7000,
16: *3512, 4219,	9: *2148, 3619, 8097 30: *297	10716, 10831, 11574
11001	50: ^297	6: 3777, 7024
17: *1634, 9447,9644	XLVIII 7 · *3910	7: 10378
10. 2079	10: *2077	
18: 5673		8: 227, 232
20: 7479	16: 6847 XLIX. 1: *3538, *3540 4: *334, *1943, 4933, 9837, 10488 9: 7154	9: *1051, 1195, 7182
22: 2461, 8974	XLIX. 1: *3538. *3540	10: 536, *2962, 7126
VIV 20, *2206 2274 6040	4. *224 *1042 4022	11: 6943
AIA, 20: "2200, 0014, 0040,	0007 1040	10. 7440
9968, 11987	9837, 10488	13: 5440
XXX. 1: *1957. 9796	9:7154	14: 4096, 7164, 8617
27: 2045, 2047, 3494,	10: *2679 14: 6140 22: 8676, 11965 22-24: 10025	15: *703, 1269, 7243, 7816,
0620	14. 6140	7875, 10979
9632	14. 0140	(010, 10010
30: 643	22: 8676, 11965	16, 17: 501
XXXI. 3: 8194	$22-24:\ 10025$	18: 729,*1633, 11929, 12041
11: *922	23: 10955	III. 1: 394
	<b>26</b> : *1124	2: 2160, 9205
15: *2077		
36-42:7412	29: *1927, 12130	3: 3739, 10266, 10654
40: 3311	L. 15: 7412	4: 2489, 9024, 10848
48: 6063	17: 3296	6: 9613
		7: *2885. *2888
XXXII. 1, 2: *3510	20: 1980, 4782	
9: 9683	HABAKKUK.	7, 8: 4708
10: 1586, 3103, 7475		
24–32: 1225	HADARKOK.	7-15: 10828
	I. 3: 11288	8: 4117
25: 3770	I. 3: 11288 13: 2631	8: 4117 9: *1430
	I. 3: 11288	8: 4117 9: *1430 10: *1117
25: 3770 26: 667, 2137, *3553,	I. 3: 11288 13: 2631 14: 5365	8: 4117 9: *1430 10: *1117
25: 3770 26: 667, 2137, *3553, 11089	I. 3: 11288 13: 2631 14: 5365 16: 10791, 10794	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106
25: 3770 26: 667, 2137, *3553, 11089 30: 2550	I. 3: 11288 13: 2631 14: 5365 16: 10791, 10794 II. 2: 11140	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886,
25: 3770 26: 667, 2137, *3553, 11089	I. 3: 11288 13: 2631 14: 5365 16: 10791, 10794 II. 2. 11140 3: *447,*1307, *2950, 4755	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473	I. 3: 11288 13: 2631 14: 5365 16: 10791, 10794 II. 2. 11140 3: *447,*1307, *2950, 4755 4: 2046, *2638, 4432	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473	I. 3: 11288 13: 2631 14: 5365 16: 10791, 10794 II. 2. 11140 3: *447,*1307, *2950, 4755	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231	I. 3: 11288 13: 2631 14: 5365 16: 10791, 10794 II. 2. 11140 3: *447,*1307, *2950, 4755 4: 2046, *2638, 4432 5: *804, *1094, *1372,	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,  *2712, 2835, 4621	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302 8: *1926	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447, *1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,  *2712, 2835, 4621  6: *1133, 5092, 5910, 8772,	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015 6: 8982
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302 8: *1926 11: 8942	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302 8: *1926 11: 8942 14: 11945	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,  *2712, 2835, 4621  6: *1133, 5092, 5910, 8772,  9088, 9091, 11504  9: *1444, 5210	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015 6: 8982 7: 10267, 11991, 12003
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302 8: *1926 11: 8942 14: 11945 15: *3173	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,  *2712, 2835, 4621  6: *1133, 5092, 5910, 8772,  9088, 9091, 11504  9: *1444, 5210  11: 4101, 4875, 6063, 6310,	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015 6: 8982 7: 10267, 11991, 12003 9: *1757, *1758, 2707,
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302 8: *1926 11: 8942 14: 11945	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,  *2712, 2835, 4621  6: *1133, 5092, 5910, 8772,  9088, 9091, 11504  9: *1444, 5210  11: 4101, 4875, 6063, 6310,  11474	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015 6: 8982 7: 10267, 11991, 12003 9: *1757, *1758, 2707, 9421, 11447
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302 8: *1926 11: 8942 14: 11945 15: *3173 16-20: 9796	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,  *2712, 2835, 4621  6: *1133, 5092, 5910, 8772,  9088, 9091, 11504  9: *1444, 5210  11: 4101, 4875, 6063, 6310,  11474  13: 3126, 3517, 5775, 12137	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015 6: 8982 7: 10267, 11991, 12003 9: *1757, *1758, 2707, 9421, 11447 11: 1998, 5014, 5161, 10154
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302 8: *1926 11: 8942 14: 11945 15: *3173 16-20: 9796 19, 20: *:913	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,  *2712, 2835, 4621  6: *1133, 5092, 5910, 8772,  9088, 9091, 11504  9: *1444, 5210  11: 4101, 4875, 6063, 6310,  11474  13: 3126, 3517, 5775, 12137	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015 6: 8982 7: 10267, 11991, 12003 9: *1757, *1758, 2707, 9421, 11447 11: 1998, 5014, 5161, 10154 12: 335, 534, *2566, 2994,
25: 3770 26: 667, 2137, *3553, 11089 30: 2550 XXXIII. 9: 7471 9-11: 7473 XXXIV. 12: 12231 XXXV 2: 11304, 12302 8: *1926 11: 8942 14: 11945 15: *3173 16-20: 9796	I. 3: 11288  13: 2631  14: 5365  16: 10791, 10794  II. 2. 11140  3: *447,*1307, *2950, 4755  4: 2046, *2638, 4432  5: *804, *1094, *1372,  *2712, 2835, 4621  6: *1133, 5092, 5910, 8772,  9088, 9091, 11504  9: *1444, 5210  11: 4101, 4875, 6063, 6310,  11474	8: 4117 9: *1430 10: *1117 12: *2916, *3162, 12106 13: 257, 261, *796, *2886, 4242, 5306, 11698 15: 638, 2766 19: 4543 IV. 1: 4752, 8708, 11446 3: 5015 6: 8982 7: 10267, 11991, 12003 9: *1757, *1758, 2707, 9421, 11447 11: 1998, 5014, 5161, 10154

```
XII. 1: *125, 332-334, *2456,
*2468, 4336, 4827,
4848, 5308, 6494,
6514, 6757, 9350,
9848, 9958, 11966,
IV.13: 2534, 4228, 9014, 9049 | X. 7: 6621, 10799
   14: *1, *2, *580, 4731, 6276,
                                       10: 989
           11218
                                        12: 4589
                                       15: 2495
   15: 91, *866, 5561, 10112,
   11888, 11929
16: 1434, *1573, *1575,
4109, 9204, 9518,
11076
                                         19: 7349
                                         19-22: 6302, 8989
                                                                                          12246
                                         20: 2906
                                                                                    2: 292, *603, 1184, *2029,
                                          23: *581, 4744, 4746, 7986,
                                                                                          *2474, 3060, 3653,
3953, 5392, 5965,
7162, 7653, 7990,
V 2: *321, 7365, 8408, 11885
                                                12081
                                         24: *904, *1025, *1170, 1870
25: 3842, 11107, 12300
    7: 7961
   9: 2110, 8584, 11572
12: *2841, 4689, 4691, 5601,
                                                                                          8472
                                         26:475
                                                                                    3: 11312
  8711, 9270, 10528
13: *1192, 8513, 12209
14: *2740, 5279, 5887, 11049
                                                                                   4: 5347, 7212, 7462
6: 601, 4762, 7058
6-11: 76-92, 6381, 6412
                                         26, 27: 2691
                                         27: *2056, 3420, 3421, 6434,
                                           7427, 8618, 12150
                                                                                  7: 1548, *1914, 7059
9: *1492, *2658, 4812, 7057, 11842
                                         28: 10174
VI. 1: 4387, 4893, 10940
     2: *2054
                                         28, 29: 4886
     4: *584, *2523, 2995
                                         29: 5179, 7195, 9565, 9804
     6: 16, 7805, 8619, 9022
                                        30: 11481, 11490
32: *2274, 10955
                                                                                    9, 10: 865
                                                                                  9, 10, 33
10: 1545
11: 602, *1023, *1541, *2818, 3389
-208 4233, 8799,
     7: 5668
     8: 12263
                                         34: *416, *2940, 3397, 12214
    10: *1550, 3688
                                         35: 9423
    11: 205, 2423, 8040
                                        36: *1937, *2464, 4345, 9795,
    12: 4336, 11749
                                                10915
                                                                                          9832, 11414
                                        37: *498, *1067, *1068
38: 1103, 3446, 6662–6678,
8574, 9632
    16: *2400, 9021
                                                                                   14: 2971, 2974, 4524, 9451
    17: 9794
18: 4418, 7768, 8414, 11366 | 8574, 9652
18-20: 714 | XI. 1: *1208, 2087, 3174,8560,
8562, 8600
    17: 9794
                                                                                   15: 2785, 4324,6708,9887,
                                                                                          9986
    18-20: 714
19: *1851, *1852, *1861,
3046, 5494, 5655,
                                                                                   16: *1188, 2937, 6179
                                                                                   16, 17: *3409
                                          3: 4256
                                                                                  17: 1427, 11406
                            9613,
                                           4: *665,*1167, 1263, 2718,
                                                                                 18-21: 6302
22: 1280, 2921, 7277
            6478-6482,
                                                 *3046, 4495, 5153, 5890, 6269, 6277, 7746, 9893, 12133
            9614, 11828
                                                                                 22-24: 7801
    20: 4134, 6573, 6575, 10188
                                                                                 23: *426
VII. 2: *3078
       3: *3761
                                            5: *3401, 10815
6: 2100, 3055, 9421
                                                                                  24: 6277, 9964, 9998, 10461
                                                                                  25: 4114, 9336, 12289
       4: 2436
                                                                                26: 12307
28: 2675, 2922, 9196
29: 4054
       5: 8597
                                            7: *3830, 6555-6559, 8597,
       6, 7: 6283
                                                  12195
     19: *1865, 3528, 9628
22: 11873, 11874
                                           8: 5924, 8597
                                                                              XIII. 2: *224. *1964, 7054, 9632, 9634
                                          8, 9: 6283
                                          9: *1756, 6137
     24: 7672
                                          10: *1734, 2874, 2927,4450,
6214
                                                                                   3: 6727, 10486
     24-28: *1798
                                                                                    4: *2249
5: *512, 666, 686, 1026,
     25: *382, 435, *2005, 2386,
     3336, 3847, 5119,
5272, 7165, 9967,
11578, 11579
28: 981, 932, *3607
                                           11: 4741
                                           12: *1712
                                                                                           1045, *1194, 1566,
                                           13: *2502, 4448,8100,10709
                                                                                            10011, 10317, 11505
                                                                                    6: 2273
                                           14: 3592
                                                                                 7: 10538, 11563
8: *2036, 7125
9: *1325, 4919
                                           16: 188, *1024, 1476, 1796, *2094, 2897, 2928,
VIII. 2: 2885, 2924
       3: 11558
       5: *2474
                                                  4449, 9421, 9440
                                          17: 7272, 9959
                                                                                   10: 5167
       6: 3848
      12: 3917, 7593
                                           21, 22: *986
                                                                                   12: 5533, 11735
                                                                               14: *751, 1022, 2874, 7902, 8017, 9421,
                                           24, 25: 9603
IX. 4: 2644, 11945
                                           24-26: *3786, 10648
     9: 5153
    12: *2629
                                           25: 1394, 1898, 4467, 5450,
                                                                                            10428
                                                                                  15: 8016, 11947
    12, 14: 716
                                                 6199
                                           25, 26: 776
                                                                                  16: 8127
    13, 14: 7894
                                                                                  17: 3950, 4630, 5005,
                                           26: *1723, 5337
    14: 955
                                                                                           11802
                                           27: *1793
    15: 3846, 4212, 7205, 10459,
                                                                                  18: 4529
20: *2742
                                           32: 3281
           11944
                                           33: *2258, 11234
    22: *173-175, 224-234, 436,
    *3196, 4885, 6613-
6622, 7122, 9416
24: *1798, *3249, 3338,
6573, 6575
                                                                                   21: 4382
                                           33, 34: 2150
                                          24-26: *733
    27: *709, *733, 1312, 1367,
                                                                              18: *2074
19, 20: 8612
                                          36: 1741, 2154, 3854, 1266
36-39: 1393, *1793
37: 2291, 2959, 7437, 7890
37: 2101
19, 20: 8
23: 3908
III. 3: 7442
           12339
X. 1: 3528, 12099-12101
    2: *483
    3: *2421
```

I. 1: 9983 5, 6: 6144 7: 3382 8: 5423 11-13: 8962 10. 0202 16: 2968, 3880, 6007 18: 433, \*2280, 4863, 7108, 7203, 7934, 11756 19: 10767 19: 10/04 21: \*427, 5126 23: \*282, 2454 II. 2, 3: \*8763

| II. 4: \*1386, \*2290, \*2478, 3479, 4080, 4357,5961 | XI. 10: 8982, 10188 5: 3639 | XII. 10: 8982, 10188 12: 2301 XII. 1: \*530, 3405, 4 10: 2548 11: 444, 3086 XIV 9: 6009 9-12: \*3984 12: 4668 12-14: \*837 13, 14: 8008 16: \*104-106 16-18: \*1790 18: 8976 19: 5365 20: \*297, \*1794 XVI. 9: 5617 10: \*2043 20-22: 7692 21: 2036, 7014 22: 1657, 8171 

 XII. 1: 12157
 3: 4584, 5075
 4: 11102
 22: 1657, 8171
 18: 5559

 4: 11102
 23: 3436
 25: \*3356

 6: 3914
 30: 2086
 XX. 5: 2030

 10: 362, \*1915, 3175, 7136, 9757
 9757
 XIII. 3: \*1131, 5365, 11108
 6: 2650
 XXI. 2: 5753

 9: 5269
 7: 12341
 9: \*1906

 14: \*442, \*1594, 7884
 8: 3994, 7185, 8384, 9137
 9: \*1906

 XIV 1: 2662
 9, 10: 9344
 11: \*3102, \*3103

 3: 2116, \*3034
 9; 10: 9344
 12: 7644

 5: \*1485, 10293, 11316
 9: 12102
 XXII. 13: \*1665, \*2214, 6194

 5-7: 10809
 14: \*1920, \*1940, \*2287, \*23: 9757

 6: 2419
 \*3520, 7119
 XXIII. 1-16: \*2914

 7: 2792, 4728, 5073, 8897
 15: \*1161, 3354
 10: 3277

 VIV 1: 2477

 

7: 1955, 2011, 321, 15: 1955
18: 2984
20: 1815
21: 1491
X. 3: \*582, \*2237, 2469, 4961, 12170

1. 1: 4136 1-9: \*2287 2: 674 6: 3929, 4920, 7070, 10989 6-9: \*2288, \*2290 9: 342 4: 5214 6: 10028 7: \*1169, 3240 8: 7145 9: \*864,3986,11463 10: 5883

XII. 1: \*530, 3405, 4909

2:120753: 4263

6: 3400 XIII. 1-22: \*3147 2: 1899, \*2322

9-11: 11721

11: 448, 11176, 11181 14: 1943 20: \*3138

XIV 9: 6009

10: \*2043 XVII. 3: \*2039

6: 2419 14: \*2109 XVIII. 2: 3382

XIX. 4: \*2372 13: 4547

10: 3277 XXIV. 1: 2477

1336, 1713, 1761, 2846, 2926, 3200, 4104, 11910

11: 11184 XXVI. 1: 5183 3:4364 3, 4: 5818 4: 5214

XXVI. 14: *2272	XXXIII. 17: 453, *650, *898,	(XL, 28: 223, 1158, 9025, 9055
16: *2746	2075,2879,7826,	31: 1016, 2094, 4265, 4391
19: 717, 1273, *2668,	7859, 9456, 9476	5487, 8209, 8229
5027	20: 5471	8845
20: 4897	20, 21: 8607	XLI. 6: *549, 9519
21: 7995	21: 3610	10: 1886, 2480
XXVII. 1: 1978, 4779	22: 2539	13: 2269, 9065, 9277
2, 3: 7295	24: *3494, 9328	14: 8200, 12209
3: 5972	XXXIV   6: *3198	17: *2971, 4487, 5449
5: 4375	8: 12318	18: *1810
8: 3524	16: *244, *249	<b>23</b> : *1781, 9738
XXVIII. 1: *931, *1338, 8843		24: *2813, 3152
$11918 \\ 2: 2017$	9128,9141,11763	29: 3225
2: ABS 8174	1, 2: 2315, 10028 1-7: *2287 3: 2692	XLII. 3: 8570, 12209
3: 4682, 8174 4: *1016 5: 7663	3: 2692 2: 4: 1419	4: *447, 7152, 7242
5: 7663		8613
₩. ₩09₩ ₩1000 990¢	3, 4: 1412 4: 3202	7: 1746, *2227, 3156 10–12: 499
8096	6: 10028	11: 11595
9: 1837	4: 3202 6: 10028 7: *3332, 12137 8: *1997, 2388, 4743, 6808, 7216, 8781, 9537	16: *1638, 6822, 6856
10: 1825, 1830, 5596,	8: *1997, 2388, 4743,	17: 9780
5607, 6790,	6808, 7216, 8781,	20: *2403, 4181, 4954
	9537	4111111111111111111111111111111111111
13: 2015, 10971, 11417,		2: 1266, *1566, 11232
11969	8, 10: 734, 7798	2: 1266, *1566, 11232 5: 11484
14-18: 9871	8, 10: 734, 7798 10: *1129, 1436, *1767, *2023, 10034,	6: 10020
15: 2025, 4769, 9866	*2023, 10034,	7: *2224
15, 17: 7710, 7892	10009, 10071,	11: 3375
16: *1204, 8513	11771 VVVVI 1, 5499	20: 3459
17: 3919, 8497 18: 1639, 9879, 10766	XXXVI. 1: 5423 6: 5433,12071,12137	22: 3730 25: 4300
20: 5758	XXXVII 17: *1711	26: 4751
XXIX. 6: 9365	86. 8532	27: 5611
15: 4229, 9876, 10494	XXXVII. 17: *1711 36: 8532 38: 10663	XLIV 3: 2208, 8671, 9554
15, 16: *1894	XXXVIII. 1: *711, *715,	4, 5: 1441
20: 11606	*1600, *2744	7: *2602
21: 2811, *2898, 6102	5: 152,*1199,7793,	
XXX. 1: 1982, 11705	11684	15, 16: 366
2, 3: 12071	10: 3059, 10246,	19: 3146
7: *2950	10418	20: 2172, 12137
10: 2805, 7709, 11132	12: *2883, 3579	
15: 5011, 8561	6952, 8841	23: *1355
18: *1518, 2343, *2952,	17: *2281, 9158 18, 19: 11195	24: *1481, 9024 XLV 1: 3474
5368 19: $2880$	XL. 1: *453	5: 7020
20: 8993	1-31: *3531	8: *1485
21: 7438, 10632	2: 10889	9: 5510, 9063
29: *2009	3-5: 7173	15: 2513
33: *1772, 2940	5: 2467	18: *2224, 3791
XXXI. 1: 8598, 12071	6: 2703, 7779	19: 2206, 5117
XXXII. 1–4: *2287	6, 7: *1338, *1384	22: 8540
2: *1561, 4366, 7147,	6-8: *369, 6947	XLVI. 1: 711
7178, 9535	7: 5946	4: *2413, *2416, 4203,
5, 6: *1616	8: 2639	10808
7: 571	11: 1782, *2287, *2972, 3520, 3521, 4301,	8: *2277, *3052 10: 4222, 10123
8: 595, 3546, 8928 10: *3018	5549, 6751, 7833,	XLVII. 4: 11299
11: 1807, 3956	8645, 8711, 10165,	7: 444, 4031, 10162
15: *1355	10188, 12209	9: *2172
15-19: *2287	12: *760, 1158, *1482,	10: 1832, 3258, 10126
17: 204, 205, 971	1799, 2261, *2725,	13: 9740
18: 4843	3721, 4258, 4499	15: 9010
20: *3027, 5241, 8614,	14: *1882	XLVIII. 1: 2374
11628	15: *3528,6051,7242,12051	2: 12071
XXXIII. 1: 5752	15, 17: *1507	3: 10786
6: *2082, 9639, 11038	16: *590	4: *2405, 4184
9: *1134	17, 18: *1519	10: *66, *599, 4890, 6397, 6405,
14: *1934, 2943, 3120,	22: 626 24: 6135	12043- <b>12049</b>
9499, 11297 15: 3025, 3242	26: *2798	17: 4772
15; 3035, 3345 15, 16: 6938, 10761	27: 2244	18: 8517
,,		

I. 7: 7039	IV. 1: 12181	III. 5: 3432
8: *913, *1185, 1622, 3237,	2: *1533, *2549, 10906,	10: 8141
6772,8142,9534, 12326		
	11959	14: 3221
9: 1738, 1907, *2524	3: 4579	15: 10543, 11149
11: *1282, 3037, 5110, 5653	4: 2414, 3579, 6176, 7338,	17: *1646
12: *1734, 1881, *2852, 5661	8380, 8892	22: 2668
14: 1468, 1506, *2856, *3418,	6: 2669, 2674, 9188	IV. 3: 5068
4098, 5694, 10363,		
	7: 1663, 2552, *2855, 5508,	8: 2481
11927	5551, 5659, 6220,	<b>19</b> : *2117, 5696
15: *3091, 5349,10362,11693	6228, 6971, 8005,	30: *208, *933
16: *1113, 3997	9595, 10992, 11180,	V. 3; 9344, 12083
17: *844, 2451, 2548, 3625,	11877, 11930	5: *1604
9008, 9071, 9795, 10280		6: 10319
	8: *519, 9403, 11649	
18: 4925, 5228, 11611	9: *2348, 5114	23: *1691, 622 <b>0</b>
19: 3317, 5628	11, 12: 592	26: *1345
22: 6805, 7225, 9362	12: *949	27: 7931
23: 2812, 2820, 3220	13: *194, *2890, 4153, 4790,	31: *1070
	44004	VI. 7: 11724
24: 1343, 3219, 3667, 8792	11991	
25: 3, 2335, 2489,3529, 6286,	14: *768, *1959, *2113,	13: 6185
9361, 10473	*2585, *2650, 3190,	14: 1873, 3004, 5966
26: 213, 214, 5221, 11689,	4711, 8378, 10269,	16: 5017
12007	12137, 12218	19: 5698, 10509
27: 197, 898, *2637, 4276,	15: 6304, 6305, 9069, 10999	23: 1986, 3467
4946, 5190, 10084,	17: *947,*1772, 3504,7312,	24: *1253
10858	7804	25: 8692
II. 1: 2468	V. 1: 3981, 4961, 5099	28: 11395
2: *1538, 1645	1, 2: 11504	29: 11138
		VII. 3: *3045
2-4: *2520	1, 5: 5992	
4: 10947	2: 2221, 5339	4: *251, 12071
5: 789, *1203, 2119, 2526,	3: 3978	24: *2110, 5276
2682, 4748	4: 6863	28: 10369
7: 9804	5: 1806, 4467, 6182, 9820,	34: 10418
	11003, 11518	VIII. 3. 7868
8: *2491, 5265		6: 5365
10: 876, 1090, 1333, 1981,	6: 3437, 5406	
3531, 3643,5336,5352,	7: *2953	7: 3312, 10829
6227.  7339.  10777.	7, 8: *1079, *2467	8: 4372
11736, 11739	8: 612, 1011	9: 3257, 6788, 6789,
	10: 2002, *2400, 2465, 8461	10127, 12108
12: 11259		11: *1159
13: 2647, 3903, 5057, 5062,	11: *1659, *1878, 1880, 2364,	
7669, 10 <b>466</b>	2768, 4339, 4453, 5795,	15: 12063
14-16: 2148	8733, 9439, 11939	17: 11940
15, 16: 1993	12: 4723, 5557, 7584,10746,	18: *917
16: 5568, 10994	10747, 12319	20: *2429, 10198, 10831
10. 0000, 10004		22: 2573, 4885, 4942,
17: *1202, 6133, 7225, 7963,	14: 11680	5010, ±000, ±010,
8558, 8946	14, 15: 4581	5616, 7172, 7685
18: *1210, 2620, 3 <b>5</b> 84	<b>15</b> : 6522, 10563	IX. 1: *2845, 5069, 5610
19: 2108	16: 928, 2247, *2538, *2543,	10017, 10553
20: 2074	4534, 4545, 4592, 8305,	3: 5834,7579, 12084,1212
21, 22: 1221	10988	4: 9904
		5: *1244
22: 2082, 2149, 8852	17: 4560, 11078	I
24: 2276	18: 4725	7: 5942
<b>26</b> : 2134, 8603, 8605	20: 798, 3942, 5454, 8028,	8: *1243
III. 1: 10780	8303, 11796-11807	11: *2021
2: 7860	•	17: 10657
4: 1971, 2160, 5395		10 10 4000
	JEREMIAH.	18. 19: ^5020
		18, 19: *3625 19: 10021
5: *897, 2146,3645, 5778,	I. 1, 8: 9990	19: 10021
5: *897, 2146, 3645, 5778, 6708, 6979, 11739,	I. 1, 8: 9990 11–27: *3145	19: 10021 28: *2284, 3493, 4007,5910,
6708, 6979, 11739,	I. 1, 8: 9990	19: 10021 23: *2284, 3493, 4007,5910, 7296, 11182
6708, 6979, 11739, 11742, 12011, 12148	I. 1, 8: 9990 11–27: *3145	19: 10021 28: *2284, 3493, 4007, 5910, 7296, 11182 X. 2: 2867, 11867
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004	19: 10021 23: *2284, 3493, 4007,5910, 7296, 11182
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373	19: 10021 28: *2284, 3493, 4007, 5910, 7296, 11182 X. 2: 2867, 11867 3: *621
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370,	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331	19: 10021 28: *2284, 3493, 4007,5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192	19: 10021 28: *2284, 3493, 4007, 5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962	19: 10021 23: *2284, 3493, 4007,5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962 19: 250–253	19: 10021 28: *2284, 3493, 4007,5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981 9: *2228, 12008	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962	19: 10021 23: *2284, 3493, 4007,5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848 12: 2566
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981 9: *2228, 12008 10: 5555, 8457	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962 19: 250–253 21: 8615, 8616, 10016	19: 10021 28: *2284, 3493, 4007,5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981 9: *2228, 12008 10: 5555, 8457 12: 9213	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962 19: 250–253 21: 8615, 8616, 10016 23: 9880, 12137	19: 10021 23: *2284, 3493, 4007,5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848 12: 2566 15: 1925
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246, *2762, 5370, 5735, 12009 8: 5374, 6981 9: *2228, 12008 10: 5555, 8457 12: 9213 13: 1058, 2442	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962 19: 250–253 21: 8615, 8616, 10016 23: 9880, 12137 25: *819, 5685	19: 10021 23: *2284, 3493, 4007,5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848 12: 2566 15: 1925 19: 5503, 9265
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981 9: *2228, 12008 10: 5555, 8457 12: 9213 13: 1058, 2442 14: *883, 1924	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962 19: 250–253 21: 8615, 8616, 10016 23: 9880, 12137 25: *819, 5685 28: 11569	19: 10021 28: *2284, 3493, 4007,5910, 7296, 11182  X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848 12: 2566 15: 1925 19: 5503, 9265 21: 10545
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981 9: *2228, 12008 10: 5555, 8457 12: 9213 13: 1058, 2442 14: *883, 1924 16: 1105, 8390, 8394	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962 19: 250–253 21: 8615, 8616, 10016 23: 9880, 12137 25: *819, 5685 28: 11569 30: 5762	19: 10021 28: *2284, 3493, 4007,5910, 7296, 11182  X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848 12: 2566 15: 1925 19: 5503, 9265 21: 10545 24: *869, 1108, 1551
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981 9: *2228, 12008 10: 5555, 8457 12: 9213 13: 1058, 2442 14: *883, 1924 16: 1105, 8390, 8394	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962 19: 250–253 21: 8615, 8616, 10016 23: 9880, 12137 25: *819, 5685 28: 11569 30: 5762 34: 1639, 10662	19: 10021 28: *2284, 3493, 4007,5910, 7296, 11182 X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848 12: 2566 15: 1925 19: 5503, 9265 21: 10545 24: *869, 1108, 1551 25: 2200, 2202, 8652, 9576
6708, 6979, 11739, 11742, 12011, 12148 5, 6: 1215 5, 6, 8: 529, 530 6: 580, 2246,*2762, 5370, 5735, 12009 8: 5374, 6981 9: *2228, 12008 10: 5555, 8457 12: 9213 13: 1058, 2442 14: *883, 1924 16: 1105, 8390, 8394	I. 1, 8: 9990 11–27: *3145 18: 7579, 9990 19: 10004 II. 2: 3460, 11373 6: *3331 10: 4192 13: 445, 11962 19: 250–253 21: 8615, 8616, 10016 23: 9880, 12137 25: *819, 5685 28: 11569 30: 5762	19: 10021 28: *2284, 3493, 4007,5910, 7296, 11182  X. 2: 2867, 11867 3: *621 5: 3152 7: 2258, 4082 8: 5749 10: 1961, 5848 12: 2566 15: 1925 19: 5503, 9265 21: 10545 24: *869, 1108, 1551

XI. 20: *2858	XXIII. 23: *2455, 4220	XLVIII. 6: 4706
23: 12318	24: *1493, 1509, 2531,	7: 5762
XII. 1: *1668, 4859	2538, 2560,	10: 8814, 9837, 11289
2: 9694	4218, 10814,	36: 5103, 6004
5: 7879	10817	
9: 8141	29: 11617, 12264	11717
10: 7259	<b>34</b> : 11559	XLIX. 4: 11504, 11513
17: *2372	39: 9043	11: 2116, *2439, 4275
XIII. 14: *2506	XXIV. 3: 10387	16: <b>4</b> 676
16: *2530	XXV. 11: 3382	L. 5: 4449
17: 4678	14: 9882	6: 251, 6669
23: 578, 1217, *2373,	15, 17: 12311	9: 9757
2764, 3840, 4326,	27: 8175	34: *743
7974, 9826, 10701,	XXVI. 18: 9993	LI. 13: *2315
10710	XXVII. 3, 6: *2914	15: 4258
XIV 8: 5923	5: 3585, 3791, 4175	37: 2927
	19. 0000, 0101, 4110	37. 2921
14: 11130	13: 8032	
19: 3890	XXVIII. 15: 12071	39: *2772
XV 9: *720	16: 1337, *2390,	57: 9955
16: 402, 5229, 5827	7793, 7849	JOB.
18: 2615, *2785, 3876,	16, 17: 12318	
12137	XXIX. 13: *1512, 4553, 5245	I. 1: 12128
XVI. 7: *2350	13, 14, 7184	5: 4308
9: 11366	31: 12071	6: 1501
12: 3083	XXX. 2: 507	6-22: 8597
18: 5342	5: *3530	7: *836, 5201, 11588
20: 3145	15: *1629, 3876	8-12: 5657, 10063
XVII. 1: 10258	XXXI. 1: *1836, 8650, 9642	10: 7926
5: 5814, 120 <b>70</b>	3: *1520, *2182, 3686,	12: 11928
5, 6: 12071	3708, 10354	20: 8924
5–7: 15 <b>44</b>	12: *1699, 9193, 9390,	21: *2656, 7258, 8586, 10650
7: 3047, 12072	10028	22: 9262
8: *1635, 2732, 3781,	<b>13</b> : *2435, 10028	II. 2: *838, 9089
12072	14: 1044	4: 3598, 3605, 7836, 10225
9: *791, 1106, 2830,	15: *3911	6: 11928
3776, 7905	18: *347	9: 5660, 10572
10: 4231, 11441	19: 6242, 9886	10: *1153, 8597, 9262
11: 1954, 7595, 11504	21: 3622	11: 5582
13: 12206	31: 9548	III. 10: 5933
14: 3896	32: 3109	13: 7827
17: *870	33: 9392	14: *2496
	34: 7593	17: *718, 735,1306,*2662,
22: 5142		3516, 5013, 7814
23: 3206, 3209	35: 3259, 4095	18: *1591
XVIII. 3, 4: 9722	35, 36: 8607	10. 1001
4: 1546, 11036	37: *1769	19: *691, *704, 4137 20: *689, *813, *2317,
6: 1103 <b>6</b>	XXXII. 17: 8033	20: *689, *815, *2511,
11: 2762	18: 2720	3981, 9331
12: 5331	19: 4230, 9897	21: *810
20: 3295	35: 3825, 5248	22: 7802
22: 6165	XXXIII. 3: 2504,2518,*2537	23: *625, *726, *1292,
23: 11737	4556	1602
XIX. 9: 8654	5: 4313	26: *1037, *1585
XX. 3, 4: 8707	6: 5849	IV 2: *979
9: 8244, 11111	11: 4519, 10028	3: *1042
10: 560, *835, 2246, 5208,	13: 7443	7: 3307, 10064
6978, 11287	14: 10985	8: *1152, 11598
XXI. 5: 11722	16: *2020	10: *1285
8: 10278	20: 4095	12-21: *3388
14: 1922	25: 2277	13: 2316, *2772
	XXXIV 5: *977	14: *1933
XXII. 11: *3062 19: *300	8: 2382, 3555	19: *2339, 6880
	17: 3552	20-22: 9662
21: 4763, 4764	XXXV. 18: 2006	V. 2: 1918, 4320
XXIII. 1: *2309	XXXVII. 13: *3575	6: *853, 3377, 3890, 8053,
1, 2: 6266		12066
2: 12172	XXXVIII. 12, 13: 7282	7: *1626, *1942, *2147,
4: 4330, 10914	XLI. 8: 12030 XLIV 99: 7195	2785, 5803, 9334,
5-8: *1480	XLIV 23: 7125 VIV 2: *1620	12063
6: *2020	XLV. 3: *1630	9: 10672
10: 4718	XLVI. 21: 12170 XLVII. 21: *2057	12: *861, *1997, *2320
11: 3899	XLVII. 2: *2957	13: *2284
12: 7717	XLVIII. 2: 3309	( 10. 20.

TT 44 00F0	TT 00 1000	
V 14: 6853	X. 22: 4260	XV   25: 113 <b>33</b>
17: *864, *2787, 5796, 7571,	XI. 2: 11899	26: 4054
9323	3: *2685	31: 2558, *2929, 11624
21: 5219	7: *761, *1513, 2512, 5784,	XVI. 2: *454, 520, 10064
23: 4443	7922 7, 8: 5055	5: 1405, 3452, 3471
26: *2418, 3835, 9187, 9484 VI. 4: *682, *1630, 6569,		b: *1632
11709	7-9: *1500	16: *1883
8: *1184	9: *2724 10: *2365	19: 4328, 9894, 11340
13: 9717	11: *2574, 3081,3159, 4268,	XVII. 5: *1327
14: *1410, *1879, *2319,	12139	7: 5690 9: 1563, *2488, *2617
5566	13: *964	7551
15: 10272	16: *1627, *2316, *2867	11: 5716, 11604
15-17: 12137	18: 5239, 9630, 11450	13: *444, *1593
18: 4333	XII. 2: 8690	14: *2220
<b>24</b> : 11688	7: *1992, 2038	17: *2650
<b>25</b> : 11690, 11839	8: 1828, *2381	XVIII. 4: 4323, 5626
<b>3</b> 0: <b>*2</b> 835, 5590	8, 9: *1485	5, 6, 18: 7728
VII. 1: 1360, *2133, *2911,	9: 1158	10: 11754
6125, 10224	10: 11439	11: *816, *918, *1307,
2: 11672	25: *1434, *1690, 9958	11394
3: *874	XIII. 2: 3125	14: *732, 1374, 1727,
<b>6</b> : *2119, 2864, *3029,	4: 3754, 4441, 10368,	3574, 7754, 7756,
3596, 3623, 4251	12137	7775
<b>7</b> : *919, *923, 3579, 8151,	8: *1989, 4332	XIX. 6: 3890
11163	12: *2336	14: *1418, 10781
9: 7330	13: 4055	21: *2319
10: *1708	14: 2056	23: *276, *2112
16: *410, 2182, *2929	15: 1714, 8589, 8597, 11521	24: *755, *1799, 4372, 5327, 10933
17: *1933, *2000, *2222, 3771, 3777, 9800,	17: *1597	25: 205,*479,*1193,1272,
10385, 10395	21, 22: *1601	7851, 8513, 11299
18: 11160	23: 5260	25-27: *3626
20: 5358	26: 6257	26: *687, *717
VIII. 3: *811	27: *2402	XX, 4, 5: 3120
7: *2161, 5387	XIV 1: *2334, 3562, 5809,	5: *1653: *2043, *2598,
8: 4739	6157, 10389, 11848	
9: *1020, *3056, 3159,	1, 2: 10271	5918, 6017, 9707,
3495, 3539	2: *326, *1338, *2120,	12220
10: 1000, 1822	*2335, 3238, 3579,	8: *920, 5726, 7878
11: 9692	3586, 8626, 8763,	10: 5019
13: 3052, 3056	8843	11: 6248, 11210, 12329 15: 11504
13. 14: 9692, 9695	3: 3187 4: 3081, 3222, 7318	15: 11304 15, 22: 11503
14: *271,2759,3067,9702, 12071	5: *1354, *2126, 10218	16: 2753, 4465,6578,11706
15: 4454	7: 5031, 9613	18: 5020
20: 9518	7-15: 11454	XXI. 6: 1959
IX. 4: 10812	10: *712	7: 6304, 12225
5, 6: 8258	12: *1601, *2668, *2766,	11-13: *2509
7: 9027, 9029, 9073, 9740	5025	12: 2780
9: *1769	13: *705, *1600	13: *2214, *2312, 2938,
11: *1516	14: *663, *699, *735,	3977, 5722, 6215
20: 1453, *2484, *2588,	*1931,*2420,*2942,	14: 2483, 3260,6151,6605
3211, 3451, 9799	3191, 3195, 8666, 8903, 9443, 11467	15: 4814
23: 3304	8903, 9443, 11467	18: *1700
24: 3579	19: 3071, 10193	23: *674 23, 24: 7779
25: *2114, *2138, 3586,	20: *1596	26: *1588, *1598, 1748,
10254	21: 10896	7782, 10646
25, 26: *2428	22: *2348, 2440	30: 10053, 11294
26: *2868, 3579, 3621	XV 2: 3505	31: 3176
30: 432 30: 31: *9009 2799 5299	3: 2958, 4864 4: 4564	32: *442
30, 31: *2008, 3782, 5328, 11710	9: 11171	34: 5884
33: 4882, 10458	11: *2785	XXII. 2: 10515
X. 1: *872	12: *813	10: 6165
9: *2230, *2339	12, 13: *2354	14: 7329
14: 11725	14, *2689	15, 16: *777
16: 5427	16: 3308, 9542, 9655	16: 2314
17: *2367	20: 2821	19: 3305
20: 3797	21: 4758, 7762, 5359, 5512,	21: 2848, 4355
21: 5047	5710, 11248	23, 24: 2577

XXII. 25: 2490	XXXIII. 17: 5762	II 9. #1004 P0P0
26: *1488	19: *2746, 4282	II. 3: *1034, 5959 12: *1290, *2350
29: 3097, 3452	24 · 4395	13: *2101, 7486, 8924
XXIII. 3, 8, 9: *1512	24: 4395 XXXIV 3: 5591	17: 4626, 5068
10: 5418, 11767	4: 4797	23: *2620
12: 384	11: 4049	26: *1443, 5667
13: 9060	12: 3411	28: 1635, 2016, 2929, 3001
XXIV.1: 11990	15: *1583	28, 29: 9554, 9555
13: 3793	19: *2232, *2496	
14: 10659	20: *719, 7862, 10620	III. 3: 6030, 11156
15: 9693, 10743	19: *2232, *2496 20: *719, 7862, 10620 21: 4224, 10818 22: 4223 32: 1380, 2505	10: 12182
17: 7816, 8429, 10743	22: 4223	13: *2111
24: 1723, 7865 XXV 2: 2624	32: 1389, 3505 33: 5223, 10244 37: 1554 XXXV 10: 327, 1606, 2930,	14: 1397
XXV. 3: 3634 XXVI. 7: *570	55: 5225, 10244 97: 1554	15: 9613
8: *449, *1989	07; 1004 VVVV 10, 20% 1606 0020	16: 9613
10: *2601, *2727, 4775	5413, 5925,	17: *2731 18: 2378
11: *1508	11769	18: 2378
14: 2517, 9073, 10672	14, 15: 1632	JOHN.
XXVII. 6: 3242	XXXVI. 4: 4232	I. 1: *3022, 6095
8: 3118	8: 7917	3: *1317
10: 11106	$10 \cdot *878 4700$	4: 2824, 3349, 6171, 10280
16, 17: 5111	<b>12</b> : 1357	5: 6171, 7151, 10280
19-22: 1275	13: *750	7: 7894
20: *683, *919, 1724,	12: 1357 13: *750 18: 1347, 6217, 7834, 10229	8: 1526
*2646	10229	9: 681, 2671, 10280, 12316
20, 21: 7892	22: 5596	11: 5941, 7176
21, 22: *694 YYYIII 1 *1529	26: *1611, 2617, 2725	12: 7658, 7659
XXVIII. 1: *1532 5: *1538	27: 5393 29: 5785	13: 4123 14: 753, *1556, *3521, 7141,
6: *1527	XXXVII. 5: *1942, 9002	7149, 7534, 8251
10: 2449, 3610	6: *2280	17: 2634, 5829, 7167
14: *1663	8: *2758	18: *1499, 2561
15: 2582	8, 9: 9091	19-28: *2041
22: 8632	14: 571, 578	21-25: 8320
24: *1511, 4228	16: 1158	23: *3629, 7173, 9662
XXIX. 2: 10908	23: 2563, 9055	29: *609, 681, 3372, 3522,
4: 11364	XXXVIII. 2: 3272,3273,8448,	11348 33: 2989, 3285
11, 12: 5892 12, 13: 1670	7: *2362, *2380,	43: 3990
13: 1845, 10655, 10950	*2519, 2623,	
14: 11526	*4016, 10704	46: 11803
15: *1780	11: *1151, 2525	47: 7792
XXX. 2: 3575	*2727, 10302	48: *797
5: 6229	14: 5419	50: *3820
12: *3057	17: 1341	51; 7149
10. 9044		
18: 3044	18: *1011	II. 1: *3217
23: *669, *692, *1593,	31: *1770, 3767	II. 1: *3217   1-11: *3216, *4092, *4105
23: *669, *692, *1593, *2339, *3478,8842	31: *1770, 3767 33: *2436	II. 1: *3217   1-11: *3216, *4092, *4105   5: 4161, 4172
23: *669, *692, *1593, *2339, *3478,8842 25: *2828	31: *1770, 3767 33: *2436 41: 11265	II. 1: *3217   1-11: *3216, *4092, *4105   5: 4161, 4172   7-11: *3768, 9373
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854	31: *1770, 3767 33: *2436	II. 1: *3217   1-11: *3216, *4092, *4105   5: 4161, 4172
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI. 3: 2949 5: 3029	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917 25: 2751	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI. 3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917 25: 2751 XL. 4: *2813, 3089 XLI. 2: 12226 5: 8998	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917 25: 2751 XL. 4: *2813, 3089 XLI. 2: 12226 5: 8998 9: *1873	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917 25: 2751 XL. 4: *2813, 3089 XLI. 2: 12226 5: 8998 9: *1873 22: *1628	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917 25: 2751 XL. 4: *2813, 3089 XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI. 3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917 25: 2751 XL. 4: *2813, 3089 XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745 XLII. 5: *787, 8513	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI. 3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917 25: 2751 XL. 4: *2813, 3089 XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745 XLII. 5: *787, 8513 6: *2924, 4020, 7486,	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI. 3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238 8: *2302, 3798	31: *1770, 3767 33: *2436 41: 11265 XXXIX. 5: 3552 13: 5917 25: 2751 XL. 4: *2813, 3089 XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745 XLII. 5: *787, 8513	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560 25: 7031 III. 2: *3825, 3974, *4037, 4915, 10559
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI. 3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238 8: *2302, 3798 9: *1609, 9240, 9801	31: *1770, 3767 33: *2436 41: 11265  XXXIX. 5: 3552 13: 5917 25: 2751  XL. 4: *2813, 3089  XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745  XLII. 5: *787, 8513 6: *2924, 4020, 7486, 7577, 11413	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560 25: 7031 III. 2: *3825, 3974, *4037, 4915, 10559 3: 4124, 4904, 10400,
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI. 3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238 8: *2302, 3798 9: *1609, 9240, 9801 10: 4236, 10825 18: *2833	31: *1770, 3767 33: *2436 41: 11265  XXXIX. 5: 3552 13: 5917 25: 2751  XL. 4: *2813, 3089  XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745  XLII. 5: *787, 8513 6: *2924, 4020, 7486, 7577, 11413 8: 3333, 4584	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560 25: 7031 III. 2: *3825, 3974, *4037, 4915, 10559 3: 4124, 4904, 10400, 10728, 11627
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI. 3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238 8: *2302, 3798 9: *1609, 9240, 9801 10: 4236, 10825 18: *2833 XXXIII. 4: *1956	31: *1770, 3767 33: *2436 41: 11265  XXXIX. 5: 3552 13: 5917 25: 2751  XL. 4: *2813, 3089  XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745  XLII. 5: *787, 8513 6: *2924, 4020, 7486, 7577, 11413 8: 3333, 4584 10: 1413 12: 4203, 10579	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560 25: 7031 III. 2: *3825, 3974, *4037, 4915, 10559 3: 4124, 4904, 10400, 10728, 11627 5: 3002, 4125,
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238 8: *2302, 3798 9: *1609, 9240, 9801 10: 4236, 10825 18: *2833 XXXIII. 4: *1956 6: 4272, 10827	31: *1770, 3767 33: *2436 41: 11265  XXXIX. 5: 3552 13: 5917 25: 2751  XL. 4: *2813, 3089  XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745  XLII. 5: *787, 8513 6: *2924, 4020, 7486, 7577, 11413 8: 3333, 4584 10: 1413 12: 4203, 10579  JOEL.	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560 25: 7031 III. 2: *3825, 3974, *4037, 4915, 10559 3: 4124, 4904, 10400, 10728, 11627 5: 3002, 4125, 7: 2858, 4895, 6685, 7530,
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238 8: *2302, 3798 9: *1609, 9240, 9801 10: 4236, 10825 18: *2833 XXXIII. 4: *1956 6: 4272, 10827 13: 3770	31: *1770, 3767 33: *2436 41: 11265  XXXIX. 5: 3552 13: 5917 25: 2751  XL. 4: *2813, 3089  XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745  XLII. 5: *787, 8513 6: *2924, 4020, 7486, 7577, 11413 8: 3333, 4584 10: 1413 12: 4203, 10579 JOEL. I. 2, 3: 8278	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560 25: 7031 III. 2: *3825, 3974, *4037, 4915, 10559 3: 4124, 4904, 10400, 10728, 11627 5: 3002, 4125, 7: 2858, 4895, 6685, 7530, 10729
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238 8: *2302, 3798 9: *1609, 9240, 9801 10: 4236, 10825 18: *2833 XXXIII. 4: *1956 6: 4272, 10827 13: 3770 14: *1596	31: *1770, 3767 33: *2436 41: 11265  XXXIX. 5: 3552 13: 5917 25: 2751  XL. 4: *2813, 3089  XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745  XLII. 5: *787, 8513 6: *2924, 4020, 7486, 7577, 11413 8: 3333, 4584 10: 1413 12: 4203, 10579  JOEL.  I. 2, 3: 8278 5: *938	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560 25: 7031 III. 2: *3825, 3974, *4037, 4915, 10559 3: 4124, 4904, 10400, 10728, 11627 5: 3002, 4125, 7: 2858, 4895, 6685, 7530,
23: *669, *692, *1593, *2339, *3478,8842 25: *2828 28: 11854 XXXI.3: 2949 5: 3029 6: 3408, 3415, 3440 15: 3789 24: *1537, 2584 24, 28: *1873, 5090 27: 9314 33: 5325 37: 2923 XXXII. 6: 4238 8: *2302, 3798 9: *1609, 9240, 9801 10: 4236, 10825 18: *2833 XXXIII. 4: *1956 6: 4272, 10827 13: 3770	31: *1770, 3767 33: *2436 41: 11265  XXXIX. 5: 3552 13: 5917 25: 2751  XL. 4: *2813, 3089  XLI. 2: 12226 5: 8998 9: *1873 22: *1628 24: 2840, 8745  XLII. 5: *787, 8513 6: *2924, 4020, 7486, 7577, 11413 8: 3333, 4584 10: 1413 12: 4203, 10579  JOEL.  I. 2, 3: 8278 5: *938 12: 3398	II. 1: *3217 1-11: *3216, *4092, *4105 5: 4161, 4172 7-11: *3768, 9373 8-10: 8711 9: 7179 13-16: *4048, 11919 15: *429 17: 1792, 6268 18: 7792 19-21: 7149 20: *292, 5426 22: 10977 23: 3976, 10560 25: 7031 III. 2: *3825, 3974, *4037, 4915, 10559 3: 4124, 4904, 10400, 10728, 11627 5: 3002, 4125, 7: 2858, 4895, 6685, 7530, 10729 8: 4794, 4090, *4104,6071,

```
11: 3494, 8523, 11954
                                                                          X. 16: *440, 803, 1440, *2743, 5862, 5866, 7277, 8942, 7255, 7528, 7755, 9978
III. 9: 7384, 10732
          11: 0484, 0025, 11904
14, 15: 7160, 7180, 7692
16: 337, **1462, **1486, **2012, **2209, 2519, 2649, 6976, 7193, 10337, 10344, 11573
8: 1932, 2450, 5257, 6704
                                                                          9973
44: 1483, 7558, 7792
48: *1920
55: 4264
63: *1333, 2654, *2720, 2998, *3023, 8716
2402
20: 2236
27: 294
28: 1875
34: *2220
35: 10079
37, 38: 7167
        18: 1933, 3450, 5357, 6784,
                       10886, 11603
      19: 9876
21: 12078, 12090
30: *3254, 5247, 8390, 9662
31: *1006, 5419
33: 9866, 11620
22: *1917.*2915, 5854, 7692
31: 9822
23: 10079
        19: 9876
                                                                                                                                                  XI. 1-44: *3683, *3686
4: 2470
9, 10: 10828
                                                                                                                                                     4: 2470
9, 10: 10828
11: 1350, 11454
22: 2653
                                                                         23: 10079

24: 1965, *2346

37: 391, 2875, 5166, 9771

38: 8520

46: 3371, 7191, 7493

48: 5944, 9229

VIII. 1-11: *3096, *3097

23: 24: *2070

25: 5043

28: *500, 3688

32: 9662

32-44: *3685

35: *1620, *237

36: 5616

38-44: *3687
1V 4–42: *3954
          6: *3269, 3354, *3551,
3608, 7008
          6-30: *3548,*4024,*4025,
*4096
                                                                                                                                                            32-44: *3685
35: *1620, *2350
        10: 1072, 4104, 11962
                                                                                                                                                  36: 5616
38-44: *3687
43-45: *3681
        12: 2561, 11448
                                                                                  4: 3266
7: 7044
10, 11: *2026
11: 2679
        13: 12249
        14: 2989, 4603, 5548, 6677,
                    9084
                                                                                                                                                            49, 50: 8510
        20, 21: *3048
                                                                                                                                                            50: 2700, 2961, 2963, 3556,
        23: *3051, 6209, 12309
                                                                                      12, 2319, 4104, 10280
                                                                                                                                                                          4349, 8212, 9531,
                                                                               24: 5858, 5875
32: *1969, 2095, *2296,
2382, 3549, 5486
        24: 9045
                                                                                                                                                                            11557
       27: 9153
                                                                                                                                                     XII. 2: 7466
       29, 30: 7392
                                                                                                                                                      4: *2936
7: 8967
       35:10591
                                                                                      32, 36: 8848, 8850,10207
       37: *1971
38: 3250
                                                                                                                                                       12–19: *3582
20, 21: 8942
23–28: *2701
                                                                                      33-40: 6283
                                                                                      34: *2939, 5248, 5333,
5376, 6899
34, 36: 8849
       39: 9154
       39-42: 8513
                                                                                       34, 36: 8849
                                                                                                                                                            24: 11454
                                                                                                                                                       25: 1945, *2171
26: *1850, 2873, 5243,
9448
                                                                                      36: *1388, *2104, 2380,
       42: 3361
       46-54: *3832
48: 9775
                                                                                                      3551
                                                                                      44: *789, 1511, 3485, 8004,10371,11707,
                                                                                                                                                          28: 4578
32: 659, 660, *1483 2871,
       50: 9841
V. 1-16: *3519
                                                                                                      12094
       2: 994, *3176
2, 3, 4: 5169, 5231
2–9: *3175
3, 7: 10507
                                                                                                                                                          35: *1190, 2995, 10167,
                                                                                     45: 9878
45, 46: *2915
                                                                       49, 40; **2915

48: 4690

51: 10959

IX. 4: 1255, 1728, **2393,

**2394, 3511, 10252,

10279, 10834, 12274
                                                                                                                                                                  10770
                                                                                                                                                             35, 36; 10828
                                                                                                                                                        36: 2118
37: 12104
       4: 2966, 10851
       7: 9826
       8, 9: *3177
                                                                                                                                                             43: 4514
     14: *1256
                                                                                 7: 5439
                                                                                                                                                              46: 3638, 9840
    20: 12054
21: 7212
22: 3407
                                                                              10:6855
                                                                                                                                                              48: 3423
                                                                              11: *3194
17: 11686
25: *3192, 4900
                                                                                                                                                     XIII. 1: 7814
                                                                                                                                                              2: 1510, 11583
     24: 7505, 9158
                                                                                                                                                                  5: 8461
    28: *299, 11455, 11820
28; 29: *212, 5027
29: *300, 5029
                                                                              30: 4954
                                                                                                                                                                5, 6: *3425
7: *1764, *1751, *1782
                                                                              31: 11085
                                                                         32: 6860
39: 6858, 6860
41: 268, 3500
X. 1: 2918, 9426, 9470, 10109
                                                                                                                                                                10:8725
     35: *2151, 2650, 2979, 3637,
4329, 4600, 9662
                                                                                                                                                               10, 11: 1089
13: *393
                                                                                                                                                          14: 5891
     37: 9032
                                                                          3, 4: 785
4, 5: *2743, 11677
     39: *247, 378, 1957, 5232,
                                                                                                                                                               14-16: 1404, 9676
                                                                                                                                                          15: 1997
17: *2925, 3486, 3609,
                   6825, 7857, 10969
                                                                           5: 11675
7: *1920, 4104, 7964
9: 656, 679
     40: *1397, 4504, 8084, 8492,
                                                                                                                                                                              9332
                  8860, 9498
44: *1844, 11183
VI. 5-13: *3706, *3708
6: 2672, 4748
                                                                                                                                                              27: 101, 103, 6729

      . 5-13: *3706, *3708
      11: 4330

      6: 2672, 4748
      11: 4330

      12: *639,6927, 11152,11988
      11-13: 11676

      27: 1940, 8263
      12, 13: 9771

      32, 33, 35: 8711, 11118
      13: 511, 3955

      33: 12022
      14: 681, 689, 2742, *3989, *3991, 8645

      36: **970, **2000

      37: *945

      XIV 1: *406, *580

      2: *1717, *1718, *1726, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1763, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1743, 1748, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1764, *1
                                                                              10: 7909
                                                                                                                                                                32; 2986
```

13: 10009 16: \*3746, \*3747, \*3752 19: 0554 20: 4086, 7414, 11393 22: 4532, 10976 

 6: 8390
 16: \*3746, \*3747, \*3752
 20: 4000, 4717, 11351

 9: 4896
 18: 9554
 22: 4532, 10976

 9: 4495
 19: 3658
 23: \*1212, 10772

 9: 2021
 22: \*1813
 24: 9030

 14: 2712, 3976, 7166
 23: 9849
 IV 1: 4929

 16: \*852
 26: \*2821
 8: \*1395, 9039, 10323

 18: \*534, 1095, 2993, 3008, 7556, 9553
 27: 661, 5856, 9840
 9: 4347

 18: \*534, 1095, 2993, 3008, 7556, 9553
 28: 10009, 11032
 9: 10: 3727

 18: \*3000, 5833, 5844, 12080
 29: 294, 7112, 8569, 8576, 8580
 11: 738

 18: \*3040
 XXI. 2-11: \*3435, \*3437
 13: 5485

 18: \*5045
 13: 5485

 18: \*5046
 13: 5485

 18: \*5046
 13: 5485

 18: \*5046
 13: 5485

 18: \*5046
 13: 5485

 18: \*5048
 13: 5485

 18: \*5048
 13: 5485

 18: \*5048
 13: 5485

 18: \*5048
 13: 5485

 18: \*5048
 13: 5485

 18: \*5048
 13: 5485

 18: \*5048
 13: 5485

 18: \*5048
 13: 5485

 18: \*5048 
 13: 3000, 5833, 5844, 12080
 8580
 30, 31: \*3235
 12: 12056

 15: \*2949
 XXI. 2-11: \*3435, \*3437
 16: \*1502, \*2179, 6067

 16: \*498
 3: 5024
 15: 1773, 1780, \*2836, \*2839, \*2840, 3520, \*28399, \*28399, \*28399, \*2839, \*2839, \*2839, \*28399, \*28399, \*28399, \*28399, \*28399, \*28399, \*2 15–17: 7163 21: \*2836 22: 5008 25: 5580

V 3: 3533, 4030, 5023 4: 512, \*1211, 2112, 2141, 4129, 5926 5: 10364 7: \*1578, \*2901, 5788,12052 10: 207, 3443, 6610, 12057,

1. 001111.	DER OF SOMETIME TEXT	15. 1. KINGS. $\angle 0$
V. 15: 3340	(VVIV 15, *970 *500 *504	( T/TTT 4 40 FF/0
18: 4952	XXIV. 15: *379, *583, *584, 1257, *1875,	XIII. 4, 13: 5546
19: 11699	1201, "1010,	19, 20: 6299
20: *902, 1593, 3494	2305,2282,2855,	XIV 5-14: *3964
21: *1906, 7638	3571,3572,4701,	6: 2723
<b>21.</b> 1000, 1000	5360,7910,8648, 11080	14: *499
II. JOHN,	27: 6064	18: *2167, 871 <b>1</b> XV. 4: 4797
T 4 70004	31: 10026	13: 2755
I. 1: *2091	01. 10020	15: 11045
8: 3672	JUDE,	XVI. 2, 3: *3258
III. JOHN.	I. 2: *2480	3: 7115
m. sonn.	3: *1005, 1790, 2884, *3067,	5, 21: 5313
I. 2: 6098	*3656, 4607, 6193,	21: *266
5, 6: 9632	12346	24: 11541
11: 3184	<b>6</b> : 2943, 11294	25-30: *3959-*3961
14: *1409	7: *2611, 4816, 11297	28: 5072
	9: 5192, 8453	30: *3958
JONAH.	10: 5749, 9867	XIX. 15: 3042
I. 5-14: *3634	12: 5365, 7281, 8146, 8552,	29: 2960
11, 12: 11790	9692, 9830, 9834	XXI. 18: 3106
III. 2: 5283	13: 6011	21: *3020
3: 6800	14, 15: 3422	I. KINGS.
5-8: 11412	15: 9901	
9, 10: 1487	16: *895, *1326, 2224, 4058,	I. 7: 10199   42: 12135
IV 3: 5616	7373, 8064, 10905 18: 4595, 11606	50: 6444, 6445
4: *3635, 5630, 9798	20: 3564, 5426, 6136	II. 2: *2277. *3052, 3894
6–10: <b>*3</b> 636, 12137	21: 3705, 8717	5, 6: 11295
10: 2735	22: *2829, 11133	11: 7404
T.O. 0.7777.4	22, 23: 6306	28: 6445
JOSHUA.	23: 1928, 6263	III. 3: 4530
I. 1: 12100		5: *2550, 8148
5: *1566, 5963, 10011,10013	JUDGES.	9: 10135
8: 3850	II. 14, 20: 12311	12: *2299
14: 12188	19: 12232	13: 3040
II. 18: 10090	III. 8: 12311	16-28: 3414
18, 21: *758	15-22: 3281	27: 3009
III. 3: *3643	31: 3281, 11045, 11978	IV 29: *2301
7: 5963	IV. 17–22: *3554, *4001	32: *2782 33: 5313
14–17: *3627 IV. 6: 10635	21: 7995 V. 1–31: *3319	34: 661
V 1: 8707	18: 2198	V. 13-17: *439
13–15: 7174	20: *2427, 5117, 7282	18: *432
15: *1634, *3652, 6207	23: 618, 1866, 4120, 10753	VI. 7: *4050, 4904, 11158
VI. 1–27: *3578	28-30: *4000	VIII. 4: 7121
6-21: 3576	VI. 11: 4479	11: 1720
8: 4061	14: 8041	18: 9959
23-25: 9632	21: 6299	22, 23: *4009
VII. 13, 14: 1794	34: 9554	27: *1509, 2049, 2536
14: *975	37: *2167	30: 9421
21: 3424, 12295	37-40: 11387	38: *1698 39: 9931
21, 25: 6145, 11923	39: 2059, *3467	56: 11239
21-26: *1526	VII. 3: 1675, 8707 7: 7292	IX. 3: 2739
24: 11711 26: 9613	15: 1636	4: 2004
1X. 21: 4425, 9677	18: 3281	18: *4032
X. 1–14: *3465	22: 7282	X. 1: *1258, 3414
4: 9344	VIII. 24-27: 9959	1-9: *3988
6: *3466	28: 4368	7: *1255
6-14: *3113	IX. 7, 8: 10869	XI. 28: 1868, 3248, 12277
11: 7282	14, 15: 11166	40: 9959
12-14: *3653	27: *1669	XII. 8-14: 1114
24: 12158	33: *2406	13: 7591
XIII. 1: 4737	X. 7: 12311	31: 10554 VIII 4: 9244 12120
XIV. 9: 4158	15: *2657, 4998, 5800	XIII. 4: 9344, 12139 7: 3011
XX. 3: 11359	16: 1681 VI 1. *9097	14-26: *3909
XXIII. 10: 1901, 8304	XI. 1: *2927 30-40: *3569	XVI. 9, 10: 9636
11: 5978 14: 1765 4655 4750	31-39: *3573	18: 7409, 7412
14: 1765, 4655, 4750, 7782	35: 2777	XVII. 1-6: *1271
XXIV. 14: 7907	37-40: *3572	4: *310
43417. II. 1001		

XVII. 8-24: 9632	IV 7: 1379	TIT Of OPON
6: 2063, 2322, *3373,		III. 24: 2537
	8-10: *3390	25: *1518, 5405
5894, 8777, 9375,	8-37: 9632	26: 9613
9376	18-34: *3992, *3993	00. 0010
	10-04. 0002, "0000	27: *955, *3065, 5544, 7072,
9-16: *1348	24: 7941	12331
9-24: *4113	26: *989, 1007, 1008	33: 1552, 4282, 7057, 12048
12: 9632	30: 9785	20. *470 010 1400 7001
14: 2211, 8778, 8932	20.26. *0000	39: *470, 912, 1493, 5631,
10. 2004 14714	32-36: *3393	7284
18: 3884, 11716	40: *1347	40: 11640
23: 626	V 1: 5770, 10199	41: 4549
XVIII. 17: 6333	1-5: *3812	TV 1 *1044 0*** 000*
17 40 40100 40001		IV. 1: *1944, 3779, 8835
17-40: *3132, *3381	7: 3590, 4837	18: *1747
20–40: 3367, 3382	10: 5169	20: 9901
21: *770, 3732, 4235,	11, 12: *2370	V. 4: *29, 71, 12205
4990 5009 7145	19. *054 5496 10000	
4239, 5003, 7145,	13: *954, 5436, 10383	9: 4393, 6130
7265, 7913, 8141,	20-27: 6641	16: 5442
9842	VI. 5-7: 9584	18: 4754
22, 40: 11045	6: 9340	
		19: 9011
<b>24</b> : <b>2556</b>	8-23: *3392	
26: 4550	9: 2170	LEVITICUS.
27: 3877	13–18: *3389, *3391	I. 6957
38: 6299, 11383	16, 17: *2259	1: 12100
42: *3376	17: 6387	4: 6613, 7394
42-45: *3379	33: 8053	II. 1-3: 10454
43: *3226		11. 1-0. 10404
	VII. 2: 2523	11: 10800
<b>44</b> : *2159, <b>11697</b>	4: 1080, 11732	IV. 2: 12040
XIX. 1-8: *3371	6: *4028	VI. 2-5: 7430
1-9: *3374	VIII. 12: 9283	2-7: 12040
	13: *2853	
4: *884		3-5: 11451
<b>5</b> : 2626	IX. 22: 7412	12: 8017
<b>6</b> : *310	X. 15: 2051, 2852, 6098, 9313,	13: 12342
9-13: *3377, *3378	12113	15: 10948
11, 12: 10711	16: 6265	18: *3431
11, 10, 10711		
11–13: *1053	16, 17: 12338	37: 8787
12: *2748	XII. 2: 1833	VII. 11–15: 11945
<b>2</b> 0: <b>*</b> 18 <b>2</b> 7	XIII. 7: 11987	VIII. *1, *2, 6276
XX. 3: *987	XIV 9: 7379	IV 11. 11795
		IX. 11: 11735
6: *990	XVI. 13–18: *3116	24: 6299,8017,10286,11383
11: <b>6</b> 878, <b>6</b> 8 <b>79</b>	XVII. 13: 3905	X. 1, 2: *3814, 9805
20: '5541	17: 2746	9: 6039
28: 9734	29: 10554	12: 11560
31, 32: 2345	41: 4966	XI. 7: 1014
XXI. 2: 7598	XVIII. 13: 1930	32: 1639
		TTTTT
	1 21: 11625	1 X I I   45   46 · *2102   7931
20: 7412, 742 <b>2</b>	21: 11625 VIV 99: 11167	XIII. 45, 46: *2102, 7931
20: 7412, 7422 25: 9848	XIX. 22: 11167	47: *927, 1639
20: 7412, 7422 25: 9848 XXII. 19: *1730	XIX. 22: 11167 35: *2934, *3983	47: *927, 1639 XIV 14, 17: 9369
20: 7412, 7422 25: 9848 XXII. 19: *1730	XIX. 22: 11167 35: *2934, *3983	47: *927, 1639 XIV 14, 17: 9369
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922	47: *927, 1639 XIV 14, 17: 9369 ** 15: 7894 **
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179
20: 7412, 7422 25: 9848 XXII. 19: *1780 28: 4176 31: 10663 34: 6567, 7675	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 #
20: 7412, 7422 25: 9848 XXII. 19: *1780 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552
20: 7412, 7422 25: 9848 XXII. 19: *1780 28: 4176 31: 10663 34: 6567, 7675	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894
20: 7412, 7422 25: 9848 XXII. 19: *1780 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS.	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20–22: 7894 20–34: 11600 21: 6620, 7394
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3112 52: 4034, 10649 II. KINGS. I. 4: 9344	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS.	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3112 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS.	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS. I. 1: 11582	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS. I. 1: 11582 7: 11547	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435,	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS. I. 1: 11582 7: 11547 9: 1956	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3112 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS. I. 1: 11582 7: 11547 9: 1956 12: *1622	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3112 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS. I. 1: 11582 7: 11547 9: 1956	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS. I. 1: 11582 7: 11547 9: 1956 12: *1622 18: *2788	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS. I. 1: 11582 7: 11547 9: 1956 12: *1622 18: *2788 20: *1832, 7608, 11391	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967	XIX. 22: 11167 35: *2934, *3983 XX. 1: 1329, 7748, 7832, 10922 5: 11102 9-11: *2875 11: 3839, 4983 13: 374, 4670 XXIII. 3: 1400 5: *1904 25: *1173 LAMENTATIONS. I. 1: 11582 7: 11547 9: 1956 12: *1622 18: *2788 20: *1832, 7608, 11391 II. 18: *2482, *2846	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967 14-17: *3380	XIX. 22: 11167	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967	XIX. 22: 11167	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572 17: 2801, 4993, 11420 18: 3297, 5059, 11486-
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967 14-17: *3380 15: 3372	XIX. 22: 11167	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967 14-17: *3380 15: 3372 16: *3568, 9708	XIX. 22: 11167	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572 17: 2801, 4993, 11420 18: 3297, 5059, 11486- 11491
20: 7412, 7422 25: 9848 XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649 II. KINGS. I. 4: 9344 II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967 14-17: *3380 15: 3372 16: *3568, 9708 17: 1795	XIX. 22: 11167	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572 17: 2801, 4993, 11420 18: 3297, 5059, 11486- 11491 26: 11868, 11869
20: 7412, 7422 25: 9848  XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649  II. KINGS.  I. 4: 9344  II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967 14-17: *3380 15: 3372 16: *3568, 9708 17: 1795  III. 13: 2831	XIX. 22: 11167	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572 17: 2801, 4993, 11420 18: 3297, 5059, 11486- 11494 26: 11868, 11869 28: *653
20: 7412, 7422 25: 9848  XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649  II. KINGS.  I. 4: 9344  II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967 14-17: *3380 15: 3372 16: *3568, 9708 17: 1795  III. 13: 2831 15: *2358, 4064	XIX. 22: 11167	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572 17: 2801, 4993, 11420 18: 3297, 5059, 11486 11491 26: 11868, 11869 28: *653 30: 5065, 5139
20: 7412, 7422 25: 9848  XXII. 19: *1730 28: 4176 31: 10663 34: 6567, 7675 34, 35: *3113 52: 4034, 10649  II. KINGS.  I. 4: 9344  II. 1: 4654 7-11: *1052 8: *3640 9: *2902 11: *530, 1734, 2488, 10435, 11768 11, 12: *3368, *3369, *3384 11-14: *3383 13: *654, *655, 3967 14-17: *3380 15: 3372 16: *3568, 9708 17: 1795  III. 13: 2831	XIX. 22: 11167	47: *927, 1639 XIV 14, 17: 9369 15: 7894 53: 7179 XVI. *3979, 7115 2: 9552 20-22: 7894 20-34: 11600 21: 6620, 7394 22: 10714 26: 7931 XVIII. 4: 10449 5: *2631 20: 7097 XIX. 2: 2509, 4825 11: 1607, 8844 12: 3752, 9982, 10952 15: 3301 16: 5572 17: 2801, 4993, 11420 18: 3297, 5059, 11486- 11494 26: 11868, 11869 28: *653

XX. 2: 3825	II. 47: *3273	VII. 13: *1624
7: 2977	51: 4039	15: 4040
24: *1480, 4917	52: *370, *995	
XXII. 16: 9805	TII 9 *3044	22: 10847
	III 3: *2041	32: *2135
XXIII. 3: 5140	4: *396, 5637	34: *759
9: 7179	7: 12310	37: 3376
<b>10</b> : 9348	8: 2533, 7518	37, 38: *3750, *3751
10, 11: 11470	9: 10587	97, 45 2005 4005 0045
		37-47: *3755, *3757, 9345
10-14: 7923	11: 4084	37-48: *2263
17: 7923	17: 3425, 949 <b>3</b>	38: *520
$27:\ 6618$	21-23: *3237	41-43: *3321
XXIV 14: 420, 6840–6842	IV 1-13: *3265	42: 3224, 6307
17: 4306		44. 3554, 0001
00 11/70	4: 11630, 11871	44: *1199
20: 11478	7: 9096	47: 2676, 3908, 4296, 10334
XXV 5: 12318	9: 11853	48: *3754, 11720
8-54: 12318	16: *2821	VIII. 2: *2263, 6667, 9512
9, 10: 8849	23: 1616, 2193, 3542, 5882	5, 11: 5241
10: 1316, 5949, 8847,	04. 4609	
	24: 4623	6: 10001
11745	V 2: 10008	8: 11135
35: 4482	4-11: *343 <b>6</b>	10: 4068, 9747
XXVI. 1: 9733	5: 6139	12-15: 2809
17: *563	5, 6: *3438	13: 10070,
25: 11307	12, 13: *3693	14: 550, 1932
26: 1583	12-15: *3694	15: 2819, 9588
29: 2210	17-26: *3852	17: 7996, 9539
30: 9736	21: 2344	18: 2814, 6624,9360,9378
36: 8692, 8707, 11394	24: 9715	
41. 900	0* 00 40*** 0000	22-25: *4040-*4043, *3610
41: 3085	27-29: *3758, 9662	26-39: *3445
XXVII. 2: 5950	32: *1112, 11734	41–56: *3559, *3945
17, 18: 12318	33-35: 2232	43-48: *4065
28: *493, 10589	37: 6914	43-50: 8532
32: 7443	VI. 3: 9104	45: *3491
		1
XXVIII. 30: 10592	4: 8685	47: *3332
THE	8: 3465	49-56: *3562
LUKE.	10: 2145, 9307	50: 5185
I. 1: *2548	12: 4572, 11807	52: *962
		IX. 1: *3895
15, 16: 9554	14: 7804	
17: 7077	16: *2894, 5746	6: 9355
26-38: <b>6495</b>	18: *337	11: *2032
27: 10813	21: *2348, *2844, 3567	16: 3761, 3764
28: *3753	23: 10028	23: *591
		25: *1922, *1929, 2426,
37: 8033	24: 8081, 11251, 12214	29: "1923, "1929, 2420,
43: 9554	25: 2429	*2792, *2797, 3675,
52: *1885, <b>2598</b> , <b>4668</b>	26: 7218	4686, 5425, 5435,
53: 6156	27: 2341, 8349	7526, 9786
54, 55: 4750	98: *1085 8788	26: 1392, *2025, 11473
	28: *1985, 8788 29: 3866, 10751	30: *1714
63: *4112	29: 5000, 10751	
74: *2396	31: 2591, 6320	38, 40: 7515
76: <b>*</b> 3633	33: 8126	48: *1613, *1616
<b>78</b> : <b>7542</b> , <b>11855</b>	34: 2421, 3454	49, 50: 9977
II. 1-7: *3238, *3275	35: 1890, 3456, 3921, 8130	51: *1276
1: 11903	<b>36</b> : *2278, *2279, 9650	54: 9959
4-7: *422	37: 2338	55: *2680, 5255
7: *417, *1962, *3251	38: 296, 299, 591, *908,	56: 4434, 11593
8: *2392	2460,5045,5053,5105,	57: *600, 8769
8-14: *3101	7051,7696,8528,8932,	58: *2501, 3247, 10112
11: *257	8969, 9809, 10204	59: 2319, 8768
		60: 3788, 10188
13: 2623	39: 2827, 6854	00. 3700, 10100
13, 14: *423, 3226, *3239	41: 8682	61, 62: 4712, 10437
14: *259, 1764, 4132	41, 42: 2242	62:162-165,682,5048,10306
<b>1</b> 5: *418, *3182	45: 2053, *2761, 5474,7501,	X. 5: *1263
15, 16: *3745	9400	6: 2191
19: *3248	46: *393, 3227, 10448	7: 4620
91. *9001	1 TO . 000, 0401, 10110	•
21: *3281	10 7550 0005	
	48: 7556, 9365	13: 4695
22-32: *3998	48: 7556, 9365 VII. 2-10: 10090	14: 4815
	48: 7556, 9365 VII. 2-10: 10090	14: 4815 15: 9574
25: 4888	48: 7556, 9365 VII. 2-10: 10090 5: 4196	14: 4815 15: 9574
25: 4888 29: 1289, 1753	48: 7556, 9365 VII. 2-10: 10090 5: 4196 11-16: *4102	14: 4815 15: 9574 16: *2306, 5438
25: 4888 29: 1289, 1753 30: 5225, 7772	48: 7556, 9365 VII. 2-10: 10090 5: 4196 11-16: *4102 11-17: *2310,*3815,*3817,	14: 4815 15: 9574 16: *2306, 5438 17-20: 8958
25: 4888 29: 1289, 1753 30: 5225, 7772 32: *3266, 8942, 10280	48: 7556, 9365 VII. 2-10: 10090 5: 4196 11-16: *4102 11-17: *2310,*3815,*3817, *3818	14: 4815 15: 9574 16: *2306, 5438 17-20: 8958 19: *488, 9300
25: 4888 29: 1289, 1753 30: 5225, 7772 32: *3266, 8942, 10280 34: 2636	48: 7556, 9365 VII. 2-10: 10090 5: 4196 11-16: *4102 11-17: *2310,*3815,*3817, *3818 11-18: 7743	14: 4815 15: 9574 16: *2306, 5438 17-20: 8958 19: *488, 9300 20: 1855, *2402, 3851, 5669,
25: 4888 29: 1289, 1753 30: 5225, 7772 32: *3266, 8942, 10280	48: 7556, 9365 VII. 2-10: 10090 5: 4196 11-16: *4102 11-17: *2310,*3815,*3817, *3818	14: 4815 15: 9574 16: *2306, 5438 17-20: 8958 19: *488, 9300

X. 21: 4527	XII. 27: *4006, 8761, 9019,	XV. 3-7: *3717
<b>24</b> : 9134	10293, 10690	4: 10321
25: *943	29: 8143	4, 5: 9200
<b>25–28</b> : <b>11570</b>	31: 2582,*2640,2853,3 <b>6</b> 03,	5: 11675
26: 4145	9194, 11847	7: *2651,3396,4969,5177,
27, 36: *2492	32: *436	7548, 10008
28: *2686	33: 5755,8552,11785,12031	8: 2856,3379,*3997,11345
29: 2022, 4436, 10721, 10723	34: *1695, *1817, 2959,	8-10: *3716
29-37: *3824,*2387	12033	9: 10320
30-37: *3476, *3955-3957	37: 3618	10: 7524
36, 37: 910, 10721	39: 12201	11-24: *3897-5006
37: 3461, 10096	40: 1758, 4857, 7807, 7854	11–27: 11207
38-42: 9632, *3172, *3738,	42: 5497,6232,10780,11753	11-32: 11206
*3739, *3743	43: 1687, *2663	12, 13: 7982, 10274
39: 1771, *3744, 9662	45: 8709	12, 18: 3599
40: 6995, 6998	46: 1699	13: 2416,4716,6194,11008,
41: *896	47: *947,*1772,3505,7611,	11209
42: 9251 VI 9 9999 9679 10109	10044, 10753	13-24: *3907
XI. 2: 2238, 8672, 10108 2-4: *2166	47, 48: *2659	14, 15: 11203
	48: 8939	16: 8070, 12137
2–5: 3660 4: 2242 2255	52: 2197	17: *1826, 7556
4: 2342, 235 <b>5</b> 5–8: *3442	59: 1385 XIII 2: 1077 4079 19104	17, 18: 11205
7: 13 <b>6</b> 9, 813 <b>9</b>	XIII. 3: 1977, 4978, 12194 4: 8790	18: 336, 2237, 870 <b>2</b> 19: 3862, 7351
8: 3212	5: 4982, 11731	20: *2209, 3697, 3699,
9: 2136, 4740, 8564, 9001,	6: 2418	11887
9631	6-9: *3426, 6686, 9270,	20-22: 11204
10: *527	10016	22-24: 10028
11: 1999, 2062, 2132, 8774	7: *3430, 7300, 7557,	24: *2172
12: 9016	7682, 10805, 12318	
24: *2660, 12299	7-9: 5704	3: 3506, 8925
28: 2810, 10558	8: 3652	5: *741. *3320. 7041
31: 11766	10: 11909	9: 598, *2219, 10377,
39: 4431, 9385	13, 14: *728	10573
41: *97, 4215, 7923	18: 9770	10: 1573, 2298, 3433,
42: 1691, 4432, 11362	18, 19: *3810	5834, 5837, 8205,
44: *1898, 5289,7399,9692,	19: 5851	8735, 9412
9702	23: 283, 9655	10-12: *1169
<b>46</b> : *2096, <b>10176</b>	24: 943, 2869,4941,8925,	11: *2683
47: 3164	9490, 10109, 11229,	13: 1619, *2217, 4937,
52: 10124	11568	7452, 9061, 11376,
XII. 1: 9692, 9887	25: 527, 529, 4710, 4812,	12029
1, 2: 3113, 9704	12017	15: *261, *1897, 2024,
2: *22, 581, *1895, *2059,	26: 11991	4645, 6199, 8415,
12051	26, 27, 4732	11219
3: *2729, 11892	XIV. 5: 11550	17: 10174, 10181 18, 19: *834
5: 2272, 2945, 4654,6224,	5, 6: 5198	19-31: *3336, *3932
8829, 11700	8: 2020 0: 4620	20-25: *3682
6: *3190 7: 11910	9: 4639 10: 6586, 9607, 9818	21: 2287
7: 11810 9: 8260	11: 3087, 4663, 11169	22: *650, *727, *960,
13, 14: 2197	12: 4866	1757,*2475,*2941,
15: 1142–1154, 2314,	13: 2274, 6682	4352
4201, 5102, 6000	16, 17: 9657	23: 6520
16: 8770	16-24: *4021, 8711	24: 11214
16-21: 1150	18: 2182,3223,5366,8491-	25: *485, *1774, 3604,
16-31: *3441	8499, 9454	3888, 6196, 8081,
18: 1475	18–20: 1417	9510, 10061
19: 3800, 5251, 8302, 11221	19: 2024	26: 2943
20: *978, *1018, 1347,	22: *3421, *3423	27: 2239, 4116, 9789
1954, *2132, 4208,	23: 6681, 11733	28: 4307, 4616
4661, 5255, 7793,	26: 4350	29: 5690, 6803 30: 8019
11991, 11995, 12298	27: 4944	31: 10566
21: 5994	28: *291,4455,4638,12241	XVII. 2: 8679
22: 8767	30: *294, 10998	3: 11419
23: *924, *2125	31: 7470	4: 11907
24: 2322 95: *9962 4905	33: 10837 34: 12244	5: 2132, 8567, 8579
25: *2863, 4895 27: *567, *1337, *1340,	34, 35: 9830	10: 1675, 1701, 3922,
*1343, *3701, *3704,	XV 2: 4431, 7813	8215, 9109
1010, 0101, 0101,	1202, 7020	
	•	

XVII. 12–19: *3696, *3697	XXII. 19: 3666, *4023, 5147, ]	II. 7: 11109
17: 7891	8780, 10309-	10: 2487, 3453, 3789
20: 2628, 2677, 3927,	10311	12: *1045
9567	20: *2167, 5149	13: 3614
21: 2826, 9487, 10108	$22 \cdot 12024$	1II. 1, 2: *206
31: *3877	27, 30: *2023	2: 4889
32: 5271, 10 <b>9</b> 09	31: 7546, 9190, 11926	3: *66, *68, *82, *84, *3730,
33: 2169, 10314	36: 2718	4826, 6397
XVIII. 1: 10157	39: *3837	5: 1205, 6065, 8368, 11474
1-8: *3518, *3664	39-44: *1458-14 <b>63</b>	6: *2365, 9028
4: *2048	39-46: *3463	7: 4876, 10452
7: 3213, 11089	42: 1477, 5503, 6086,	8: 4196, 8076, 9061, 12175
9: 3922		0. 4190, 0070, 9001, 12170
9-14: *3884	9040, 11098	9: 10375
	42, 43: 7961	10: 5079, 6609, 11494
10: *2556 10-14: *1352, 4430	44: *2155, *3107, 8691	13: 3258
	45: *3334	15: *466,*1665, 2797, 4782,
11: 8925	47, 48: 9692	6189, 9318, 11255
13: 390, 518, *2706,	55-62: *3874	16: *2276, *2645, 3882, 3885,
5408,7247,7556,	61: *3869	5695, 9533, 10262
8853, 9664	61-63: 8539	<b>17</b> : *371, *573, 3377, 3378,
15, 16: 9860	XXIII. 4: 10010	5162,7261,8030,8031,
17: 708, 9157	12: 5857 13–46: 611	8048
19: 4026	13-46:611	IV. 2: 681,*1920, 1972,*2065,
19: 4026 20: *455 25: 7267 30: 1723 35-40: *3158	17: 10713	<b>2735,3360,5120,</b> 5206,
25: 7267	18: 7916	5214, 7297, 10280, 11527, 11855
30: 1723	21: *3293, 10016	11527, 11855
35-40: *315 <b>3</b>	27, 28: *3270	3: 5365, 12158
37: *3614	31: 7682, 11926	5: *3730
40: *3155	33: *306-*308, *2640,	
41: *2972	*3211, 6983	MARK.
42: 2079, 12074	33–38: *3289	I. 6: *3632
XIX. 1–10: 9632	34: 672, 1186, *1360,	
1–16: *4110, *4111	4185, 8809	7: 9662, 9771 13: 5657, 11926
8: 5019	35: *3841	
10: 1826, *2209, 3379,	42: 2354, 11401	15: 11407, 11411
10: 1020, "2209, 0019, 9679 9725 9017		17: 10544, 11136, 11137
3673, 3785, 3917,	40: "002, "902, "2001,	20: 3382
9145, 10322,10594	2442,*4056,6585,	23-27: *3327
12–27: 10780	9970, 10873	24: 9513, 1180 <b>1</b>
13: 2072, 6960, 8385,	44, 45: *613	35: 860, 5409
10217	46: 1764, *2154	40: 7911
17: 2152, *2157, *3031,	55, 56: *3811	40-45: *2102
	XXIV. 1: *3811, *4011, 7179	II. 1-12: *3852
20: 3128, 9276	1, 6: *2698, 11858	3: 11803
21: 9942	<b>1</b> 1: 4605	7: 2344
$25 \colon 11800$	13-32: *458	17: *759, 10443, 11734
29-44: *3587	13-35: 3395	22: 10972
40: 2840, 4619, 6465	25: 8339 29: *381, *3394 83: 200. 1062. *3396.	22: 10972 27: #2822, 5129
41: "3090, "3018, 3010,	29: *381, *3394	
7366, 8057	32: 200, 1062, *3396,	III. 1: *3488
41, 42: *3318, 11991	6797, 8515	1-5: 9:307
42: *583,3570,6166,9568	38: 11974	4: 5134
44: *582, 9991, 10828,	39: 9045	17: 8327, *1057, 10841
10832	44: 4754, 11242	29: 1937, 9568
XX. 9–18: *3515	46: *3213, 11556	IV. 5: 9159, 9296
19: 4290	47: 3992	9: 11313
25: *2810, 7010, 7909	49: 11047	12: 9748
36: *1719, *1932, 10526	50: *3616	13: 10871
46: *1897, 2728	50, 51: *3234	19: 2719, 6182, 12294
47: *1898, 3233	51: 657	24: 2803, 3465, 7696, 9810,
XXI. 2: 3966, 7043, 8186	01. 00.	12290
8: 6146	MALACHI.	27: 1900
18: 4777, 11270	I. 1: 10375	28: 1825, *2594, 4717, 5389,
19: *2466, 4341, 5296,	4: *2441	10446, 10447, 10702
9798, 10917	6: 2004, 4162, 9008, 11452,	30: 3178
24: 2022	11952	31: 437, 4659
25: 9489	7, 8: 8971	32: 2732
26: *1310	8: 596, 10318	34: *1915, *104 <b>3</b>
34: 539.*2131, 3741,9536	8, 14: 8967	35-41: *4039
36: *2970, 5983	10: 2431	36-39: *3450
XXII. 4: 7123	II. 2: 424, 6851	V 1-19: *3444
6: *2431	6: 493, 3221, 11146	7: 7805

```
V 9: 9512
    VI. 3: 2043, *2086
             56: *821. *2063, *2477
56: *2052
8, 9: 7342
9: 8622
30: 6957
13: 6796
14: 4176
15: 9386
20: 12153
21: 1649, 2842, 9395
21: 1649, 2842, 9395
21: 1649, 2842, 9395
21: 1649, 2842, 9395
21: 1649, 2842, 9395
21: 1649, 2842, 9395
21: 1649, 2842, 9395
21: 1649, 2843, 9395
21: 1649, 2844, 9395
21: 1649, 2844, 9395
21: 1649, 2845, 8770
22: 4671, 7906
23: 2186, 8770
24: *2101
25: 9188
26: 8780
27: 9569
28: 9198
29: *24671, 7906
29: *24671, 7906
29: *24671, 7906
29: *2418, *2411, *2918
29: *2418, *2411, *2918
29: *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418, *2418
  VII. 5: 5982
8, 9: 7342
 37: *1218
VIII. 4: *3709
6: 8780
    IX. 5: 2924, 7574
14-29: *3722
      X. 9: *742
```

V. 3-10: *262, *263	VI. 19-28: 11421	VIII. 17: 671, 723
4: *736, *1625, 4969	19: 72, *800, 5910, 6002,	20: 730, *8550, 5923
5: 3854, 10468	9561, 10528, 11504,	21: 1673
6: 2910, 4381, 7150, 8478	11511, 12215	23 27: 14008
7: 1847, 3466, 3921, 9650	20: *2683, *2872, 5754,	24-27: *3454, 4882
8: *1489, *2614, 3385, 4822,	7268, 9471, 12034	25: 44062, 12041
4823, 8145	21: 102, 240, 2841, 3692,	26: 7987
9: 574, 7190, 10925	6200, 11902	27: 7405, 8111
10: 6783	22: 2064, 2070, 8534, 9083	28 34: *3829
11: 4396, 4940, 5369, 7208	23: 3635, 4646, 6862, 7957	29: *1760, 5648, 11719
12: *2945, 10434, 11499	24: *1529,1621, 3762, 4121,	IX. 1-8: *5852
13: *2171, 2657, 5897, 6664,	4925, 5257, 5937,	2: 3443, 7062, 10828
9830, 9887	7269, 8141, 12282	9: 4155
14: *413, *433, 3627, 5894	25: *925, 1642, *2125,2250,	10: 9662
15: *2944, 5936, 10287	11870	12: 1740
16: 747, 799, 1002, 1749, *2324, *2917, 3391,	26: *315, 4776, 6832	13: 1601, 3917, 7290, 9692
	28: *1339, *1341, *1344,	18, 19: *3944, *3946
3393, 3636, 3640, 3864,	*3702, *3703, 5391,	18-26: *3557, *3946
5976, 7036	8761, 10293	20: *393
18: *916, 3531, 5391, 8607,	29: 1804, *4008	24: *227
12078	30: 543, *2887	27: 4975, 7539
19: *1605, *1613, 3642, 9396	31: 6119	28: 5032
20: 4025, 11956	32: 2499, 4109	29: 2078
23: 11310, 11552	33: 654, 3480, 3780, 6961,	36-38: *3919, 10557
24: 1688, 3668 25: 4710, 10040	8198, 9194, 11570 34: 546, *1160, 1256, 1969,	X. 2: ~3627   3: 9662
26: 1385, 8528	1080 9967 *9605	4: 3406
28: 9959, 11480	1989, 2267, *2605, 4791, 7005, 7402,	6: 5292
29: 2067, 2940	9293	7: 2638
30: 1732, 5210, 11553, 11696	VII. 1: 10045, 10582	8: 316, 6640, 6648, 10071,
32: 1597	2: 412, 9810	10199, 10628
34: *2825, 4720, 4723, 5557,	3: 1003, 2242,6689,8105,	15: 3176
11210-11215	8684, 8687	16: *1958, 7080, 8865
35: 4156	4: 4644	17: 7012
<b>36</b> : 8705	6: 7712, 7931, 9827	19: 1690, 4610
37: 10744, 10745	7: *529, *2539, 3160, 7184	21: 6942
39: *1157, 1974, *2655, 3860,	8: 5246, 7182	22: 682, 1879, 2154, *2487,
4141, 5058, 7250	11: *1539, 3699, 7487,	2631, 7090, 8343
40: 6226	10347	23: 244, 1744
41: 9682, 11697	12: 2590,3542, 3920,4280,	24: 1693, 1994, 5797
42: 343, 3548	6320, 12275	25: 5532, 10972
43, 44: 8931, 10641	13: *831, *1770, 8925,	27: 2260
44: *1080, 1887, 2341, 2346,	12021	27-34: *3193
4582, 6968,7238,8351,	14: 1734, 2240, 2936,	28: *1309. *1925, *2794,
8443	*3453, 5986, 8927,	3833, 4818, 5367, 5425,
45: *641, 2479, 2486, 2500,	9422, 9472, 9490	8697, 10388, 11780 29: 2540, *2605, 8610,11264,
8080	15: *2309, 9692, 9705 16: 169, 172–174, 2622,	11810
48: 4384 VI. 1: *344, 7050	3584, 5471, 9583,	30: *2025, 4788, 4791
2: *1898	10686, 10696, 11301	31: *3189, 4092
3: 8953	17: 2614	32: 457, 924, 4915, 4933,
5: 11674	18: 9826	7239, 7390
6: *448, *2553, 4502, 4577,	19: *1429	33: 924, 4202
6294, 7325–7328	20: 1069, 2276, 2629, 5882	36: 6241
7: 4558, 4575	22: 735, 4730	37: 3366, 4347, 7175, 8646,
8: *16, 4594	23: *2757	10837
9: *850, 2238, 2500, 4587,	24: 1364, 5123, 9365	38: 1178, *1689
6945,8673, 9016,9421	24–27: *1379, *3941	39: 1739, *2170, *2260,
<b>9–13</b> : <b>*2</b> 165, 3661	25: 2639, 11529	*2733, *2734, 3597,
10: *231, *501, *2657, 5509	26: *2751, *3204, 6011,	4112, 4349
6036, 10425	8837	42: *346, 1406, 3287, 9646,
11: 276, *783, *1346, 2062,	29: 3371, 3857	10091
*2239, *3201, 6928,	VIII. 2: *2035, 7911	XI. 1: 8194
8774	5-13: *3227	2-6: *2311 5: *391, 3974, 6766, 9360,
12: 2355, 8804, 11339	8: 3862	10381
13: *756, 6472, 8440, 11934	10: 8942 11: *1727, 2910, 2917,	7-9: *3260
14: 8809 15: 9251 7200 8806 8808	2921, 3673, 4869,	8: 1641
15: 2351, 7399, 8806, 8808, 8810, 9709	2921, 3073, 4303, 9427	12: *842, 4572, 8241
16, 17, *1289	12: 1252, 4818	15: 9369, 11135
16, 17, 1235 16–18: 2230	14-17: *3881	16: 2810
20 20. 6.00		

XI.17: 11138	XIII.42: 2952, 5463	XVIII. 4: *997
20: 4976	43: 2870	6: 5114
22: 4815	44: *3504, 4953, 7260,	7: 11154
23: *3224	10032,10930,12030	0. 9049 EEGA #400
25: 7070	46: 3161, 3484, 10834	8: 2943, 5524, 7192
28: 158, *397, 1424, *1654,		9: 2067
*2008, 2787, 3344,	47: 6139, 9148 49: 7824	10: *365, *996, *1874, *1960, *1963,
3352, 3367, 3916,	50. *051# 6040 0#64	*1960, *1963,
5010, 5012, 5096,	52: *2517, 6249, 9764,	7069, 7080, 9309
5441 5551	9767, 10842, 11319	11: 10014, 10320
5441, 5551	55: *2086	12: 541, 5292, 9771,
29: 1834, 3093, 5437, 11176		10351
30: 1172, 8195	3-12: *3630	12–14: *3718
XII. 3: 8999	6: 6833	15: *1300, 1497, 2249,
4: 7395	6-11: *3501, 7699	4194, 8683
10: 3234	11: 11489	18: 8326, 9509
11: 11550	13, 14: *3231	19: 2448, 4567, 4571,
13: 2554, *3486, 9826	15-21: *3440, *3707,7052	4591, 7535
19, 20: 2804	22-36: *2477, *3268	20: 3869, 4596, 6209
20: 1704, *4003, 5206,	23: *1146	21: 2357, 11354
12209	24: *4044,*4045	22: *1834, 6674
21: 7198	25: 8532, 9807	23: 7080
22-30: *3328	27: *2033	23–27: 7384
24: 6771	28: *3880	24: 9826
<b>25</b> : <b>21</b> 89, 8141	30: 11565, 11100	25-34: 1382
28: 10106	31: *914,1623,2028,8143,	27: 3224, 7896
30: 4122, 5199	8620	28: 4354
<b>3</b> 1: *583, 3006, 11720	36: 5168	<b>3</b> 2: *740
<b>33</b> : 1457, 6247, 12036	XV 3: 12022	XIX. 1: *3439
<b>34</b> : <b>4</b> 269	4: 3682, 4306, 10891	4-6: *2251
<b>3</b> 5: 1005, *1688	6: *622	5: 3110, 3832, 9690,
<b>36</b> : *2899, *3024, <b>32</b> 08,	8: 4587, 4930	12218
5006, 5375, 5582,	9: 1598, 5750, 5751, 7848	6: 1260
9050, 11813	14: 2318, 6854, 9553	7: 2010
<b>37</b> : *2058	16-21: *3710	12: 5211
<b>3</b> 9: <b>7</b> 403	19: 5559,7575,7838,11976	13: *3230, 4037, 5539
40: 7173, 7894	22: 10506	14: *368, 622, 623, *667,
41: *3827	22–29: 944, *3221, *3222,	*998, 3356, 5540
42: 1797, 3348, 11766	*3244, 6081,	17: 3480
<b>4</b> 3: 5660, 12299	7085, 8942	18: *2820
44: *3257	25: 11916	20: 4374, 10637, 10719
45: 7561	26: 8942	21: 241, 4188, 4482,5243,
50: *288, 664, 3768, 6946	27: 2043	5754
XIII. 3: *2131, 3173, 4289,		23: 6521, 6642
4603	8: 8360	24: *2973, 5089, 7267,
4: 1463, 5242	14: 8320	11254
5: 9159, 9408	15-17: 7391	26: 10812
6: 9411	18: *438, 719, 2639, 2951,	27: *2505, 7448
7: 11504	3483, 7286	28: 2908, 12158
8: 767, 11375	19: 3970, 8325	XIX. 29: 1747, 2413, 6731,
9: 9370	23: 5640	6738, 7517, 11037
14: 8614	24: 4242, 4924, 7641	30: 3858, 10399
15: 3892	25: *2169, *3455, 4912,	42: 7627 VV 1 16: *2677
22: 5094, 7055	5257, 11645	XX. 1-16: *3677
23: 11626	26: *2789, *2792, *3040,	6: *942, *2321
24: *942	3800, 5284, 5430,	7: 10155
24–30: *4036, *4099	5451, 5996, 6183,	8: 5085 9: 5083
25: 8119, 11900, 11901	11774, 11786	
<b>27</b> : *1428	27: 28, 5084	10: *1050
29: 6015	XVII. 1, 2: *4068	12: 10161 15: *325, 1921, 6752
30: *1670, 2592, 7284,	1-8: *1494	16: 1859
9897	2: 7196	
31: 3178	4: *444, *3500	19: 1201 20-23: *4114
32: *3031, 4659, 5779,	14: 4246	20-23: 4114 22: *48, *2784, 7684
8560	17: 5855	27: 3102, 6453
33: 3178, 9887	20: *1224, 1525, 1896,	30: 3127
34: 3172, 9762, 10870,	2091, 2522, 8560	XXI. 3: *1014
11664	21: 2231	10, 11: *3586
<b>36–43</b> :*3490,*403 <b>6</b> ,*4098	24–27: 10562 VVIII 9 2, *2020 5204	10, 11. 3500
38: 9692 90 #1600 11001	XVIII. 2, 3: *3929, 5304	13: *431, *3673
<b>39</b> : *1669, 11901	3: *377, 3090, 4104,	15: 2684, 4037
<b>4</b> 1: *2715, 5207	7508	1 20. 2002, 200

XXI.16: 7080, 8559	XXIV. 35: 6791	XXVI. 5: 3479
XXI.16: 7080, 8559 17-22: *3428	XXIV. 35: 6791 37-39: *3100 38: 10418	6: *1587, *1591
20: 3382	38: 10418	8: 1814, 5732
22: *1222, 2113, *2552,	38: 10418 41: 4603, 5688 42: *2023, *3104	15: *398, 2937, 3424,
11091	42: *2023, *3104	6145, 7045, 9149
28: *941, *2487, *2888,	43: 6147	23: 4497
*8030, *8678, 6113	44: *723, 1338, 2914,	26: 5750, 7205 26-29: *2168, *3200,
31: 4025, 7390, 9177	3608, 4651	26-29: *2168, *3200,
33-35: 10955	45: 2157	3662, *4022
33–41: *3513	46: 1535, 1677, 7815,	27: 7391
$egin{array}{ccc} 42 \colon 703 \ 43 \colon 10832 \end{array}$	9501 50, 51: 1429	30: *3516, *3839 31–35: *3876
44: 2632, *2675, 5763	XXV 1: *2981	34: 441
XXII. 1-14: *3736, 8711	1_10 · 3819 19166	35: *786
4: *2011	1-10: 3819, 12166 1-13: *40, *767, *4088,	36: 2699
5-7: 1426	*4089	<b>36–46</b> : *1458 <b>–</b> 1463,
9: 5461	3: *4086, *4087, 8596,	*3233,*3457,
11: 3871, 9701	8770	*3460
11-13: *3452,8921-8923	4: *4090	39: *2154, 5507
12: 2913, 4650, 10043,	5: 737	40: *1889, 12200
10717	<b>6</b> : *730	41: 4318, 5645, 5650,
13: *1776, *2757, 2948,	7: 2114	5975, 10810,
5345, 5463	8: 3640, 10290	5975, 10810, 11924 42–46: *3271
18: *1894, 3113	10: 4115, 7948, 8137,	42-46: *3271
20, 21: 4012	8139,9488,12016-	47-00: ^5000 51. *059
21: 7010	12018	59, 5051 5060 19197
35: *2686	13: 1246	5975, 10810, 11924 42-46: *3271 47-50: *3660 51: *273 52: 5051, 5960, 12187 56: *3242
36, 38: 7341 37: 3363, 4383, 4928,	14: 5579, 11896	61: 2175
6957, 9038	14: 3379, 11830	63: 676
39: *2490, 3461	14-30: *2830, *4035,	65: 9692
42: 4839	10780	67: 5219
XXIII. 1: *1610	15: *376.*1998. 5575.	75: 11410
3: 3115, 5681	15: *376, *1998, 5575, 5725, 11895-11898	XXVII. 1-60: *612, *737
5: 9126, 9708, 10986	<b>16</b> : 4830	2: 3153
8: 2798, 5877, 10780	18: *4033, 11898	3: *1793, 3406, *3663 3-5: 1146, *2047,
9: *1492	19: *268, 6164	3-5: 1146, *2047,
12: *2581, 5902, 8319,	20: 8608	*3659, *3661
9664, 9671	21: *910, 1617, 1712,	
13: 10111	2296, 3389, 4698,	7: *2797
13-29: 7692	5083, 6008, 8220,	8: *3087 11-15: 610
14: 3114	9424, 10912	
15: *252, 7552	22: 5579, 11897	18: 1911 19: *919, 1635, *3889,
16: 4156	24: 7170	
19: *1805 23: 4216, <b>9706</b>	25: *1047, 1156, 5578,	
24: *1603	5579	25: *608, *3658, 7129,
25 7396	26: 11749	
27: 171, 3322, 4907,	27: 11753	26-30: *3259
7234, 9993	30: 12129	29: 2317, 3376, 7183,
27-31: 9692	31, 32: 3416	7692, 10467
<b>29</b> : 8899, 105 <b>16</b>	31-48: *642, *2052	32: *588, *3999, 7639
29, 30: *1392	32: 7549, 10062	33: 6983 34: 7412
32: 3651	32, 33, 41: *2741, 8647	35: 2129, 2427, 7665,
33: 7434, 9511	34: 1305, 3873, 9452,	8824. 8917
35: 6277	9457 34–40: *221, *4094	35-38: *3241, *3288
37: *2022, *2379, *2500 4104	35: 3105, 3462	35, 39: *607
*3588, 4104 38: *2441, 3796	36: 1613, 4084, 4433,	38: *4058
XXIV 4: 1599	9220	42: *614, 5876
5: 1662	36, 38: 10376	45: *3609
12: *2985, 7287	40: 1609, 3350, 9124,	46: 7760, 7766
13: *1079, 1878,4412	10091	50: *609
14: *3033	40-45: *905	52: 5037
20: 6769	41: 1505, *2611, 2939,	55: 6076
<b>24</b> : 3119	3485,8647, 9508	XXVIII. 1: 6083
28: 8375, 11902	45: *340, *1772, 4215	1-10: *3930 2-4: *3256
29: *1075	46: *1118, *1127, *1934,	0 4004
32: 3611	1943, 2942, 3188,	9: 10964
33: *1747	3606, 4817	0. 10001

```
XII. 8, 27, 31: 11945
XVIII.17: 1629
        .17: 1629
19: 1563,2557,*3335,
3991, 7540,
8737, 9132,
                                                                       XXIII. 8: 7694
                                                                                10: *679, 765, *959, 1772, 6298,7795,
                                       27: 8033
                                       27, 28: 4066
                8737, 9132
9135, 12053
                                      43: 10206
                                                                                       11523
                                   XIII. 15, 16: 11549
                                                                                19: 4175
        20: *2024,3351,6996,
                                       17: 11547
                                                                                23: 9121, 10520, 11912
                9999, 11594,
                                          18: 5144
                                                                                24: 10939
                                   XIX. 7: 3904
                                                                        XXIV. 9: 3302, 5565, 7695,
                12189
                                                                                      10341, 12131
           MICAH.
                                              NUMBERS.
                                                                                17: *1920, *2808, 4102,
 2: 9369
                                                                                       5214
                                   I. 1: 12100
                                                                        21, 22: *3671
XXV. 14: *1943
XXVII. 13: *2266
XXX. 2: 5949, 12213
 8:8998
                                   5, 2: 4346
IV. 7: *3424
21: 681
32: 10301
  9: 11725
I. 2: 7598
  7: 9564
 10: *69, *1016, *1756, 5016, *2661, *2666, 6112,
                                   V. 6: 7393
                                                                        XXXII. 7: 8075, 9817
                                                                                 11: 2318
                                     30: 12250
        8050
                                                                                 12: 4159
                                   VI. 3: 900
II. 5: 10924
                                                                                 23: 594, 947, 1566,
*2676, 2745,
                                   14: 7923
X. 2: 12068
  11: *541, *1534, 9257, 9993,
                                                                                        9282,9833,5054,
         12071
                                   XI. 1: *468, 7369
V 3: *2292, 4357, 5961,7232,
                                       5: 5678
                                                                                        5307, 5316
                                                                        XXXIII. 9, 10: 1543
38, 39: *2
XXXV. 13: 4898, 11359
15: 714
        11884, 12182
                                       11: 11030
   3, 4: *2290
                                       23: *3487, 8033
   5: 3145
                                       28: 9977
  12: 11484
                                       29: 1916, 8390, 10164
  13: 9087
                                                                                  30: 7424
                                   XII. 3: 3857
<sup>7</sup>. 2: 1953
                                        6: *922, 3857
                                                                                  33: 11486
<sup>7</sup>I. 7, 8: 10934
                                   XIII. 13: 7581
                                                                                    OBADIAH.
   8: *1881,3026,3914,10069
                                          23: *2167, *3410, *4084
                                                                        I. 3: 4883, 5793
7: *1243
15: *465
   9: 5299, 9974, 11532
                                          26-31: 8033
  12: 1990
                                          27: *4012
30: 12135
II. 3: 4000
    5: *1409, 2406
                                   XIV. 1-10: 8033
                                                                                   I. PETER.
    9: 5529
                                          8: 2911
                                                                        I. 2: *1396, 1858, 2683, 6022, 6871, 8313, 8314, 8318
3: 1030, 1872, 3062, 3913, 9622, 9679
   10: 12158
14: *1785, 5410, 11764
                                         15: 2185
                                         18: 2535, 2744
   16, 17: 2258
                                         19: 1449
   17: 7609
                                         24: 2318, 4160
                                                                           4: *974, *1728, *1735, *1767.
   19: 3918
                                   XV. 9: 2476
                                        25: 225
                                                                                9421, 10033
           NAHUM.
                                                                           5: 722, 2099
                                        30: 4657, 11164, 11165
  3: 6014, 12227
                                                                           6: 5647
                                        32–36: 11551
  7: 1749
                                                                          6, 7: *1230
7: 2131, 3613, 5641, 5655, 5759, 8597, 10577, 12045
                                   XVI. 1-35: *3676
 10: 1657, 3330
                                        22: *2230
26: *1152, 1970, *2862
 15: 3841
I. 1: 5764
                                                                           8: *9,6285, *1207,2467,3363,
                                         30: 2941
  7: 2992, *3829
                                                                                6285, 8580, 8599, 9972
                                         46-49: 9964
II. 18: *856
19: 7435
                                                                          9.8583
                                        48: 10460
                                                                         10: 1857, 1860
11: *1745, 2882
                                   XVII. 8: 10902
         NEHEMIAH.
                                          10: 11945
                                                                         12: 5820, 9136
                                   XVIII. 5: 10460
 3: 2711
                                                                         13: 3068, 9620, 10967, 11596
                                           20: 8594, 10535
I. 1-5: *3823
                                                                         14: *1320
 19: 2424
                                   XIX. 1-10: 7931
                                                                         14, 15: 569
II. 4: 8033
                                          2-6: 7894
                                                                          15: 10292
15: *2750
V 9: 5929
                                         11-22: 7931
                                                                          17: *2883, 5714, 7853, 11422,
                                   16: 11718
XX. 1–13: *4002
                                                                                11983
  17: 6949, 11105
                                        11: *3332, *3942
23-29: *2, *3072
                                                                         18: 5091, 6619
7I. 11: 7039
                                                                         18, 19: 6872
/III. 4, 8: 11290
                                                                         19: 713, 10331, 10689
                                        28: *3073
    10: 11064
                                                                         21: 2098, 3054, 3069
                                   XXI. 4: 9817
    15: 2660
                                                                         23: 4125
                                          8: 3653
X. 3: 5768, 7394
                                                                         24: *1026, *2335, 2474, 3579,
   5: *1506
                                                      3655,
                                                               7894.
                                          9: 1198,
                                                                                7835, 8980
   6: 2494
                                                7961
                                                                         24, 25:*1341
  12: *3282, 11269
                                         17: 4262
                                                                         25: 344, 2625, 5821
                                   XXII. 6: 5131
  12, 19: 10188
                                                                        II. 1: 3759
                                      17: 9600
  17: 3411
                                                                             2: *2840,4908,12208,12209
  19, 27: 3915
                                          41: *3148
                                                                            4: 1096, 10549
ΧΙ. 2: 10919
17: 11945
                                   XXIII. 1-12: *3148
                                                                             4, 5: 12114
                                             3: *2780
```

[. 5: *439, *2551, 2672, *3051,	V 2: 3958, 4923, 7277, 8190,	III.17: 249, 258
8748	11118	18: *1572, *2639, 2658, 2666,
6: 5815	3: *1165	2688,2734,4386,5488,
6, 8: 7570	4: *1709, 4352, 7659, 7662,	5947, 9184
7: *1218, 3703	10780, 12060	5011, 010 <del>1</del>
8-10: 8711	5: 3098, 11754	PHILEMON.
9: *415, 523, 792, 4136,	7: 158–161, *296, *311, 551,	
5938, 7219, 7643	*1065,2991,4638,5805,	I. 10: 7549
10: 7279		14: 2459, 6034
11: *1013, 2312	6525-6530, 6995, 7200	19: 4866
12: 2009	8: *838, *839, 945, 1244,	
	1509, 5200, 5401, 5424,	PHILIPPIANS.
13, 14: *2809, *2810, 9169	5662,5980,8012, 11584	T 0 00F4
16: 3545, 8845, 9692, 10205	9: 1624, 5791, 11931	I. 6: 2654
17: *1849, 3679	10: 1770, *2897, 2909, 4392,	8: 5569
19: *1913, 11282	9183, 9444	9: 10447
20: *1300, 5217, 10801	12: *2640	11: 2630, 2685
21: 21, 24, 434, 1994, 5532,	14: *2076, 5082	12: *1619, 9899
7134,8471,8477,10230	20: 2475	15–18: 8390
21-24: 685	II. PETER.	19: 9554
23: *2464, 11636	1	20: 1330, 1715, 7212
24: *597, 655, 7122, 11300	I. 1: *1205, 2090	21: *697, *985, 1695, 1703,
II. 1: 6552, 9688	3: 5939, 12168	2425, 6896, 7794
1, 2: 6234	4: 2539, *2596, 4740-4752,	<b>23</b> : *680, *688, *961, 128 <b>2</b> ,
2: *2275, 3286	10462, 11232	1762,*1763,2466,2898,
3: 1643, 2226, 8157, 10855,	5: 1539, *2497, 7579	3201, 7211, 7754, 7759,
10856	6: 11918	7826, 8329, 10226
4: 1824, 3518, 3861, 10857,	9: 2337, 12293	27: *1315, 1443, 2000, *2832
$12\overline{2}54$	10: 1197, 1537, 4419	28: 2291
6:6024	11: *650, *981, *1706, *2305,	29: 2291
7: *845	2883, 2925, 2932, 5790,	30: 5447, 12191
8: *552, 853, 1129, *1454,	9419, 9421	II. 1: *1318
*2826, 3809, 4475,	13: 11891	1, 2: 878
7590, 10645, 11016,	14: *680	3: 9678, 1061 <b>6</b>
11017, 11018, 11890	16: 2071, 4609, 9434	4: *2174, 8930, 9102
9: 8480, *1361, 3318, 5222	17: 1358	5: 6128
10: 2178, 8407	18: 4879	6-8: 683, 9161, 9658, 10006
12: 5972	19: 6799, 11244, 12160	7: *388, 696, 3353, 3359
13: 1995	20: 376, 4755, 6770, 11243	8: *1320, 1376, 1693, 7647,
14: 651,*1660, 2291, 10436,	21: 6767, 9982	10773, 10778
	II. 1: 4929, 5600, 8118, 9524	9: *393, 727, 2183, 3365,
10441, 10960 14, 17: 603	3: *561, 2577, 3969, 10072,	9392, 10003
15: 8187	10078	10: 2845, 3367, 7210
	4: 132, #837, 2941	11: 922
16: 6309, 7418, 7998, 11491		12: *1005, *1202, 1258, 1855,
18: 3439, 10118	5: 2314, 8164, 11921	2084, 2147, 10211,
19: *1555	6: 1168, 1422 7: *893, 8857	11567, 11571
20: *1518, 2314	7. *893, 8691	14: 4053
21: 9080 IV 1: 5219	10: 2646, *2810, 5371, 4656,	15: 2073, 3626, 7177, 7213,
IV. 1: 5312	9170, 11168	8350, 9648, 10285
3: *1945, *2388, 10807		17: 1519
4: *1174, 2012, 8494 5: 22 *2560 5006 6158	13: *2168, 9830 14: *558, *894, 4314, 5329	21: 5264, 11645
<b>5</b> : 22, *2569, 5006, 6158,		29: 11427
7736, 9346, 10054 <b>6</b> : 2996	15: 1620, 3243 17: 9692	III. 1: *2046, 4909
	18: 109, 6441, 12145	2: 8942
7: *1077, 1877, 4593	20: 554, 3303, 6181	6: 6265
8: 3678, 8454	22: *1697, 2571, 5953, 6536,	7: *2734, 2962, 3671, 4944,
9: 3072, 3295, 9632, 9637 10: 218, 500, 1008, 2456	6539, 6663–6678, 7931,	5154
10: 318, 509, 1998, 2456,	11220	8: 2663, 3490, 4611, 6186,
6748, 10780	III. 3: 5219, 11608	7235, 7912, 9494
12: 545, *867, *1036, *2252, *260	3. 4: *1077, 10263, 11325	10: 2285, 5525
*2858, 5767, 5769,		12: *1172, 1581, *1941,
12044 19 13 825 1006	7: 12284 7-10: 8249, 8250	2320, 4381, 10941
12, 13: 835, 1006 13: 1193, *2255, 3397, 5526	9: *2596	13: *2085,3121,4088,11895
	10: *672, *744, *3667, 6141	14: *1171. 1562, *2013,
14: 1181, 10961	11: 2005	*2484, *3066, 4379,
15: 514–517, 6974 18: 7579, 11331	12: *911,*1120,1947,*2428,	4406, 4699, 4828,
16: 7579, 11331	*3036, 5821, 10447	4848, 9710, 10921,
17: *1070	13: 4751	11228
18: 2883 19: *2658, *2795, *2819,	14: 1677	15: 3122
	15: 2353, 3652	16: *2692, 9711
4997 V 1: *968, *1474, *1722, 9441	16: *408, 2627, 6795, 11615	
, 1. 000, 11+1, 1100, 0111	200, 2001, 0100, 11010	•

9: 2370

16: \*3014

III. 19: \*1106, 1876, \*3044, 4465, 5534, 7236, 8401, 11188, 11544 20: 1057, 6195, 9064, 9896, 13: \*1650, 933 VI. 28: \*780, 983, 1985 32: 5270, 10466 12: 1107, \*1299 13: \*1650, \*2498, 2781, 2786, 34: \*2933 9333, 9334 VII. 5-23: \*2512 13-17: 12169, 12240 13-18: \*3000, \*3003, 10278 10815 7: 7096, 7544, 12325 21: 567, \*2366, 4171, 6889, 13, 26: 11712 6890, 8982, 11856 **14:** \*1443, 10930 17: 10948 15: 3578, 6054, 7763 16: 6057, 9608, 11095 17: 1531,\*2513, 4169, 4446, VIII. 1: \*3001 4: 10632 [V 1: \*2619 22: 12222, 12224 3: 1953, 6901-6903, 9486, 22, 23: 3183 11337 4: 605, 3388, 4910, 10037 5: \*542,\*946, \*1174, 2013, \*2849, 3999, 4002, 4281, 10612 4953 4: 10632 5: \*1351 18: \*1651, 12037 19: 2567, 4090, 4775, 6044 8, 11, 19: \*2999, \*3003, 22: 6986 6054, 9109 6: 160, 161, \*313, \*2539, 23: 4576 12: \*147, \*148, 182-186, 4522,6529,6995,7004, 24: \*2770, 5382, 11747 25: \*1991, 2254 \*2607, 6570, 11284 7376, 9361, 10097 13: 9823 7: 3393 15: 3429, 10749 17: 341, 638, 689, 1063, 1776, 6251, 7072, 7519, 10987 29: 10720 8: 573, 1452, 3033, 5826, 31: \*878 5934, 9589, 9710 32: 11139 33: \*1988, 12156 34: 3084, 9670, 9672 9: 2006 10: \*2430, 4240 18: \*2683 11: 509, 1026, 1042, 1043, 1557, 2769, 7303,8513 **3**5: 2324 23, 33: 6259 IV. 1: \*992 3: \*1295,\*1404, 3698,4045 31: \*628, 1797, 7643 34: 5405 12: 740 13: 1395, 1524, 5118 19: 706, 2957, 4110, 5817, 6: \*2946 IX. 1-5: 8711 7: 1839, 6046, 11957 8: 4753, 7864, 8331, 9597 4: 10787, 10788 10713 6: 2328 14: \*2861, 5674 14, 15: 897 15: \*464, 557, 7711, 11309, 7: 3164, 5399 PROVERBS. 9: \*1039 10: 2266, 3600, 4445 I. 1: 10623, 11260 4: \*885, 12322 11922 11: 5625 5: \*1039, 1116, 1827, \*2081, 16: 5061, 7670 12: 5223 18: \*405, 579, 4390, 9275 3537, 10191 16, 18: 11009 17: \*748 X. 1: \*1297, \*2781, 6994, 8678 2: 8079, 11504, 11517 4: 1533, 3248, 5513, 5706, 19: 3158 6: 4774 7: \*1281, \*2386, 4179, 5594, 22, 23: 10148 23: \*1680, 2822, 2834, 2851, 8: 4038, 8670, 9864, 9891, 5254, 5984, 9389, 9397 25: 2069 9892, 10655 8037, 9095, 9310, 9850 5: 3507, 10828 7: \*656, \*2063, 2184, 4071, 4073,5689,10065,10677 9: 483, \*1841, 4428, 11189 12: 3679, 10325 26: 480, 2750, 7914 8, 9: \*994 10: \*93-96, 109, 479, 1117, 27: 2765, 3774 V 2: 1568, 4573 6440-6443, 8467 16-18: 1473 3, 4: \*2512 11-13: \*2649 17: 5663, 7356 18, 19: 9097, 9256 15: \*2298 13: \*2300 19: \*2313, 2584, 7597 22: \*2599, \*2947, 11653 14: 3488 18: 8114 21: \*1487, 10824 15: \*2529, 4492 24, 26: 1492 24–31: \*1574, 11201 16: 10359 23: 11717 17: 1407, 2248, 4990, 7722, 11422 VI. 1: 11874 3: \*1416 26: 2271, 5216, 6608 19: 579, 3656, 5302, 5583, 26, 27: 5364, 9873 6: 133, 3126, 3314, 4407, 27: \*2649, 11392 11899 9821 20: 2856, 6006 21: \*803, 3934, 7977 29: 6143 6-9: 10828 31: \*1115, 10423 32: 1909, 1910, 4764, 5002, 8:17989: 3131 24: 4583 9, 10: 9846 9-11: \*2772 27: 4051 11249 33: \*1306, 5156 28: \*1181, 2031, 3063, 6011, II. 3, 5: 422 10: 2019 9613, 12227 29: 2949, 8041 4: 5235, 6053, 11616 10, 11: 5356 XI. 2: 1851 3: 5364, 7439, 11189 12-15: 8066 10: 1451, 3499 11: \*885, 1567, 8071, 9845 12, 13: 8622 4: \*2978, 3760, 5104, 9088, 16: 2763 13: 11580 14: \*881, 1559, 2011, 8410 12216 16-19: 10902 5: 3319, 7869 22: 1333 16, 19: 1560 **6**: 1168 III 3: 800, 2862, 10533, 12092 17: 10661 7: 1722, 9627 **18**: 8409 3, 4: 3028 9: \*1896, \*2078, 8623 4: 12098 20: 4044 12: \*2749 21: \*2719 5, 6: 8194, 12108 13: 5236, 5573 14: 1115, 8042, 11873 23: 368, 5225 7: 7333 8: 1612, \*1950 25: \*2212

27: \*2855, 5643, 9825, 11933

XII.1: 4844, 5665, 7674, 9651 18: \$2858, 5080, 11502 19: 1926, 9306 21: \$3060, 4076, 9234, 9313, 10080 21: \$3060, 4076, 9234, 9313, 10080 22: \$3012, 9079, 9742 23: \$2029 23: \$3121, 2079, 9742 23: \$2029 23: \$127, 3071, 1014, 41, 161, 1558 18: \$10124, 22412, \$2476, 5083 24: \$260, 305, 308, 1814, 4177, 3072, 10204 24: \$260, 305, 308, 1814, 4177, 3072, 10204 25: \$4171, 1613, 5548 29: \$9569, 12137 29: \$9569, 12137 29: \$1471, 1613, 5548 29: \$9569, 12137 20: \$14899 31: 10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$10995 31: \$11913 32: \$1460, \$12914 32: \$1419, \$12914 32: \$1419, \$12914 32: \$1419, \$12914 32: \$1419, \$12914 32: \$1419, \$12914 32: \$1419, \$12914 32: \$1419, \$12914 32: \$1419, \$12914 32: \$1419, \$12914 32: \$1419, \$1			
18: *9288, 5090, 11502 19: *1936, 9306 21: *3609, 4076, 9284, 9313, 17: **1674, 5624 22: *23012, 6079, 9742 23: 2029 24: 296, 205, 308, 1814, **1187, 3690, 4004, 4377, 8972, 10204 25: *471, 1613, 3548 29: 9569, 12137 30: 1635, 5467, 10975, 11796 31: 10905 31: 10905 32: *2701, 1345, 3450, 4501, 5501, 5601, 1030 31: 10905 31: 10905 32: *1875, 8150, 3166, 51283 33: \$149, 3468, 5219, 9509, 10317 30: 1635, 4519, 3466, 3470, 6515-6519, 10095 11: \$11281 11: \$11281 11: \$1178, 4789 11: \$11281 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1178, 4789 11: \$1189 11: \$1178, 4789 11: \$1189 11: \$1178, 4789 11: \$1189 1	XI.17: 3464, 5565, 7674, 9651	XIV.14, 16: 1558	XVI. 31: *85, 92-104, *2413-
19: 1926, 9306, 9076, 9284, 9313, 10080 9.076, 9284, 9313, 10080 9.076, 9284, 9313, 10080 9.076, 9284, 9313, 10080 9.076, 9284, 9313, 10080 9.076, 9284, 9313, 10080 9.076, 9284, 9313, 10080 9.076, 9284, 9313, 10080 9.077, 872, 972, 982, 345, 10080 9.076, 9284, 9313, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.076, 9284, 9323, 10080 9.0776, 9284, 9323, 10080 9.076, 9284, 9324,			
21: *2009, 4076, 9284, 9313, 17: **1674, 5624 1024 22: *3012, 6079, 9742 23: 2029 24: 296, 305, 308, 1814, **1187, 3390, 4014, 4377, 8972, 10294 25: *4471, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1613, 3548 23: 9569, 12187, 1628, 3610, 36	19: 1926, 9306		6419-6423 10805-
10050 22: 39012, 6079, 9742 23: 3029 24: 296, 305, 308, 1814,	21: *2609, 4076, 9284, 9313.		
22: *8012, 6079, 9742 23: 2090 24: 296, 305, 308, 1814,			32: *1615 *1792 *2732
28: 2096, 305, 308, 1814,			
21: *1690, *2825 **119.3 39.4 3478, 4377, 8972, 10204 **4877, 8972, 10204 **4877, 8972, 10204 **4877, 8972, 10204 **28: **1471, 1613, 3848 **39: 9569, 12137 **30: 1655, 5467, 10975, 11796 **1.1807 **XII. 1: 4989 **3: 10995 **4: 6021, 12253 **5: 3203, 5116 **7: *1875, **8: **456, *1691, 3938, 4801, **6048, 11030 **10: *129, 150, 1204, *2075, 3078, 3459, 3466, 3470, 6515-6519, 10818 **4: \$1005 **1: 1812 **1005 **1: 1812 **11987 **11: 1812 **11: 1002 **11: 1812 **11: 1812 **11: 1812 **11: 1812 **11: 1812 **11: 1002 **11: 1812			
4877, 8972, 10204 28: **1471, 1613, 3548 39: 9569, 12137 30: 1655, 5467, 10975, 11796 -11807 XII. 1: 4989 3: 10995 5: 3203, 5116 7: **1875 8: **456, **1691, 3938, 4801, 6048, 11030 10: **129, 150, 1204, **2075, 3078, 3469, 3466, 3470, 6615-6519, 6119, 10005 11: 1812 11: 1812 11: 1812 11: 1812 11: **1814, 2021, 4662, 7014 16: 11281 17: **2512 18: 11743 19: **2907, 5830 29: **3745, 6132 29: **3745, 6132 29: **3745, 6132 29: **3745, 6132 29: **770 24: 1898, 3508, 4420 25: **1445, 1874, 3691, 6107 27: **3514 XIII. 1: **2781 11: **2997, 2912, 2912, 2900, **2948, **2957 29: **3745, 6132 29: **770 24: 1898, 3508, 4420 25: **1445, 1874, 3691, 6107 27: **3514 11: **2977 24: 1894, **1900, **1951, 18975 11: **2989, 2435, 5519, 6003, 10156 12: **4177, 9613 14: **857, **2233, **3002 16: 2327, 50900 17: 2298, **2798, **2038, 2007 17: 2298, **2798, 2008, 2018 18: **4790, 6433 XIV 1: **2446, **2989, **3013 18: 15315 18: 1333, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 18: 1533, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 18: 1533, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 18: 1533, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 19: 2333, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 19: 2331, 1524, 1531, **1694, 8349, 3008 19: 24: **246, **2989, **3013 11: 2508, 2415, 2515, **1694, 8349, 1175 11: 1508 11: 15	24 296 305 308 1814		
4877, 8972, 10204 28: **1471, 1613, 3548 39: 9569, 12137 30: 1655, 5467, 10975, 11796 -11807 XII. 1: 4989 3: 10995 5: 3203, 5116 7: **1875 8: **456, **1691, 3938, 4801, 6048, 11030 10: **129, 150, 1204, **2075, 3078, 3469, 3466, 3470, 6615-6519, 6119, 10005 11: 1812 11: 1812 11: 1812 11: 1812 11: **1814, 2021, 4662, 7014 16: 11281 17: **2512 18: 11743 19: **2907, 5830 29: **3745, 6132 29: **3745, 6132 29: **3745, 6132 29: **3745, 6132 29: **770 24: 1898, 3508, 4420 25: **1445, 1874, 3691, 6107 27: **3514 XIII. 1: **2781 11: **2997, 2912, 2912, 2900, **2948, **2957 29: **3745, 6132 29: **770 24: 1898, 3508, 4420 25: **1445, 1874, 3691, 6107 27: **3514 11: **2977 24: 1894, **1900, **1951, 18975 11: **2989, 2435, 5519, 6003, 10156 12: **4177, 9613 14: **857, **2233, **3002 16: 2327, 50900 17: 2298, **2798, **2038, 2007 17: 2298, **2798, 2008, 2018 18: **4790, 6433 XIV 1: **2446, **2989, **3013 18: 15315 18: 1333, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 18: 1533, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 18: 1533, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 18: 1533, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 19: 2333, 1522, 1531, **1694, 8349 18: 1448, **1652, **2312, 3007 19: 2331, 1524, 1531, **1694, 8349, 3008 19: 24: **246, **2989, **3013 11: 2508, 2415, 2515, **1694, 8349, 1175 11: 1508 11: 15	*1187 3390 4014	23 *1179 3139 4378	
25: *1471, 1613, 3548 29: 9569, 12187 30: 1055, 5467, 10975, 11796 -11807 XII. 1: 4989 3: 10995 4: 6021, 12253 5: 3263, 5116 6: 61691, 3938, 4801, 6048, 11030 10: *129, 150, 1204, *2075, 3078, 3459, 3466, 3470, 6515-6519, 10985 11: 1812 11: 1812 11: 1812 11: 1812 11: 1812 11: 1812 11: 1813 11: 1813 11: 1814 11: 1815 11: *1349, 2021, 4662, 7014 18: 11748 19: *1907, 5830 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 21: *1987 22: 3745, 6182 23: *177, 3441, 6124, 8351 6: 1564, 4449, 4055 10: *2927, 5909 10: 4835 11: *2929, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: 4835 11: *2089, 2435, 5519, 6009, 12269 10: *4835 11: *2089, 2435, 5519, 6009, 12269 10: *4835 11: *2089, 2435, 5519, 6009, 12269 10: *4835 11: *2089, 2435, 5519, 6009, 12269 10: *4835 11: *2089, 2435, 5519, 6009, 12269 10: *4835 11: *2089, 2435, 5519, 6009, 12269 10: *4836 10: *4836 10: *4836 10: *4836 10: *4836 10: *499, 630-6334 13: *41857, 4707, 6138 13: *41857, 4707, 6138 14: *1011, 3491 13: *41857, *2234, 4082 14: *1011, 3491 13: *41857, *2234, 4082 14: *1011, 3491 13: *41857, *2234, 4082 14: *1011, 3491 13: *41857, *2234, 4082 14: *1011, 3491 13: *41857, *2234, 4082 14: *1011, 3491 14: *1011, 3491 14: *1011, 3491 15: *616, *820, 1580 16: *1545, *1747, *11504 17: *1504 18: *16161 18:	4377 8972 10204		
29: 9569, 12187 30: 1655, 5467, 10975, 11796 -11807 XII. 1: 4989 31: 10995 4: 6021, 12253 5: 3263, 5116 7: *1875 8: *456, *1661, 3938, 4801, 6048, 11030 10: *129, 150, 1204, *2075, 10095 11: 1812 12: 1813 14: *1978, 4789 15: *1849, 2201, 4662, 7014 16: 11813 17: *28512 18: 11743 19: *2907, 5830 29: \$705 29: \$715, \$7144, \$705 29: \$715, \$7145, \$707 24: 1893, \$3598, \$420, \$11281 29: \$717, \$141, \$6124, \$2122, \$214, \$212, \$200, \$203, \$314, \$212, \$200, \$203, \$314, \$212, \$200, \$203, \$314, \$212, \$201, \$324, \$404, \$605, \$213, \$212, \$224, \$23	25. *1471 1613 3548		
30: 1055, 5467, 10975, 11796 -11807 XII. 1: 4989 30: *1100, 1906, 1919, 30: *100, 1906, 1919, 4: 6021, 12253 5: 3263, 5116 7: *1875 5: *456, *1691, 3938, 4801, 6048, 11030 10: *129, 150, 1204, *2075, 3078, 3459, 3406, 3470, 6515-6519, 10095 11: 1812 11: 1812 11: 1812 11: *1978, 4789 11: 1812 11: *1978, 4789 11: 1812 11: *1987 22: 3745, 6132 23: *700, 1345, 1374 11: 181, 717 24: 1898, 3508, 420 25: *1456, 1874, 3991, 6107 27: *3514 XIII. 1: *2781 4: 1894, *1900, *1951, 27: 3514 XIII. 1: *2089, 2435, 5519, 10093 10: 4835 11: *2089, 2435, 5519, 10093 10: 4836 10: *4100, *4100, *4107, *4156 10: *4100, *4150 10: *4100, *4150 10: *4100, *4150 10: *4100, *4150 10: *4100, *4100, *4100 10: *4100, *4100 10: *4100, *4100 10: *4100, *4100 10: *4100, *4100 10: *4100, *4100 10: *4100, *4100 10: *4100, *4100 10: *4100, *4100 10: *410			
T. 11807 XII. 1: 4989 3: 10995 4: 6021, 12253 5: 3203, 5116 7: *1875 8: *456, *1691, 3938, 4801, 6048, 11030 10: *129, 150, 1204, *2075, 3078, 3459, 3466, 3470, 6515-6519, 11093 11: 1812 11: 1812 11: *1978, 4789 11: 1812 12: *1978, 4789 11: *1812 13: *1844, 2021, 4662, 7014 16: 11281 17: *2512 18: *1748 19: *2507, 5830 19: *2907, 5830 21: *1987 22: *345, 6132 18: 11748 23: \$770 24: *1987 27: *3514 XIII. 1: *2781 4: *1897, 341, 6124, 823, 118, 514, 823, 119, 618, 119, 119, 119, 119, 119, 119, 119, 1	20: 1655 5467 10075 11706	90 9905	
XII. 1: 4989   8390   8390   9: *1414   12: 1002   13: 18: 18: 18: 18: 18: 18: 18: 18: 18: 18		20. *1100 1006 1010	6. 9004 *9451
38: 10995 4: 6091; 12253 5: 3263; 5116 7: *1875 8: *456, *1661,3938,4601, 6048, 11030 10: *129, 150, 1204, *2075, 3078, 3459, 3468, 3470, 6515-6519, 10095 11: 1812 14: *1973, 4789 15: *1349, 2021,4662,7014 16: 11381 17: *2512 18: 11743 19: *2907, 5830 21: *1987 22: 3745, 6132 23: \$770 24: 1893, 3508, 4420 25: *1445, 1874, 3691,6107 27: 3514 XIII. 1: *2781 4: 1894, *1900, *1951, 2717, 3141, 6124, 8236, 1037 7: *2527, *2682, 3477, 5519, 6093, 10256 10: *1477, 9613 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *885, *2929, 3800 15: 5143, 7473, 12027 16: 2327, 5909 24: *2246, 328, 3800 25: \$1437, 743, 12027 16: 2327, 5909 24: *2450, 24643 XIV 1: *2246, *2989, *3013 2: \$1308 3: \$1498, 10098 3: \$430 10: *4632, *1682, 4279, 6191, 10430 11: 5315 11: \$315 11			0: 2004, "2431 0: *1414
4: 6021, 12253 5: 3263, 5116 7: *1875 8: *4456, *1691, 3938, 4801, 6048, 11030 10: *129, 150, 1204, *2075, 3078, 3459, 3468, 3470, 6515-6519, 10095 11: 1812 11: 1812 11: 1813 11: *1878, 4789 11: *1813 16: *11381 16: *11381 17: *2512 17: *2512 18: *11743 19: *2907, 5830 21: *14987 22: \$745, 6132 23: \$770 24: \$1898, \$508, 4420 25: *1456, 1874, 3691, 6107 27: \$2514 XIII. 1: *2781 4: *1894, *1900, *1951, 2717, 3141, 6124, 8236, 10357 7: *2527, *2682, 3547, 5109, 3903, 3510, 5469, 9059 10: 4835 11: *2089, 2455, 5519, 6003, 10156 12: *1477, 0013 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5909 24: *2450, 2643 XIV. 1: *2246, *2898, *3018, 2: 2332, 5999, 3018 2: 3306 3: *1891 1: 5491 1: 5491 2: 333, 1522, 1531, *1694, 8232 2: *2332, 3999 10: \$483, 15098 3: \$4891 1: \$2360 1: \$481, 10098 1: \$483, 10098 3: \$4891 1: \$246, \$6162, *2212, 3937, \$4490 10: \$1168 11: \$1159 11: \$236, \$236, \$2429 11: \$246, \$6162, *2212, 3937, \$4490 11: \$1178 11: \$2117 11: \$1179			
5: 3263, 5116 7: *1875			
7: *1875       8: *4566 *(1691.3938.4801, 6048.11030)       34: *2372       XV. 1: *828.3855.5623, 6105       6715, 10308, 10455         10: *129 150, 1204 *29075, 3078, 3459, 3450, 3470, 6515-6519, 10095       3: 2532, 43225, 5919, 9050, 10818       10818       *2327, 8975, 8875         11: 1812       6: 5108, 11506       7: *1313, 11126       22: *823, 9268, 9319, 9413         16: 11281       7: *1313, 11126       22: *823, 988, 936, 919, 9413         17: *9512       10: 4992, 6330-6334       22: *823, 988, 9319, 9413         19: *2907, 5830       11: *315       10: 4992, 6330-6334       24: *1274, 443, 5502, 10117, 12107         21: *1987       12: *11607       9: 3135       24: *1274, 443, 5502, 10117, 12107         22: *873, 9888, 936, 936, 9420       13: *355, 604, 1489, 7374, 9118       9: 1811, 1813, 8529-8531, 11996         25: **14456, 1874, 3691, 6107       15: 506, *890, 1880       16: 1554, 7473, 7477, 11504       9: *191, 9139         31: *2537, *2682, 3347, 5107, 8789, 9009       24: *1894, *1900, *1951, 9109       24: *1974, 4418       21: *2000 *2043, *2512, 9131         31: *2089, 2425, 5519, 6003, 10356       23: *2669, 3303, 3510, 5469, 6098, 12269       20: *1323         11: *2089, 2425, 5519, 6003, 10356       25: *554, 6693       21: *5777, 3084, 1023         21: *2998, *25298, 20: 5403, 7362, 8468, 8936, 9059       24: *2450, 2643       30: *1254, 260			
8: *466, *1691, 3988, 4801, 6048, 11030 10: *129, 150, 1204, *2075, 3078, 3459, 3468, 3470, 6515-6519, 10095 11: *192, 150, 1204, *2075, 3078, 3459, 3468, 3470, 6515-6519, 10095 11: *1917, 10095 11: *1918, 11918, 11918, 11918, 11919, 11918, 11919,			
0.048, 11030 10: *!29, 150, 1204, *2075,			
10: *129, 150, 1204, *2075, 3078, 3456, 3466, 3470, 6515-6519, 10095 11: 1812 11: 1812 11: *1978, 170, 6515-6519, 10095 11: 1812 11: *1978, 170, 6515-6519, 15: 2003, 11283 15: *1340, 2021, 4662, 7014 16: 11381 17: *2512 18: 11743 19: *2907, 5830 21: *1987 22: \$745, 6132 23: \$770 24: 1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: \$514 XIII. 1: *2781 4: 1894, *1900, *1951, 2717, 3141, 6124, 8236, 10387 5: 2179, 3748, 5012, 10370 7: *2527, *2668, 3517, 6004, 1489, 7374, 1510, 4983 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2523, *3002 24: *2450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 3: 4891 5: 493, 12098 8: 4799 10: *1632, *1682, 4279, 6191, 10480 11: 5515 11: \$333, 1522, 1551, *1694, 8342 13: *1446, *1652, *2312, 3077 14: 510, *1093, 3748, 7476, 12099  ***Proposition of the complete of the com	6, "400, "1091, 5950, 4001, 6040, 11090		
\$\begin{array}{c} 3078, \text{ 3456}, \text{ 3466}, \text{ 3470}, \text{ 6515-6519}, \text{ 10095} \text{ 5503}, \text{ 1283} \text{ 5203}, \text{ 1283} \text{ 5203}, \text{ 221}, \text{ 349}, \text{ 2021}, \text{ 4682}, \text{ 7014} \text{ 1281} \text{ 11812} \text{ 11813}, \text{ 11186} \text{ 11813}, \text{ 11186} \text{ 11814} \text{ 1281} \text{ 1297} \text{ 12107} \text{ 1210000}	10 *100 150 1004 *0055		
3470, 6515-6519, 10095 11: 1812 14: *1978, 4789 15: *1349, 2021, 4662, 7014 16: 11281 17: *2512 18: 11743 19: *2907, 5880 21: *1987 22: \$745, 6132 23: \$770 24: \$1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: \$3514 XIII. 1: *2781 4: \$1894, *1900, *1951, 2717, 3141, 6124, 8236, 10357 5: \$2179, 3748, 5912, 10370 7: *2527, *2968, 35-17, 5107, 8970, 9099, 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 0613 14: *857, *2238, *3002 17: \$2298, *2528, 20: 5103, 5113, 20: 20: 20: 20: 323, 50: 50: 5143, 7473, 12027 16: \$237, 5900 17: \$2298, *2528, 20: 5103, 5113, 5120, 20: 3120, 32: 32: 32: 32: 32: 32: 32: 32: 32: 32:	10: ^129, 150, 1204, ^2075,		
11: 1812			
11: 1812 14: **1978, 4789 15: **1349, 2021, 4662, 7014 16: 11281 17: **2512 18: 11743 19: **351, 4189 19: **3907, 5880 19: **2907, 5880 21: **1987 22: 3745, 6132 23: 8770 24: 1893, 3508, 4420 25: **1456, 1874, 3691, 6107 27: 3514 XIII. 1: **2781 4: 1894. **1900, **1951, 2717, 3141, 6124, 2836, 10857 5: 2179, 3748, 5912, 10370 7: **2527, **2682, 3547, 5107, 8970, 9009, 10993 10: 4835 11: **2089, 2435, 5519, 6003, 10156 12: **1477, 0613 14: **857, **2233, **3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, **2528, 3518, 10583 20: 2532, 2063, 3038, 3810, 9438 21: 32300 24: **2450, 2643 XIV 1: **2246, **2989, **3013 2: 32300 3: 4891 10: **1632, **1682, 4279, 6191, 10430 11: 5315 12: 333, 1522, 1531, **1604, 8342 13: **1446, **1652, **2312, 3977 14: 510, **1093, 2748, 7476, 10300  ***144: 510, **1093, 2748, 7476, 10300  ***144: 510, **1093, 2748, 7476, 10300  ***144: 510, **1093, 2748, 7476, 10300  ***144: 510, **1093, 2748, 7476, 10300  ***144: 510, **1093, 2748, 7476, 10300  ***144: 510, **1093, 2748, 7476, 10300  ***1632, **1094  ***144: 510, **1093, 2748, 7476, 10300  ***1648, 1175 15: 1136  ***211, 11860  ***11860  ***1119, 1130  ***1119, 1131  ***11106  ***111060  ***111041, 3491  ***1126  ***111060  ***111041, 3491  ***11104, 3491  ***11104, 3491  ***11104, 3491  ***11104, 3491  ***11104, 3491  ***11104, 3491  ***11104, 3491  ***11104, 3491  ***11104, 3491  ***11104, 3491  ***111104, 3491  ***11104, 3491  ***11104, 3491  ***111104, 3491  ***11104, 3491  ***11104, 3491  ***111104, 3491  ***111104, 3491  ***111104, 3491  ***11104, 3491  ***1111104, 3491  ***111104, 3491  ***111104, 3491  ***111104, 3491  ***111104, 3491  ***111104, 3491  ***111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***11111104  ***11111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***1111104  ***11111104  ***11111104  ***11111104  ***1111104  ***111111104  ***11111104  ***11111104			
14: *1978, 4789       7: *1813, 11126       24: *1274, 4181         15: *1849, 2021, 4662, 7014       8: *765       28: *765         16: 11281       9: 3135       10: 4992, 6330-6334         18: 11748       12: 11607       4: 5866         19: *2907, 5830       13: *355, 604, 4489, 7874, 9112, 9113       4: 1586, 64, 4489, 7874, 9112, 9112, 9113         22: 3745, 6132       13: *355, 604, 4489, 7874, 9112, 9112, 9113       4: 5866       6: 4836         23: 8770       24: 1893, 3508, 4420       15: 606, *820, 1580       16: 1554, 7473, 7477, 11504       8: 5574         23: *1456, 1874, 3691, 6107       15: 606, *820, 1580       16: 1554, 7473, 7477, 11504       19: *1900, 4784, 8038       10: 7447, 7178         XIII. 1: *2781       19: 120, 9113       20: *2449, 4035       11: 11504       8: 5574         XIII. 1: *2781       21: 2000, *2043, *2512, 324       11: 11504       12: *2577, 3098, 11174, 1174         XIII. 1: *2783       24: 10278       23: *2069, 3303, 3510, 5469, 6098, 12936       23: *2069, 3303, 3510, 5469, 6098, 12936       16: *1465, 2713       16: *1465, 2713         10: 93       10: 9485       25: *2517       26: 5584, 5693       21: 5737       22: *2314       24: *1421, *1423, 2393, 2400, 5888, 896, 969, 9059       24: *2470, 5888, 896, 896, 9059       25: 529       25: 529       25: 529       2			
16: *1849, 2021,4662,7014 16: 11281 17: *2512 18: 11743 19: *2907, 5830 19: *2907, 5830 21: *1987 22: 3745, 6132 23: \$770 24: 1893, \$508, 4420 25: *1456, 1874,3691,6107 27: \$3514 XIII. 1: *2781 4: 1894, *1900, *1951, 2717, 3141, 6124, 8236, 10357 7: *2527, *2682, 3547, 5107, 8970, 9099, 1098 10: 4895 11: *2089, 2435, 5519, 6003, 10156 6003, 10150 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10156 6003, 10174 7, 1718 11: 1104 11: 1104 11: 1504 11: 1014, 391 11: 2000, 7244, 4035 11: 2000, 7244, 4035 11: 2000, 7244, 4035 11: 2000, 7244, 4035 11: 2000, 7244, 4035 11: 2000, 7244, 4035 11: 2000, 7244, 4035 11: 2000, 7244, 4035 11: 2000, 724		6: 5108, 11506	
16: 11281 17: 7: 2512 18: 11748 19: *2907, 5830 19: *2907, 5830 21: *1987 22: 3745, 6132 23: 8770 24: 1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: 3514 XIII. 1: *2781 4: 1894, *1900, *1951, 27: 73141, 6124, 8336, 10357 5: 2179, 3748, 5912, 10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 20: *2449, 4035 21: *1898, 3508, 2435, 5519, 6003, 10156 12: *1477, 9613 29: 1083 XVIII. 1: *288, 3698, *3013 21: 298, *2528, 20: 5403, 7362, 8468, 8936, 9059 XIV 1: *2246, *2989, *3013 2: *2360 3: 4891 10: *1832, *1682, 4279, 6191, 10430 11: 5315 11: *308, 2152, 1531, *1694, 8342 11: *13164 20: *273 21: 11286 21: *1316 22: *2332, 38002 23: *333, 3999 15: *484, *1909, *1911, 26: 5543, *174, *174, *174, *178,	14: *1978, 4789	7: *1313, 11126	
17: *2512 18: 11748 19: *2907, 5830 19: *2907, 5830 21: *1987 22: 3745, 6132 23: 8770 24: 1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: 3514 XIII. 1: *2781 4: 1894, *1900, *1951, 2717, 3141, 6124, 8236, 10357 5: 2179, 3748, 5912, 10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10993 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 0613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 XIV 1: *2246, *2298, *3013 2: 3260 3: 4891 10: *1862, *1683, 4279, 6191, 10430 11: 5315 11: \$331, \$1208 8349 11: *1446, *1652, *2312, 3917 14: 510, *1093, 2748, 7476,  ***Reference of the first of	15: *1349, 2021,4662,7014	8: *765	28: 172, *2749
18: 11743 19: *2907, 5830 21: *1987 22: 3745, 6132 23: 8770 24: 1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: 3514 XIII. 1: *2781 4: 1894, *1900, *1951, 2717, 3141, 6124, 8236, 10357 5: 2179, 3748, 5912, 10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10: 4885 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5403, 7302, 8468, 8936, 9059 24: *2450, 2643 XIV 1: *2246, *2298, *3013 2: 2360 XIV 1: *2246, *2298, *3013 2: 336, 1522, 1531, *1694, 8342 11: *1446, *1652, *2312, 619, 10430 11: 515, *143, 1522, 1531, *1694, 8342 13: *1446, *1652, *2312, 30: *11286 13: *1446, *1652, *2312, 30: *11286 20: *1184 20: *244, 4085 21: *290, *2043, *2512, 324: *2450, 2643 XIV 1: *2246, *22989, *3013 2: 3260 3: 4891 5: 493, 12098 8: 4799 18: *1468, *1682, 4279, 6191, 10430 11: 5315 11: *236, *2360, *2			
19: *2907, 5830 21: *1987 22: 3745, 6132 23: 8770 24: 1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: 3514 2717, 3141, 6124, 8236, 10357 5: 2179, 3748, 5912, 10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10993 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 24: *2450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 3: 4891 5: 493, 12098 8: 4799 10: *1663, *1682, 4279, 6191, 10430 11: 5315 11: 5315 11: 5315 12: 333, 1522, 1531, *1694, 8342 13: *1446, *1652, *2312, 3077 14: *1510, *1193, 3748, 7476, *2022, *2324, 3492 30: *1286 30: *1282 30: *128			
21: *1987 22: 3745, 6132 23: 8770 24: 1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: 3514 XIII. 1: *2781 4: 1894, *1900, *1951, 217, 3141, 6124, 8236, 10357 5: 2179, 3748, 5912, 10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10993 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 11: *288, *2528, 20: 5403, 7302, 8468, 8936, 9059 24: *2450, 2643 XIV 1: *22246, *2298, *3013 2: 3260 3: 4891 5: 493, 12098 3: 4891 10: *1632, *1682, 4279, 6191, 10430 11: 5315 11: 5315 12: *1446, *1652, *2312, 3077 14: *510, *1093, 2748, 7476, *202, *11286 22: *2330, 3939, 9399 13: *1446, *1652, *2312, 3077 14: *510, *1093, 2748, 7476, *202, *212, *222, *2302, 2324, 3492, 2432, *24322, *2432			
22: 3745, 6132 23: 8770 24: 1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: 3514 XIII. 1: *2781 4: 1894, *1900, *1951, 2717, 3141, 6124, 8236, 10357 5: 2179, 3748, 5912, 10370 7: *2527, *2682, 3347, 5107, 8970, 9099, 10993 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *8557, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 2347, 9059 18: *2450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 3: 4891 10: *1632, *1682, 4279, 6191, 10480 11: \$33, 1522, 1531, *1694, 8342 13: *1446, *1652, *2312, 3977 14: 510, *1093, 2748, 7476, **  ***Title **  **			
23: 8770 24: 1893, 3508, 4420 25: *1456, 1874, 3691, 6107 27: 3514 XIII. 1: *2781 4: 1894, *1900, *1951, 21: 2000, *2043, *2512, 3241, 3404, 6050 7: *2527, *2682, 3-47, 5107, 8970, 9099, 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 XIV. 1: *2246, *2989, *3013 2: 3260 2: *2360 3: 4891 10: *1632, *1682, 4279, 6191, 10480 11: 533, 1522, 1531, *1694, 8342 13: *1446, *1652, *2312, 3977 14: 510, *1093, 2748, 7476, **  14: *1041, 3491 15: 606, *820, 1580 16: 1554, 7473, 7477, 11504 19: *1900, *7434, 8033 20: *2449, 4035 21: 2000, *2043, *2512, 3241, 3404, 6050 23: *2069, 3303, 3510, 5469, 6098, 12269 24: 10278 24: 10278 24: 10278 24: 10278 25: *2577 25: *2577 22: *2989, 3814, 6026, 8941, 12229 24: *1421, *1423, 2393, 2400, 5888, 8869, 886			
24: 1898, 3508, 4420 25: *1456, 1874, 3691, 6107 27: 3814 XIII. 1: *2781 4: 1894, *1900, *1951,	22: 3745, 6132		9: 1811, 1813, 8529-
25: *1456, 1874, 3691, 6107 27: 3514 XIII. 1: *2781 4: 1894. *1900, *1951,	23: 8770		
27: \$514 XIII. 1: *2781 4: 1894. *1900, *1951, 8236, 10357 5: 2179, 3748, 5912, 10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10: 4685 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5900 17: 2298, *2528, 20: *241, 3404, 6050 6098, 12269 24: 10278 25: *2577 26: 5584, 5693 27: *2314 28: 1831 29: 10683 29: 2552 20: 5403, 7362, 8468, 8986, 9059 24: *2450, 2643 XIV 1: *2294, *2989, *3013 2: 3260 3: 4891 1: 510, *10430 1: 5315 1: 5315 1: 5315 1: 5315 1: 5315 1: 12: *351, *1694, 8342 3: *11286 13: *1446, *1652, *2312, 3977 14: 510, *1093, 2748, 7476,			
XIII. 1: *2781 4: 1894, *1900, *1951, 2717, 3141, 6124, 8236, 10357 5: 2179,3748,5912,10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10993 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5348, 3092 17: 2298, *2528, 20: 5403, 7362, 8468, 8936, 9059 24: *24450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 XIV 1: *2246, *2989, *3013 10: *1632, *1682, 4279, 6191, 10430 11: 5315 11: \$315 11: \$315 11: \$333, 1522, 1531, *1694, 8342 13: *1446, *1652, *2312, 3977 14: 510, *1093, 2748, 7476, 29: *1168  20: *2449, 4035 21: 2004, *2043, *2512, 3244, 3605 23: *2069, 3303, 3510, 5469, 6098, 12269 24: *10278 24: *10278 24: *10278 25: *2577 26: 5584, 5693 27: *2314 28: 1881 29: 10683 30: *1254, 2602, 4071 33: *188, 3096, 8413, 9668 XVI. 1: 864, 4546, 11068 29: 2532 3: 5692 3: 5692 3: 5692 3: 5692 3: 5692 3: 5692 3: 5692 3: 5692 3: 5692 3: 5692 3: 5692 3: 5693 3: *1188, *1399, 1556, 2328, 2391, 4052, 8663, 11915 3: 5149, 10490 3: *1486, *1175 3: 5149, 4040, 5058 3: *1188, *1399, 1556, 2328, 2391, 4052, 8663, 11915 3: 520, 8068, 10863, 12228 3: 5907 3: 3933, 9399 3: 5491, 10430 3: *11186 3: *1446, *1652, *2312, 33933, 9399 3: *1314 3: *1446, *1652, *2312, 33933, 9399 3: *11314 3: *1446, *1652, *2312, 3377 3: *11314 3: *1446, *1652, *2312, 3377 3: *11314 3: *1246, 8430 3: *1188, *1314 3: *1246, 8430 3: *1184 3: *1246, 8430 3: *1184 3: *1246, 8430 3: *1349, 4055 3: *1481, 5795, 11433 3: *1148, 5795, 11433 3: *1148, 5795, 11433 3: *1148, 5795, 11433 3: *1148, 5795, 11433 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1148, 5795, 1143 3: *1149, 5795, 1143 3: *1149, 5795, 1143 3: *1149, 5795, 1143 3: *1149, 5795, 1143	25: *1456, 1874, 3691, 6107		
4: 1894, *1900, *1951, 2717, 3141, 6124, 8236, 10357 5: 2179, 3748, 5912, 10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 3: 4891 10: *1632, *1682, 4279, 6191, 10430 11: 5315 11: 331, 522, 1531, *1694, 8342 13: *1446, *1652, *2312, 3977 14: 510, *1093, 2748, 7476, *29: *1168  41: 1894, *1990, *1951, 2214, 3244, \$2512, 3244, 3492, 3377 14: 510, *1093, 2748, 7476, *29: *1168  21: 2000, *2043, *2512, 3244, 6050, 4050, 523, 4094, 5094, 5095, 5206, 5303, 5510, 5469, 6098, 12269 24: 10078 24: 2008, 2435, 5519, 6098, 12269 25: *2577 25: *2577 22: *2989, 3814, 6026, 8941, 12229 24: *1421, *1423, 2393, 2400, 5888, 9165  XIX. 1: 476, 3020, 3240, 9943 2: 9350, 9743 2: 9350, 9743 3: *1183, *1399, 1556, 2328, 2391, 4052, 8663, 11915 3: *1465, *2113, *1694, *26: 5554, 5693 3: *1888, 3096, 8413, 9668  XIX. 1: 476, 3020, 3240, 9943 2: 9350, 9743 3: *1183, *1399, 1556, 2328, 2391, 4052, 8663, 11915 3: *1188, *1399, 1556, 2328, 2391, 4052, 8663, 11915 3: *145, 5795, 11438 3: *1446, *1624, *25777 33: *1888, 3096, 8413, 9668  XIX. 1: 476, 3020, 3240, 9943 2: 9350, 9743 3: *1188, *1399, 1556, 2328, 2391, 4052, 8663, 11915 3: *1188, *1399, 1556, 2328, 2391, 4052, 8663, 11915 3: *1188, *1399, 1556, 2328, 2391, 4052, 8663, 11915 3: *145, 5795, 11438 3: *1446, *1652, *2312, 2328, 3003, 3006, 8413, 9668 3: *1881, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 8481, 3008, 3008, 8481, 3008, 8481, 3008, 3008, 8481, 3008, 3008, 8481, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3008, 3			
2717, 3141, 6124, 8236, 10357 5:2179,3748,5912,10370 7: *2527, *2682, 3547, 5107, 8970, 9099, 10993 10: 4835 11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5403, 7362,8468,8936, 9059 17: *2246, *2989, *3013 2: *2480, 2643 XIV 1: *2246, *2989, *3013 2: *2360 3: 4891 5: 493, 12098 8: 4799 8: 4799 11: *333, 1522, 1531, *1694, 8342 13: *1446, *1652, *2312, 3977 14: 510, *1093, 2748, 7476, *228, *2312, 3977 14: 510, *1093, 2748, 7476, *228, *2312, 3977 14: 510, *1093, 2748, 7476, *228, *2312, 3977 14: 510, *1093, 2748, 7476, *228, *2382, *2391, *2409, 5883, 1915 19: 1023 20: *1323 20: *1323 21: 5737 22: *2989, 3814, 6026, 8941, 12229 24: *1421, *1423, 2393, 2400, 5888, 869, 883, 9165 30: *1254, 2602, 4071 30: *1252, 2532 31: *1884, 3996, 8413, 9668 XVI. 1: 864, 4546, 11068 2: 2532 3: *11068 XVI. 1: 864, 4546, 11068 2: 2532 3: *1157, 4443, 8352 3: *1188, *1399, 1556, 2328, 2391, 4052, 8663, 11915 6: *1408, 2397, 2415 7: 10572 9: 3749 11: \$796, 10466, 12313 13: 5220, 8068, 10863, 12228 14: *2992, 3817, 6027 15: 2316, *2773, 3131, 321, 3241, 3229 24: *1421, *1423, 2393, 2400, 5888, 8669, 883, 9165 XIX. 1: 476, 3020, 3240, 9943 2: 9350, 9743 3: *1188, *1399, 1556, 2328, 2391, 4052, 8663, 11915 6: *1408, 2397, 2415 7: 10572 9: 3749 11: \$796, 10466, 12313 13: 5220, 8068, 10863, 12228 14: *2992, 3817, 6027 15: 2316, *2773, 3131, 321, 3243, 3241, 3229 14: *1421, *1423, 2393, 2400, 5888, 8969, 8883, 9165 XIX. 1: 476, 3020, 3240, 9943 2: 9350, 9743 3: *1188, *1399, 1556, 2328, 2328, 2391, 4052, 8663, 11915 6: *1408, 2397, 2415 7: 10572 9: 3749 11: 8796, 10466, 12313 13: 5220, 8068, 10863, 11175 15: 2316, *2773, 3131, 3224, 324, 324, 324, 324, 324, 324, 32	XIII. 1: *2781	20: *2449, 4035	
\$\begin{array}{c} 8236, 10357 \\ 5:2179,3748.5912,10370 \\ 7:\begin{array}{c} 7:\begin{array}{c} 2:2682, 3547, \\ 5107, 8970, 9099, \\ 10993 \\ 10:\begin{array}{c} 4835 \\ 11:\begin{array}{c} 2:25:\begin{array}{c} 2:5577 \\ 2:55	4: 1894, *1900, *1951,		
5:2179,3748,5912,10370       6098, 12269       20: *1323         7: *2527, *2682, 3:47, 5107, 8970, 9099, 10: 4835       24: 10278       25: *2577       22: *2989, 3814, 6026, 8941, 12229         10: 4835       26: 5584, 5693       24: *1421, **1423, 2393, 8941, 12229       24: *1421, **1423, 2393, 8883, 9165         12: *1477, 9613       29: 10683       29: 10683       29: 2400, 5888, 8869, 8883, 9165         12: *1477, 9613       30: *1254, 2602, 4071       33: *1888, 3096, 8413, 9668       29: 9350, 9743         16: 2327, 5990       20: 5403, 7362, 8468, 8936, 9059       4: 12222       28: 5692         20: 5403, 7362, 8468, 8936, 9059       4: 12222       8863, 11915         20: 2326       8: 5202       8863, 11915         XIV 1: *2246, *2989, *3013       9: 4784, 11275       15: 9017         2: 3260       15: 9017       16: 1044, *1538, 2583, 599, 5091       18: 4668, 11175         2: 3260       15: 9017       18: 4668, 11175       13: 5220, 8068, 10863, 12228         5: 493, 12098       5: 493, 12098       5: 493, 12098       18: 4668, 11175       15: 2316, *2773, 3131, 324, 5309, 3534         11: 5315       22: *2302, 2324, 3492       23: 3333, 9399       17: 306, 308, 6184, 6523, 6739, 6741, 7042, 10098, 10574, 11500         13: *1446, *1652, *2312, 3977       22: *2302, 2324, 3492       19: 4321	2717, 3141, 6124,	3241, 3404, 6050	
7: *2527, *2682, 3.547, 5107, 8970, 9099, 10993 10: 4835 27: *2514 29: 5584, 5693 27: *2314 29: 10683 20: \$12: *1477, 9613 30: *1254, 2602, 4071 33: *1254, 2602, 4071 33: *1298, *2528, 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 29: 2532 31. \$2360 31: *23260 \$24: *2450, 2643 \$21: 5737 29: *2989, 3814, 6026, 8941, 12229 24: *1421, *1423, 2393, 2400, 5888, 8669, 8883, 9165 29: 10683 20: *15143, 7473, 12027 20: *2532 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 20: 5403, 7362, 8468, 8936, 9059 24: *4421, *1423, 2393, 2400, 5888, 869, 8883, 9165 20: \$400, 5888, \$966, \$8883, 9165 20: \$400, 5888, \$9165 20: \$400, 5888, \$9165 20: \$400, 5888, \$9165 20: \$400, 5888, \$9165 20: \$400, 5888, \$9165 20: \$4120, 500, 500, 500, 500, 500, 500, 500, 5	8236, 10357		
\$\begin{array}{cccccccccccccccccccccccccccccccccccc	5:2179,3748,5912,10370		1
10.993	7: *2527, *2682, 3547,		
$\begin{array}{c} 10:\ 4835\\ 11:\ *2089,\ 2435,\ 5519,\\ 6003,\ 10156\\ 12:\ *1477,\ 9613\\ 14:\ *857,\ *2233,\ *3002\\ 15:\ 5148,\ 7473,\ 12027\\ 16:\ 2327,\ 5990\\ 17:\ 2298,\ *2528,\\ 20:\ 5403,\ 7362,\ 8468,\ 8936,\\ 9059\\ 24:\ *2450,\ 2643\\ XIV\ 1:\ *2246,\ *2989,\ *3013\\ 2:\ 3260\\ 3:\ 4891\\ 10:\ *1632,\ *1682,\ 4279,\\ 6191,\ 10430\\ 11:\ 5315\\ 21:\ 338,\ 1522,\ 1531,\ *1694,\\ 8342\\ 13:\ *1446,\ *1652,\ *2312,\\ 3977\\ 14:\ 510,\ *1093,\ 2748,\ 7476,\\ \end{array}$			
11: *2089, 2435, 5519, 6003, 10156 12: *1477, 9613 30: *1254, 2602, 4071 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 3: 4891 10: *1632, *1682, 4279, 6191, 10430 11: 5315 12: 333, 1522, 1531, *1694, 8342 13: *1446, *1652, *2312, 3977 14: 510, *1093, 2748, 7476, 29: *1168  28: 1831 29: 10683 30: *1254, 2602, 4071 30: *1254, 4546, 11068 2: *2352, 234, 3952 3: *1188, *1399, 1556, 2328, 2391, 4052, 863, 11915 6: *1408, 2397, 2415 7: 10572 9: 3749 11: 8796, 10466, 12313 13: 5220, 8068, 10863, 12228 14: *2992, 3817, 6027 15: 2316, *2773, 3131, 31: 5220, 8068, 10863, 12228 14: *2992, 3817, 6027 15: 2316, *2773, 3131, 31: 5245, 3509, 3534 17: 306, 308, 6184, 6523, 6739, 6741, 7042, 10098, 10574, 11500 18: *871, *1866, 7081, 9613 19: 4321 20			8941, 12229
\$\begin{array}{cccccccccccccccccccccccccccccccccccc			
12: *1477, 9613 14: *857, *2233, *3002 15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5403, 7362, 8468, 8936, 9059 24: *2450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 XIV 1: *2246, *2989, *3013 2: 3360 3: *1254, 2602, 4071 33: *1888, 3096, 8413, 9668 XVI. 1: 864, 4546, 11068 XVI. 1: 864, 4546, 11068  XVI. 1: 864, 4546, 11068  XVI. 1: 864, 4546, 11068  3: *1188, *1399, 1556, 2: 2328, 2391, 4052, 8863, 11915 6: *1408, 2397, 2415 7: 10572 9: 3749 11: 8796, 10466, 12313 13: 5220, 8068, 10863, 12228 14: *2992, 3817, 6027 15: 2316, *2773, 3131, 3245, 3509, 3534 17: 306, 308, 6184, 6523, 6739, 6741, 7042, 10098, 10574, 11500 18: *871, *1866, 7081, 9613 19: 4321 14: 510, *1093, 2748, 7476, 29: *1168 20: *686, 8430 20: *686, 8430 20: *686, 8430		28: 1831	2400, 3888, 8809,
14: *857, *2233, *3002       33: *1888, 3096, 8413, 9668       2: 9350, 9743         15: 5143, 7473, 12027       16: 2327, 5990       2: 2532       3: *1188, *1399, 1556, 2328, 2391, 4052, 863, 11915         17: 2298, *2528, 20: 5403, 7362, 8468, 8936, 9059       4: 12222       8863, 11915       8863, 11915         24: *2450, 2643       7: 1517, 4443, 8352       8863, 11915       6: *1408, 2397, 2415         XIV 1: *2246, *2989, *3013       9: 4784, 11275       9: 3749         1: *9017       16: 1044, *1538, 2583, 5091       11: 8796, 10466, 12313         1: *9017       18: 4668, 11175       18: 4668, 11175         10: *1632, *1682, 4279, 6191, 10430       19: 3104       3245, 3509, 3534         11: 5315       21: 11286       3245, 3509, 3534         12: 333, 1522, 1531, *1694, 8342       22: *2302, 2324, 3492       3245, 3509, 3534         13: *1446, *1652, *2312, 3977       25: 7907, 8623       19: 4321         14: 510, *1093, 2748, 7476,       29: *1168       29: *1168	6003, 101 <b>56</b>		8883, 9165
XVI. 1: 864, 4546, 11068   3: *1188, *1399, 1556, 2328, 2391, 4052, 17: 2298, *2528, 20: 5403,7362,8468,8936, 9059   24: *2450, 2643   8: 5202   7: 1517, 4443, 8352   8: 5202   8: 5202   8: 5202   9: 3749   11: 8796, 10466, 12313   12: 5360   15: 9017   16: 1044, *1538, 2583, 5091   16: 1044, *1538, 258	12: *1477, 9613	30: *1254, 2602, 4071	XIX. 1: 476, 3020, 3240, 9943
15: 5143, 7473, 12027 16: 2327, 5990 17: 2298, *2528, 20: 5403,7362,8468,8936, 9059 24: *2450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 3: 4891 5: 493, 12098 8: 4799 18: 4668, 11175 10: *1632, *1682, 4279, 6191, 10430 11: 5315 12: 333,1522,1531,*1694, 8342 13: *1446, *1652, *2312, 3977 14: 510,*1093,2748,7476,  15: 844, 4340, 11068 2: 2532 3: 5692 4: 12222 7: 10572 9: 3749 11: 8796, 10466, 12313 13: 5220, 8068, 10863, 12228 14: *2992, 3817, 6027 15: 2316, *2773, 3131, 3245, 3509, 3534 17: 306, 308, 6184, 6523, 6739, 6741, 7042, 10098, 10574, 11500 18: *871, *1866, 7081, 9613 19: 4321 19: 4321 19: 4321 19: 4321 19: 4321 20: *686, 8430 20: *1682, *273, *10089	14: *857, *2233, *3002	33: *1888, 3096,8413,9668	2: 9350, 9743
17: 2298, *2528,       3: 5692       8863, 11915         20: 5403,7362,8468,8936,       4: 12222       7: 1517, 4443, 8352       7: 10572         24: *2450, 2643       8: 5202       9: 3749         XIV 1: *2246, *2989, *3013       9: 4784, 11275       11: 8796, 10466, 12313         2: 3260       15: 9017       13: 5220, 8068, 10863,         3: 4891       5: 493, 12098       5091       13: 5220, 8068, 10863,         4: *2992, 3817, 6027       19: 3104       3245, 3509, 3534       17: 306, 308, 6184, 6523,         10: *1632, *1682, 4279, 6191, 10430       20: 2773       17: 306, 308, 6184, 6523,       17: 306, 308, 6184, 6523,         11: 5315       21: 11286       6739, 6741, 7042,       10098, 10574, 11500       18: *871, *1866, 7081,         8342       23: 3933, 9399       18: *871, *1866, 7081,       9613         13: *1446, *1652, *2312, 3977       28: 11314       19: 4321         14: 510, *1093, 2748, 7476,       29: *1168       20: *686, 8430	15: 5143, 7473, 12027		3: *1188, *1399, 1300,
17: 2298,*2528, 20: 5403,7362,8468,8936, 9059 24: *2450, 2643 XIV 1: *2246, *2989, *3013 2: 3260 3: 4891 5: 493, 12098 8: 4799 10: *1632, *1682, 4279, 6191, 10430 11: 5315 12: 333,1522,1531,*1694, 8342 13: *1446, *1652, *2312, 3977 14: 510,*1093,2748,7476, 29: *1168 20: 5403,7362,8468,8936, 42 12222 7: 1517, 4443, 8352 7: 10572 9: 3749 11: 8796, 10466, 12313 13: 5220, 8068, 10863, 12228 14: *2992, 3817, 6027 15: 2316, *2773, 3131, 3245, 3509, 3534 17: 306, 308, 6184, 6523, 6739, 6741, 7042, 10098, 10574, 11500 18: *871, *1866, 7081, 9613 19: 4321 19: 4321 19: 4321 19: 4321 19: 4321 19: 4321 19: 4321 20: *8686, 8430 20: **686, 8430 20: **686, 8430 20: **686, 8430 20: **686, 8430 20: **686, 8430 20: **686, 8430 20: **686, 8430 20: **686, 8430	16: 2327, 5990	2: 2532	2328, 2391, 4002,
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	17: 2298,*2528,		8863, 11915
24: *2450, 2643       8: 5202       9: 3749         XIV 1: *2246, *2989, *3013       9: 4784, 11275       11: 8796, 10466, 12313         2: 3260       15: 9017       13: 5220, 8068, 10863, 12228         5: 493, 12098       5091       18: 4668, 11175         8: 4799       18: 4668, 11175       15: 2316, *2773, 3131, 2245, 3509, 3534         10: *1632, *1682, 4279, 6191, 10430       20: 2773       15: 2316, *2773, 3131, 3245, 3509, 3534         11: 5315       21: 11286       6739, 6741, 7042, 10098, 10574, 11500         12: 333,1522,1531, *1694, 8342       22: *2302, 2324, 3492       10098, 10574, 11500         13: *1446, *1652, *2312, 3977       25: 7907, 8623       9613         13: *1446, *1093,2748,7476,       29: *1168       20: *686, 8430         29: *2152, 10089       29: *153, 10089	20: 5403,7362,8468,8936,		
XIV 1: *2246, *2989, *3013	9059		
2: 3260       15: 9017         3: 4891       16: 1044, *1538, 2583, 5091         5: 493, 12098       5091         8: 4799       18: 4668, 11175         10: *1632, *1682, 4279, 6191, 10430       19: 3104         20: 2773       20: 2773         21: 11286       6739, 6741, 7042, 1098, 10574, 11500         13: *220, 8068, 10863, 12228         14: *2992, 3817, 6027         15: 2316, *2773, 3131, 3245, 3509, 3534         17: 306, 308, 6184, 6523, 6739, 6741, 7042, 10098, 10574, 11500         18: *1446, *1652, *2312, 3933, 9399       18: *871, *1866, 7081, 9613         18: *393, 9399       18: *871, *1866, 7081, 9613         18: *2992, 3817, 6027       15: 2316, *2773, 3131, 3245, 3509, 3534         17: 306, 308, 6184, 6523, 6739, 6741, 7042, 10098, 10574, 11500       18: *871, *1866, 7081, 9613         18: *871, *1866, *7081, 9613       19: 4321         18: *871, *1866, *7081, 9613       19: 4321         18: *871, *1866, *7081, 9613       19: 4321         18: *871, *1866, *7081, 9613       19: 4321         18: *871, *1866, *7081, 9613       19: 4321         18: *871, *1866, *7081, 9613       19: 4321         18: *871, *1866, *7081, 9613       19: 4321         18: *871, *1866, *7081, 9613       19: 4321         18: *871, *1866, *168,	24: *2450, 2643	8: 5202	9: 3749
3: 4891       16: 1044, *1538, 2583,       12228         5: 493, 12098       5091       14: *2992, 3817, 6027         8: 4799       18: 4668, 11175       15: 2316, *2773, 3131, 3245, 3509, 3534         10: *1632, *1682, 4279, 6191, 10430       20: 2773       17: 306, 308, 6184, 6523, 6739, 6741, 7042, 22: *2302, 2324, 3492         11: 5315       21: 11286       6739, 6741, 7042, 10098, 10574, 11500         13: *1446, *1652, *2312, 3977       25: 7907, 8623       18: *871, *1866, 7081, 9613         14: 510, *1093, 2748, 7476, 29: *1168       29: *1168       20: *686, 8430	XIV 1: *2246, *2989, *3013		11: 8796, 10466, 12515
5: 493, 12098       5091       14: *2992, 3817, 6027         8: 4799       18: 4668, 11175       15: 2316, *2773, 3131, 314, 3245, 3509, 3534         10: *1632, *1682, 4279, 6191, 10430       20: 2773       17: 306, 308, 6184, 6523, 6739, 6741, 7042, 312, 323, 3131, 3245, 3509, 3534         11: 5315       21: 11286       6739, 6741, 7042, 322; *2302, 2324, 3492       10098, 10574, 11500         8342       23: 3933, 9399       18: *871, *1866, 7081, 9613         13: *1446, *1652, *2312, 3977       28: 11314       9613         14: 510, *1093, 2748, 7476, 39: **168       29: *1168       29: *686, 8430	2: 3260	15: 9017	13: 5220, 8068, 10863,
$\begin{array}{cccccccccccccccccccccccccccccccccccc$			
10: *1632, *1682, 4279, 6191, 10430 11: 5315 12: 333,1522,1531,*1694, 8342 13: *1446, *1652, *2312, 3977 14: 510,*1093,2748,7476, 29: *1168  19: 3104 20: 2773 21: 11286 21: 11286 22: *2302, 2324, 3492 23: 3933, 9399 25: 7907, 8623 28: 11314 29: *1682, 4279, 6741, 7042, 10098, 10574, 11500 18: *871, *1866, 7081, 9613 19: 4321 20: *686, 8430 20: *686, 8430 20: *686, 8430 20: *686, 8430 20: *686, 8430	5: 493, 12098		14: *2992, 3817, 0027
6191, 10430 11: 5315 12: 333,1522,1531,*1694, 8342 13: *1446, *1652, *2312, 3977 14: 510,*1093,2748,7476, 20: 2773 20: 2773 21: 11286 21: 11286 22: *2302, 2324, 3492 23: 3933, 9399 25: 7907, 8623 28: 11314 29: *1168 20: *686, 8430 20: 2773 20: 4321 20: *686, 8430 20: 2773 21: 11286 22: *2302, 2324, 3492 23: 3933, 9399 24: *871, *1866, 7081, 9613 28: 11314 29: *686, 8430 29: *2152, 10089			
11: 5315 12: 333,1522,1531,*1694, 8342 13: *1446, *1652, *2312, 3977 14: 510,*1093,2748,7476,	10: *1632, *1682, 4279,		
11: 5315 12: 333,1522,1531,*1694, 8342 13: *1446, *1652, *2312, 3977 14: 510,*1093,2748,7476,	6191, 10430		17: 500, 508, 6184, 6525,
8342 23: 3933, 9399 18: *871, *1866, 7081, 13: *1446, *1652, *2312, 25: 7907, 8623 9613 19: 4321 14: 510,*1093,2748,7476, 29: *1168 20: *686, 8430 29: *153, 14089	11: 5315	21: 11286	10000 10504 11500
13: *1446, *1652, *2312, 25: 7907, 8623 9613 3977 28: 11314 19: 4321 14: 510,*1093,2748,7476, 29: *1168 20: *686, 8430 20: *686, 8430	12: 333, 1522, 1531, *1694,	22: *2302, 2324, 3492	10. *071 *1000 7001
3977 28: 11314 19: 4321 14: 510,*1093,2748,7476, 29: *1168 20: *686, 8430	8342	23: 3933, 9399	18: "871, "1800, 7081,
14: 510,*1093,2748,7476, 29: *1168 20: *686, 8430			9015
20, 2152 10080	3977		
10038   30: *270   25: 5455, 10009			
	10038	30: *270	##. 0100, 10000

XXIII, 2: 8104

```
5: *1376, 2589, *2683, 5098, 6004, 8378, 11508, 11512 XXVI.15: *1946, 3247, 9728 17: 522, 10134, 11311
XIX. 23: *513, 2791, 11038 | XXIII. 3: 6611
         26: 4305
        29: *2068
                                                                                                     18: 3264
20: 1387, *2762, 5574,
XX. 1: *936, 1669, 5910, 9949
3: *1350, 4831, 7690,
       29: *2008

1: *936, 1669, 5910, 9949

3: *1350, 4831, 7690,

10456

4: 9717, 12279

6: *1321, *1322, 2151,

2157, 9124, 9709

7: 1061, *1089, 2772,

3180, 3181, 3983

17: 12224

17: 12224
                                                                                                               6980
                                                                                            23: 9692
25: 2174,
                                                                                                     25: 2174, 3750, 2751,
                                                                                                               9696
                                                        17: 12224
20: 1653
21: *1901, *2773, 3136,
4486
21: *2568, *2586, *2586, *2889, 34:6,
        7: 10893
        8: 2065
       11: 1604, 5542, 6012,7068,
                                                       22: *2071, 10898
23: *2082, *2908, 4692,
5845,12076
               9592
                                                  23: *2082, *2908, 4692, 5845,12076
26: *494, *533, *1683,
                                                                                                                3617,4154,4653,
4702,6707,7724,
       12: *1213
       14: 1574, 3244,8045,11022
      15: *2286, *2866, 3505
17: *748, 6929
                                                                                                                 8907, 10856,
                                                                *1684,2844,2860,
                                                                                                                 11198,
                                                                                                                           11199,
       19: *1332
                                                                  5289, 8693, 8962,
                                                                                                                12005
      21: *1377, 4142, 6003, 11510, 11515
                                                                  9391
                                                                                                       2: 443, 1853, 4005,
                                                         29: *2002, 8181, 11540
29, 30: *932,1665,*2994
                                                                                                               9241
                                                                                               9241
4: *1104,1908,*2019,
*9924 9250
22: 3296
24: 1689, *2136, 2365, 4781
25: *2948, 5951
27: 946, 947, 1004, 7426
28: 3472, 3914, 11268
29: 4205, 10804
XXI. 2: 5496
4: *435, *2576, 4617, 12146
       22: 3296
                                                                                                                 *2824, 8389
                                                                                                5: 4987
6: *1403, 1774, 1788,
                                                                                                                1789,7679, 9692
                                                                                                        7: *1634, *2510, 4059,
                                                                                                                 4458, 4468
                                                                                                         8: 7982
                                                         3-5: *2083
                                                                                                        9: *1417, 2415
                12146
                                                         3-5: *2083
4: 3496, 6001, 10358
                                                                                                    10: *1400, *1407,
          6: 1386, 11504
                                                     5: 1895
9: 5694
10: 518-5
                                                                                                                *1411
          8: 4824, 5116
        9: *2988, 12230
10: *807, *1676
                                                                                                   15: 4371, 5220
16: 9887
17: *1422, 2401, 7353,
                                                         10: 518–521, *1366,
                                                                  3940, 5792
         12: 4813
                                                    11: 4983
12: *2052, 2533, 3295,
10823
         17: 4463
                                                                                                                 11341
                                                                                             19: *2143, 2403
20: 1579, *2954, 6148,
6224, 9504
        19: *2674
        20: *1427, 8771, 8893–
8896
                                                         13: 1565, *2494, 5589
19: 2389, 5404, 8861-
                                                                                                        21: 12142
        23: 5741
        24: *2577
25: *805, *3004, 3137, 3247, 3535
                                                                                                         22:259
                                                                 8864
                                                         8864
21: *1943, *1944, 9838
25: 4991
29: 11490
30, 31: 3135, 10718, 11794
33: *1946, *1948
22: 259
XXVIII. 1: 458, 461, *919, 1205, 6224, 7579, 624, 7579, 8321, 8707, 9281, 11396
                                               29: 4391
29: 11490
30, 31: 3135, 10718,
11794
33: *1946, *1948
XXV. 8: 2424
11: 3316, 5475, 5501,
         26: 9721
         31: 2751
 XXII. 1: 584, *1544, *1545,

*2371, 2596, 2599,

2600, 4070, 9110,

9111, 10678, 11426
                                                                                                        5: 2503, 3410, 4782,
6304
6: 5893
            2: *1370, 4489
3: 1236, 4800, 8521,
                                                                 6104
                                                  6104

12: 614

17: 2404

19: 7450, 9718, 9904, 10403, 12071

21: *1081, 1885, 8356

22: 1892

24: 6019

25: 4131

26: 9880
                                                                                                          7: 888, 5403, 11692
                                                                                                          8: *1442, 8914,
11475-11481
                   11875
                                 3084,
                                                                                                11475-11481
10: 1984, *2521
11: 3925, 4687, 5993
13: 5914, 7395, 9219,
            4: 896, *1886,
                   10598, 12212
            6: 630, *999, 1829,
*2313, 3015, 3216,
3541, 6254, 7073,
8290, 9572, 10895
          8: 2800

9: 600, *1198, *1468,

2464, 6126

11: *1836, 3021

13: 8033

15: 5604, 6959
                                                                                                                 11843
                                                                                               14: *1658,2169,2779.
2839, 3217,
                                                                                                                   9338,11703
                                                                                                          15: 10466
                                                                                                          18: 8141
                                                                                                          19: 3252
```

XXIX. 1: 1206, 1418, 1725,	IV 7: *1654, 10027	XVII. 1: *2544, *2555, 4373,
3207	8: *2768, 10472	
2: 4074, 10683	V. 2: 5441	4595
4: 2454, 6939	3: *2330, 4562,9474,10642	2: *1108, *2496
5: *1331, 6344, 8752	6. 9746	3: 8055
6. 464 *~~ \$0641	6: 3746	5: 1929, 5989
6: 464, *754, *2641	9: *1328, 2305, 10367	8: 2714, 8444
8: 4322	11: *1206, 8014	14: *1784, 2771, 3604,
10: 7359	VI. 3: 12306	3742, 3800, 4490,
11: 11691, 11893	6: *2842	5097, 11024
15: 1822, 5266, 8240,	7: *1631	<b>15</b> : <b>1581</b> , <b>1707</b> , <b>2875</b> ,
7093	VII. 5: 9601, 4277	2935, *3970, 3971,
18: *1668, 2773, 2797	10: 2485, 4277	11454, 11795
20: 12007	11: 9287	XVIII. 2: 1760, 5124, 5240
23: *930, *1846, 1849,	16: *1195, *2004, 6661	3: *1769
4674, 9606, 11173	VIII. 1: *1496,2527,4072,9044	
94. 10000 11711	0. 040 %004 5540 6041	4: 2817
24: 10900, 11711 25: 1707, 2121, 2263,	2: 248,*991,5543, 6241,	5: 4959
20: 1707, 2121, 2205,	6658, 6659, 8559	9: 688, *763
2558,*2903,3370,	3: 117, *1485. *3035,	10: *1508
5156, 7389	10697, 11991	13: *856
XXX. 7: 9988	4: *2000, 3775, 3777,	18: 5433
8: *2976, 4003, 5106,	7024, 9496	20: *1838, 3030
7482, 11503-11519	5: *1507, 3794	23: 4768
12: 4685	6: *577, 3784, 3799	27: 3803, 4673
13: 12144	8: 2541	28: 629
15: 1153, 1479, *1662,	9: *1495, 9006, 9068	30: 370
*3005, 3763, 4468,	IX. 1: *1687	33: 7708, 8033
6172, 9278, 9394		
	6: 2186, 9123, 12184	35: 2444, 6553 VIV 1, *579, 4090, 11265
16: 2704, 7597	9: 5798, 11358 12: 3101, 9659	XIX. 1: *572, 4089, 11365
17: 8083, 10897	1	1-5: *2382
20: 8590	14: *2636	2: 1529, 3182, 4094
25: *2378, 9821, 9933,	15: 2867, 5341	8, 4: *1504, *1517
9936	16: *302, 9285	4: *1973, 3275
28: 6129	17: 2941, 2953, 6530, 8139,	5: 1680, 11854
XXXI. 1: 11086	9287, 9415	7: 5228, 6777, 6793
6: 10950	18: 4849	9: 3215
10: *2245, <b>6235,</b> 9688	X. 5: 2495	10: 250,*2721,5091,6806,
11: *2241	6: 5314	6818, 6819, 8711,
12: *2991, 6020	7: 9997, 11882	10462, 11614
13, 19: 183, 6023	8: 3305	11: 872, 6775, 12315
15: 1787	17: 3101, 11156	12: *1302, 1927, 2689,
21: 2222	XI. 3: 8839, 9013, 9021	4926, 5237, 8681,
23: 6028	4: 2493, 2891, 4226, 10820	11740
25: 10491	XII. 1: *2062, 5884	13: 5340, 11164
26: *2069, 12014	2: *1330, 1619, 2303,	14: 11812
27: 7860, 9851	3310, 5908, 8141,	XX. 5: 2301, *2322, 7551
28: *1819, 2003, 3013,	0~51	XXI. 4: *1928,3193,5446,7729
4034, 10651	3: 11178 5: 5158, 10839, 11020 6: *527 5821 8518	XXII. 1: 7760
29: *1107, *3014, 10654,	5: 5158, 10839, 11020	2: *2392
12257	6: *237, 5821, 8513	4: *1223
30: 275, *1303, *1304,	XIII. 6: 2738	6: 5171, 7991
3519, 5910,6022,	XIV 1: 168,*1878,6143,6610,	7: *2684
9839, 11031	8770, 9005	9: *1869, 3066
31: *3016, 6089	2: *2985, 9616	10: 1020
01. 0010, 0000	3: 5420	11: *975
PSALMS.	5: 2838, 9503	12: 10955
T 1. 1117 11089	6: 4111, 4487, 7334	19: 9523, 10886
I. 1: 1117, 11953		23: 4510
2: 3850, 10463	XV. 2: 3023	25: 5952
3: *1132, 2420, 2732, 7215,	2-5: 577, 8945	28: 4080
10404, 10585	4: *505,2300,4402,10760	XXIII. 1: 9316
6: 1522 H 3 #1520	XVI. 1: 10398	1-6: 1304, 4803
II. 2: *1560	3: 7523, 11006	2: 3851, 8711, 9771,
3, 4: 2514, 4814	5: *900, *2173, 2537,	11109
6: *389, 3477, 12348	9052, 11032 6: *2471, *2921, 3701,	4: 345, *673, *731,
7: *753, 9130		1330, 1696, 1705,
12: 9559,10051,11405, 11732	4351	2265, 2891, 5619,
III. 3: 461	8: 8993	5660, 7209, 7788.
6: 4696	9: 5026	8221, 8704
IV 1: *2536	10: *1028	5: 5667, 7683, 9633
4: 4841, 11431	11: 687, *724, *1437,	6: *356, *956, *966,
5: 5810	*1731, 1948, 3190,	<b>6:</b> 4742, 7254, 8789
6: 3876, 4458, 5056, 9035	6852, 8912	TITE, 1201, CICO

```
| XXVI | 1. *$74, 1160, 7115 | XXXIV | 6: 7547 | 7: 7119-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-126, 131-
```

XLVIII. 2: *1709		
A L V I I I . 2: ^1709	LV 22: *295, *827, 1685, 6953,	I T WWIII 90, 10040
3: 2544, 11951	6995	34: *1560
4: 5812	23: *2353, 4051, 4957,	LXIX. 4: 3031
9: 3852	7720, 11955, 12220	9: 12346 12347
10: 7792	LVI. 8: *2482, 5618	12: 1654, 5113
12: 12348	11: 459, 4693	19, 1050, 0115
XLIX. 3: 11349, 11968	T XVIT 1. 1450 *0714 0744	13: 10501, 10828
	LVII. 1: 1450, *2714, 2544	16: 3915
4: 4289	2: 11101	28: 3563
<b>5</b> : 4091	3: *2910	30, 31: 1433
7: 7897	4: 12012	34: *2409, *2724
8: 5429	8: 1784	LXXI. 1: 5817
9: *676	10: *2279, 3911, 5832,	3: 2548
10: *690, 7827	0007 10510	0: 2040 * 210**
11 41040 40050 0105	8607, 10510	5: <b>*</b> 1857
11: *1249, *2650, 6135 12: *852, *1246, 3038,	LVIII. 3: 3303, 3747, 4271,	9: 1756, *2420, 10810
12: *852, *1246, 3038,	7975, 10213,	9: 1756, *2420, 10810 12: 2547
8626, 9598, 9609	10368	14: 9613, 10969
13: 3806	4: 9887	17: 3216, 5604
14: 1336, *2332, 9277,	5: 11001	10. 10000
	J. 11001	18: 10806
10646	LIX. 4: 4649	LXXII. 10: 8943
15: *707, 11793	6: 4427, 7930	14: 3670
17: 1147, 1148, 1288	7: 3262	16: 817
18: *1201, 5516, 12130	12: 420, 3753, 5556	LXXIII. 1. *1803
20: 3036, 9337	16: *2334, 2485, 3919	2: 1929, 8724
L. 2: 8964	LX. 2: 8257	
		<b>3</b> : 2563, 4760, 6192,
3: *635	4: 266, 2302, *2469, *2961	11250
8: 5288	11: 319, 9518	4: 1375, 3574, 7526
10: 2547	LXI. 2: 667, 11162	6: *1249, 4676,
12: 9031	3: *757, 8292	11032, 12296
14: 11950	5: *1784, 4967	7: 5433, 7981, 9418
15: 2063, 4576, 5808, 9034,	LXII. 1: 1702	9: 9906
10253, 11094, 12062	4: 3561	10: 7683
16: 11119	5: *1183	11:9803
18: 1983	8: 3669: 4536	12: 4763
21: 2543	9: 1804, 3767, 5904,	17-20: 7804
22: 2334, 3886, 6198, 9043,	9242, 12138	18, 19: 7714
10478	10: 4013	19: *701, 5719
	LXIII. 1: *2163, 4811	20: *920, *2120,
23: 1059, 4523, 11056		*01.45 9570
LI. 1: 3901, 3906, 9147	2: 4500	*2145, 3579,
5: *795, 4268, 7977	5: 8711, 10039	3620, 5726
6: 2608		
	8: 2321, 9051	22: *1909,3093,3254,
	11: 2173, 12087	9674
8: 12306	11: 2173, 12087	9674
8: 12306 10: 2850, <b>4503</b>	11: 2173, 12087 LXIV 3-6: 561	9674 24: 241, *1474, 2472,
8: 12306 10: 2850, <b>4503</b> 11: 7562	11: 2173, 12087 LXIV 3-6: 561 6: *1273	9674 24: 241, *1474, 2472, 8975, 9487
8: 12306 10: 2850, 4503 11: 7562 13: 2978	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963,	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546 4: 6208	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963,	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546 4: 6208 5: *2439	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546 4: 6208 5: *2439 8: *1148	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963, 7486, 10936 LII. 1: 2505, 2612 2: 5738 4: *553, *2761, 5373 5: *2611 6: 2270	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643.
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963, 7486, 10936 LII. 1: 2505, 2612 2: 5738 4: *553, *2761, 5373 5: *2611 6: 2270 8: 10404 9: 11057	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384 LXVI. 3: 11878 7: 2493 12: 11767	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963, 7486, 10936 LII. 1: 2505, 2612 2: 5738 4: *553, *2761, 5373 5: *2611 6: 2270 8: 10404 9: 11057	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643, 8255 LXXVI. 4: 1763
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963, 7486, 10936 LII. 1: 2505, 2612 2: 5738 4: *553, *2761, 5373 5: *2611 6: 2270 8: 10404 9: 11057 LIII. 1: *1965, *1967, 10706	11: 2173, 12087 LXIV 3-6: 561 6: *1273 8: 5742 10: 2915 LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384 LXVI. 3: 11878 7: 2493 12: 11767	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643, 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963, 7486, 10936 LII. 1: 2505, 2612 2: 5738 4: *553, *2761, 5373 5: *2611 6: 2270 8: 10404 9: 11057 LIII. 1: *1965, *1967, 10706 5: *1062, 2838	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2498 12: 11767 13, 14: 5954, 5956,	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643, 8255 LXXVI. 4: 1763
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963, 7486, 10936 LII. 1: 2505, 2612 2: 5738 4: *553, *2761, 5373 5: *2611 6: 2270 8: 10404 9: 11057 LIII. 1: *1965, *1967, 10706 5: *1062, 2838 LIV 4: 5565, 8733	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643, 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352, *1681, *2410, 4963, 7486, 10936 LII. 1: 2505, 2612 2: 5738 4: *553, *2761, 5373 5: *2611 6: 2270 8: 10404 9: 11057 LIII. 1: *1965, *1967, 10706 5: *1062, 2838 LIV 4: 5565, 8733 LV. 1-23: 386	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVII. 1: 1073	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092  LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417  LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255  LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 13-15: *2747 18: 4554  LXVIII. 1: 1073 5: 8672, 11238	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092  LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417  LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255  LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685  LXXVII. 1: 7515
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 13: *25747 18: 4554  LXVII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092  LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417  LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255  LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685  LXXVII. 1: 7515 2: 3169 3: 3875
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 13: *25747 18: 4554  LXVII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092  LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417  LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643, 8255  LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685  LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643, 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889 8: 8573
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2498 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVIII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541 9: *1554 10: 1348, 4481	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889 8: 8573 12: *2833
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVIII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541 9: *1554 10: 1348, 4481 18: *150-152, *684,	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643, 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889 8: 8573
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVIII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541 9: *1554 10: 1348, 4481 18: *150-152, *684, 5197, 6573-	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889 8: 8573 12: *2833 19: *1507, *2604,
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVIII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541 9: *1554 10: 1348, 4481 18: *150-152, *684, 5197, 6573- 6575, 7115,	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889 8: 8573 12: *2833 19: *1507, *2604, 4787, 8784
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVIII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541 9: *1554 10: 1348, 4481 18: *150-152, *684, 5197, 6573- 6575, 7115, 9554, 11468	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889 8: 8573 12: *2833 19: *1507, *2604, 4787, 8784
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVIII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541 9: *1554 10: 1348, 4481 18: *150-152, *684, 5197, 6573- 6575, 7115, 9554, 11468 19: *1579, 2695, 3897,	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889 8: 8573 12: *2833 19: *1507, *2604, 4787, 8784 LXXVIII. 2: 9760 3: *1223
8: 12306 10: 2850, 4503 11: 7562 13: 2978 15: 7486 17: 516, *533, 1046, *1352,	11: 2173, 12087  LXIV 3-6: 561 6: *1273 8: 5742 10: 2915  LXV 2: *2546 4: 6208 5: *2439 8: *1148 11: *2422, *3054 12: *2375 13: *2380, * 2384  LXVI. 3: 11878 7: 2493 12: 11767 13, 14: 5954, 5956, 12301 13-15: *2747 18: 4554  LXVIII. 1: 1073 5: 8672, 11238 6: *1260, 6375, 8642 8: *2541 9: *1554 10: 1348, 4481 18: *150-152, *684, 5197, 6573- 6575, 7115, 9554, 11468	9674 24: 241, *1474, 2472, 8975, 9487 25: *970, 2774, 6177 26: 2537, 9052 28: 11092 LXXIV 1: 5558 5: *1249 17: *2728, *2998, 3611 19: 4528, 12209 20: 7933, 9417 LXXV 5: 3803, 4669 6: 4753, 11671 7: *1014, 3481, 4643. 8255 LXXVI. 4: 1763 10: 6218, 6219, 6222 11: 438, *2948, 5955, 12174 12: *685 LXXVII. 1: 7515 2: 3169 3: 3875 6: 3889 8: 8573 12: *2833 19: *1507, *2604, 4787, 8784

```
. 9: 5926
14: 11271
17: 2754, 11702
10: 1501
LXXXIX.18: 97928
19: 918
24: 0502
                                   LXXVIII. 9: 5926
                                                                                                                                                                                                                                                                                                                                                     XCVII. 9: *1498
17: 2754, 1...
19: 1591
20: 2248, 3945
25: 4785, 10406
34: 5294, 4532
68: **2389
68: **2389
68: **2481, 10696
6: 5398
6: 5418, 10955
12: 13: 10521
14: 10521
14: 10521
14: 10521
14: 10521
14: 10521
14: 10521
14: 10521
14: 10521
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
15: 2552
16: 2552
17: 464. **1125, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027, 2027,
                                                                                                                                                                                                                                              19: 918
34: 2562,4741,7872 10: 11704
11: 1871, 10028
                                                                                                                                                                                                                                      37: 8607
47: *2119, *2881,
3569, 5708,
10232, 10273,
                                                                                        19: 1591
20: 2548, 3945
25: 4785, 10406
34: 5294, 8532
                                                                                                                                                                                                                                                                                                                                                          XCVIII. 4: 11059
                              11497
7: 2092
10: 9023
LXXXVII. 2: 12348
4: *1828
5: *1829
6: *1830, 2164,
6836
LXXXVIII. 3: 11792
9: *1199
10: *660, 1717,
11793
12: *1435, *2153,
2332
13: 4561, 10644
15: *3058, 8897
18: 2395, 2411,
5563

14: *210
XCIII. 2: *1482
3, 4: 10795
5: 9544, 12305
XCIV. 3: *3071, 12149
7: 8992, 10823
8: *1283
9: 8995
11: 9395
11: 9395
17: 9518
18: 10504
19: *1274,*1899,*2865,
5697, 7337, 8018
20: 10180
23: 4789
XCV 7: 280, 10267, 10828,
                                                                                                                                                                                                                                                                                                                                                                                     30, 31: 1161, 3624
                                                                                                                                                                                                                                                                                                                                                                                    33: 1711, 2923, 4513
                                                                                                    2332
13: 4561, 10644
15: *3058, 8897
18: 2395, 2411, 5563
                                                                                                                                                                                                                                                                                                                                                                                  34: *1910, 10464
                                                                                                                                                                                                                                                                                                                                                             CV. 2: 4518, 4804
                                                                                                                                                                                                                                                                                                                                                                                20: 3555
40: 2323
                                                                                                                                                                                                                                12003
7, 8: 4713
                                                                                                                                                                                                                                                                                                                                                                              42: 4747
                                      LXXXIX. 1: 9216, 10500, 11951
                                                                                                                                                                                                                                                                                                                                                                           44, 45: 2697
                                                                                                                                                                                                                                                                                                                                                            CVI. 1: 2505
                                                                                                                                                                                                                                 8: *2606
                                                                                                                                                                                                                                                                                                                                                       2: *1498
14: 1481
23: 10460
24: 9868
28: 5195
                                                                                          2: 10504

5: *2532, 7785, 9015

9: *1508

14: 2515, 3481

14: 2515, 3481

14: 28: 3769

15: 9130, 9316

16: *1359, 10504

8: *2606

8, 9: 7947

10: 1926

XCVI. 1: *763

2: *2707

3: *1497

8: 1521

XCVII. 2: *1499
                                                                                                 2: 10504
                                                                                                                                                                                                                                                                                                                                                                       24: 9868
28: 5125
                                                                                                                                                                                                                                                                                                                                                                                     29: 6568
                                                                                                                                                                                                                                                                                                                                                                                     33: 5630
```

CVI. 36, 37: 537, *840	OVIV 11. 50% 0500 (100	I CITIZET O LABOUR
46: *1878	CXIX. 11: 507, 2508, 4133, 9548, 10483	UXXI. 2: 10317 3: 5379 5070
48: 121–123, 6465, 6466		3: 5379, 5979 3, 4: 5157, 8107 4: 4788, 5973
CVII. 6: 8533, 9156 8: *2532	16: 10473, 10484, 10926, 11605	4: 4788, 5978
9: 187, 188, 721, *2164	17: 5745	5: 7155 7: 4574
10: 1810	18: 350, 2068, 6766	CXXII. 1: 4559, 6203
16: 8033 19: 8533	19: *2502 20: *153, *156, *187,	4: 6209 CXXIII. 1: *1479
23-30: 8533, 11619	10305	3, 4: 1018, 1019
24-39: *2407, 2408	31: 6776	CXXIV 1-5: 8997
29, 30: 343, 4845 30: *1661, 2905, 4840	32: 870, 4846, 4899 33: 1698	CXXV 1: 1239, 7286, 12072 2: 10169
<b>4</b> 1: <b>*</b> 1784	<b>34</b> : *2503	5: 1684
CVIII. 1: 2455, 8706 2: *2379	45: *2296, 3549	CXXVI. 1: 11748
CIX. 4: 4566	49: 8587 50: 9405	4: 5074 5: *1620, *1672,
13: 2597	54: *2782	*2042, *2983,
14: 4041 17: 11212	57: 2575, 9052	
23: 11672	60: *766, *2585, 4714.	6: *1670 *1671 11498
CX. 2: 11280	7944,9106,11202,	6: *1670, *1671,11498 CXXVII. 1: 4766, 4892, 7155
CXI. 1: 4520 3: 7566, 9004	12015 63: *461	2: *2767,4360,5381,
5: 2277, 2323	64: 1800, 2515, 3910	11096, 11746 3, 5: *1657, *2974
7: 2562	65: *1218	4: 7078
9: 5066 10: *2497,3600,4515,4517	67: 72-92, *853, 6381- 6412	5: 9321 CXXVIII. 1: 4917
CXII. 1: 290	68: 2505	3: 639,*1266,7078,
2, 3: 9593 5: 1560 4900	71: *875, *1189, 2417,	11701
5: 1569, 4802 6: 3387, 9105, 9123	10578 72: 653, 5235	3, 4: *1824, *1825 4: *1876
7: *1655	73: 7462	CXXIX. 4: 5322
9: 9118 10: *1101, 1920, 12221	75: *873, 5506, 11431,	CXXX. 1: *2155, 5791
CXIII. 9: 4042, 11522	$egin{array}{c} 11434 \ 81 \colon 3057 \end{array}$	4: 4298, 8803 CXXXI. 1: *2579
CXIV 3: *958	89: 8607	CXXXII. 13: 12348
CXV. 1: 2465, *2535 2: 7502	90, 91: 2568 96: 3210, 4380	CXXXIII. 1: *1267, *1835
3, 8: 9731, 9732	97: 234, 363, 6774	2192, 9347 CXXXV 4: 10016
5: 8992	103: 4926, 5846, 6768,	6: 11618
6: 9378 8: 3146	8711 105: 343, 6096, 10166,	13: 10470 17: 9374
14: *2634	11235	CXXXVI. 5-8: 1162
CXVI. 2: 4569	106: *2618	8: 11855
3: 1730, <b>22</b> 53, 4283, 7873	113: 5703, 6848, 8141 117: 4766, 8621	9: *2391 23: 5649
<b>6</b> : 2695	120: 4361	<b>2</b> 5: 4788
7: *2664, 11449 11: *1242	121: 3043, 3320	CXXXVII. 1: *2038, *3137
11: *1242 12: *1578, 3896	122: 11874 128: 346, 6785	1-6: 309, *3225 5: 2472, 2962,
12, 14: 8991	129: *235, 392, 5234	10482
13: 6300 15: 1346, 1363, 1759,	130: 1515, 5233 134: *2764,*2913, 10840	6: *1833, *2478 CXXXVIII. 2: 400, 6209
7891, 8216, 8220	139: 12345	3: *2424, 4218,
17: 11950	140: 6100	8675, 8676,
CXVIII. 6: 5816, 8997 12: *1565	151: *847 156: 10496	9048, 12125 3~10: *1491
17: 3199	160: 347,382,8607,11535	6: 4672, 10705
19: 8219	162: 8070	CXXXIX. 7: 7994, 8213
22: 7570 23: 8570	163: 2179, 10372 165: 4365	7–10: 10816 10: 4780
24: 5132	168: 4227	11: 10819
CXIX. 2: 5680 3: 10815	173: 9518 174: *2164	12: 4221 14: 451, 452, *849,
4: 2007	176: 3675, 10480	*2231, *2794,
5: *239	CXX. 3: 5736, 10203, 10307,	<b>6881</b> , <b>6885</b> ,
$7:\ 5226 \ 8:\ 4399$	12010 <b>5</b> : 6137	7613, 9308, 9379, <b>939</b> 8
9: 339, 570, <b>6232</b> ,	CXXI. 1: *1478, *1479,*1741,	<b>16</b> : *794, 10379
12334	10088	17: *507, *1515,

4887.

CXXXIX. 17: \*2486, 4091, | CL. \*1482, 11950 V. 8: 1714, \*2005, 10466 9: \*965, 1444, \*3274, 6868, 5691 - 5700,REVELATION. 7467 9466, 10668 I. 3: 389, \*2723, 2804, 4756 22: 1885 10: 2908 23: \*629,3082,5259, 4:299712: 7128 5, 6: 2933 5268 13: \*3047 VI. \*3509 2: 3474 CXL. 3: \*2762, 8755, 9897, 6: \*407, 1720, \*2396, 3048, 11744 4136, 7179, 7219, 10104 12: \*2687 7: \*2061 8: 7845 8: 656, 3193, 12099 9: \*3856, 11858, 11859 10: \*638, 2155, \*2821, 3658 CXLI. 1: \*1151, 2092 9: 2960 2: \*1150, \*2542, 4565 10: \*441, \*2262 4: 9829 11: \*973, 9479 5: 4986 20: 7277 12: \*3982 12-17: \*1007 9: 3186 II. 3: \*1365, 4401 4: 249–262, 6669 5: \*2634, \*3403, 10832, 10: 8077 13: 10276 CXLII. 2, 4: 3919 15, 16: 3426 4: \*311, 3467, 4435, 11403, 11791 15-17: 10049, 10058 16: \*534, 3419, 3422, 12311 17: \*642, \*643, \*2056, 3420, 6272, 12311 5088, 5458, 5461. 7: \*597, \*1059, \*2445, 9369, 5569,9178,11360, 9421, 12037 9: 5634, 5885 10: 1012, 1126, \*1236, 1672, 11797CXLIII. 4: \*809 VII. 3: 3443 , \*2253, 4, 9-17: \*1049 5: \*2271, 4182,7615, 1194, 2295, \*3033, 4162, 5967, 7026, 9: \*659,5927,7662,7840, 8727, 12158 7617, 10698, 5086. 5967, 702 8340, 9434 10700 7659, 9-17: \*1736, 1759 13, 14: \*1801, \*2261 14: 433, 440, 2120, 7750, 9420, 9452 9: 12312 CXLIV. 1: \*207 13: \*2258, 3833, 10440 2: 9058 16: 11402 3: \*1999 17: 5181, 5214, 6312, 9638, 4: 1802,\*2234, 3568, 14-17: 11562 10242, 10406 15: \*1720, 9421 15-17: \*1713, \*2023 10220 21: 11415 12: \*1876, 6247, 7078 14: \*469, 7371, 7372 15: 2477, 4083 22: 4968, 10828 16: 5685, 9684 25: 3065, 4911, 7952 29: \*1679 17: \*1637, 9479 VIII. 13: 2626, 3177 CXLV 1, 2: 4515 III. 1: 2361, 7281, 9703 IX. 1-11: \*4070 1, 15: 810 2: 4512 2: \*2968, 3736 2: 2941, 11941 3: 2560 4: 797 9: 2602, 2610 3:13596: 1484, 11398 10: \*2384, \*2531, 4524, 4: 1737, \*1787, \*1955, 7451 10: 11610 11950, 12283 4, 5: 2981 11: \*2872 20, 21: 6204, 11408 5: 748, 1399, 2926, \*3914, 11: 3478, 3482 13: 6097 6902, 10028, 11337 X. 1: 10504 6: 1960, 2494,\*2870, 3585, 8: 5422, 10828 11: 1199, 3065, 4628, 7661, 15: 631 17: 2484 18: \*519, \*847 19: \*808, \*1753, 4583 5710, 5711 11033 9: \*3037, 4461 12: 829, 9421, 11920 10: \*3039 CXLVI. 2: \*1510 14: 7931 XI. 12: \*1737, 8226 15: 1951,2930,4778,11804 5: 1666, 9341, 9618 15: 8242 8: \*269, 2066 15, 16: 3733 16: \*402, 12316 17: 429, 1137, 4680, 6151, 17: 10590, 11462 9: 3270 18: 5081, 5084 CXLVII. 1: 4510 19: 2885 3: \*1626,2731,5763, 7971, 9777 XII. 1: 2934, 6117, 11855 18: \*928, 1646, 2066, 2583, 7569, 9263 9: \*2854, 3148 6859, 8513, **8**536, 4: \*1507 10: 1503 11784 19: \*349, \*865, 1549, \*2786, 5: \*1611,2507,9033, 11: 371, 651, 5406, 9532,\(\begin{array}{c}\) 9883 120616: 3858 5766XIII. 8: 1262, 4879, 9486, 11337 20: \*459, \*531, 678, 1872, 9: \*1346, 4785 2825, \*3245, 3665, 5422, 9382 10: 5910 10: 5051, 5960 11: 4570, 8697 14: 10565 21: 10060, 12060 13: 8232, 8651 16: 3813 IV 1: 9460 14: \*1671 XIV 2: \*1732, 4488 3: 9467, 9478, 10154, 2, 6: \*3047 2–11: \*1717 15: \*3022 CXLVIII. 1: 2912, 4509 3: \*2922, 11052 10665, 10670 3: \*3915, 10504 4: 1692, \*2057 4: 2320, 7447, 7658, 3, 8: 2623 8799, 10944 8: \*2665, 11546 5: 1162 6: 2641 7: \*2727 8-10: 2919 7: 4099, 6434, 10051 9: \*1356 10: 2933, 7301 11: \*1496, 7128, 7206 10: 2948, 6010 10: 4521 13: \*1500, 4069 11: 2943, 2946, \*2965, V 3: 2422 12019 5: 7154, 7186 CXLIX. 4: 10468, \*12942

XIV. 12: 11563	XXI. 9: 7277, 7278, 10338	II. 5: 3208, 6016, 9410, 11713
13: *646, *664, *963,	10: *981, 9437	12311, 12314
*2662, 2708, 6134,	10-22: *1717	6: *2060, *2612
6844, 7739, 12283	13: 2910	7: 1015, *1249, 1523, 1680,
14: 3475	16: 2878, 10738	*1949 *9109 (997
15: *3921	18: *2023, 5934	*1848, *2123, 4335, 8102 0701 13333
XV. 2: *1732	18-23: 2889, 7309	8193, 9781, 12233
3: 7801	22: 2885	8: 12077, 12091
4: 2257		8, 9: 1234
7: 12311		10: *1257, *1847, *3456, 9897
8: *439	8982, 10280	13: 11657
	25: 9469	14, 15: *1703, 9784
XVI. 6: 7673, 7677	27: 2920	15: *480, *486, 974, *1762,
10: 7728	XXII. 1, 2: *1707, *1717,	7410, 7419, 9003
16: *3123	1763, *2444,	16: *2050, 3423
17: *2869	2446	17: 4421
XVII. 4: *1284	1-6: *3070	17-24: 9830
5: 3443	2: 594, 2625, 2910,	20: 2358, *2838, *2840, 5603,
6: *2255, 3834, 10439,	5757,7114,10876,	8820
10956	10878, 12038	21: *1994, 5595, 5682, 9526,
14: 2161, 7301	3: 6324	10639, 11051, 11905
15: 9479	4:2875	21-24: 9138
XVIII. 1–24: *3141	5: 431, *708, 6861	22: *1907, 11119
2: 2822, 5442, 7931,	7: 5166	23: 5881, 9836
11028	9: *765	23-25: 2828, 11219
5: 5334, 5349	11: 6012, 7847, 8911,	25: 4729
6: 5916	10758, 11991	28: 2361, 5188
7: *441, 6135	12: 4911, 5080	29: 2362
7, 8: 4660	13: 12101	III. 1, 2: *246, *2040, 5228
17: 5103	14: 3873, 5758, 9491	3: *1778, 4177, 9500, 9875
XIX. 1: 1766	15: 2938, 2947, 8839,	8: *2759, 5945
2: 7676	10372	12: 1750
3, 4: *90, 6434 6: *441 712 7612 0167	16: 681, *2808, 4104,	13: 4466, 6578
6: *441, 712, 7613, 9167,	10280	16: *2317, 3984
9467, 10704, 11561	17: *1051, 1335, 2383,	19: 5350
7: 7277, 7278	3345, 4132, 4931,	20: 2925, 7263, 7564, 10180
7-9: *2092,*2093,*2980	8223, 8315, 9975	24: 9191
8: 6623	18: 10507, 10508	25: 1185, 7511
9: *967, *1650, 3384,	19: *245, 6543, 10119	26: 3431, 10074
7773	20: 1719, *3098, *3099,	27: 10942
10: 11025	4132, 6347, 6351	28: 9143
12: 3475	21: 8227, 9199, 9270	29: 1625
13: 12262	ROMANS.	31: 3532, 10074
14: 12059		IV. 5: 10324
<b>16</b> : 10105	I. 1–32: 335, 1097	7: 11418
20: 5733	2: 4746, 11231	11-16: 8942
XX. 1–15: 2052	6: *1548	14: 10186
2: 1630, *2709, 5318	7: 5160	15: 6220
4: 1743, 3813,4403,12158	14: *741, 10780	18: 7783, 8532
6: 7791	16: 2542, 2624, 2640, 7579,	18-21: 8597
10: *1775, 9515	11566	20: *1232, 4751, 8577
12: *299, *475, *794, 1311,	17: 3446, 8574	20, 21: 1628, 2127
3176, 3409, 4328,	18: 5835, 6221, 9559	25: 5258, 11844
5537, 6901–6903,	20: 2023, 6606, 9024, 9454,	V. 1: 3447, 4363, 10922
10041, 10262, 11462	12123	2: 1516, 1696, *1858, 2076,
13: *298, *443, *1594,	21: *1690, 3289, 7728, 8770,	4525
*2668, *2726	9025, 9215, 12127	<b>3</b> : *603, 1187, *2464, 4342,
14: *2672, 9504	22: 1840, *2575, *2642, 11186	5661, 5772, 9816
15: *1773, *1779	23: *1904, 3148	4: *1191, 2042, 8513
XXI. 1: 1801, *2023, 6149	24: *2212	5: *1868, 3052, 6067
2: *428, *1712, *1761,	25: *242	6: *1193, 10507, 10687
7277, 10028, 12162	26: 9825	<b>7</b> : 1694, 2235, <b>2961</b> , 2700.
2–27: *3070	28: 3260, 4984, 4985, 9009,	5274, 7885
2-27: "5070 3: *3532	9745	8: 732, 2521, 3724, 4349,
	28-32: 1465, 7973	5152, 6376, 9125
4·*972, *2440, 2877, *2002 0462		10: 1889, *2154, 4872, 7143
*2982, 9468	29: 2847	11: 2794
5: *2388 c. *1990, 9970, 9999	31: 9835	12: 2165, *2437, *2752, 5350,
<b>6</b> : *1380, 2379, 2383	32: 5331	9613, 10384
7: 1388	II. 1: 11048	12, 14, 18: 1461
8: *1771, *2611, 3744,	2: 10059	13: 2912
5858, 10202 9 · *072 *2023 3221	3: 10076 4: 2535 3716	14: 10390

V 15: *1569, 2385, 5174		
	VIII. 35: 4287, 4401, 7066,	VII 19. *000 *1004 *1000
15 90. *9019	7111. 00. 4201, 4401, 1000,	A11. 12: "909, "1804, "1870,
15, 20: *2012	7116	3512, 3735, 4338,
<b>16</b> : 5175	38, 39: 935, 1356, 2670	4555, 4590, 11081
19: *1239, 1577	IX. 3: 2603, 5465,8383,11770,	13: 3073, 9632
20: 7564, 8854, 8856	12126	14: 1976, 2347
21: 9199	5: 2491	
		15: 5562, 6116
VI. 2: 8059	6: 4173, 4727, 11244	<b>16</b> : 202, 915, *1251, 3455,
<b>6</b> : 5312, 7576	7: 9552	3473, 4370, 9666,
<b>7</b> : <b>779</b> 1	8: 10734	9679
11: 4171, 7746, 9080	19: 2241, 8101, 9060	17: 1975, 8360, 8361, 9587
<b>13</b> : *2823, 9062, 11580	20: 5204, 7979, 8063, 8448	19: *2681, 3299, 5058,
14: *1576	22: 2535, 5654, 12311	
	00 11004	8801, 11486-11491
16: *1645, 5249, 5333, 7537	28: 11894	20: 1884,1892, 3456, 5063,
22: 2664	X. 1: 3335	8359, 8931
23: *1770, 4818,5306,5345,	2: 1904, 6270, 6275	21: 497, 1532, 1891, 1979,
6756, 7109, 9788	3: 2676, 5273, 10514, 11651	3107, 3463, 8355,
VII. 2: 3826, 10780	4: 7138, 7685	11708
7. 974 9590		
7: 874, 3530	9, 10: 927	XIII. 1: *2809
12: 875, 3533	10: 8560, 12304	4: 10910
14: 6899, 10184	12: *1109,2547,11104,11872,	7: *1254, *1843
<b>1</b> 5: 532	12338	9: 10723, 11994
18: 6032, 10688	14: 9372	10: 3717, 5386, 9211
21: 2167, 7568	15: 4636, 9135, 11577	11: *1747, 2019, 6264,
		11. 1141, 2010, 0204,
21-25: 9388	17: 2819	11804, 12203
23: *2961	18: *1560, 9162	12: *638, *2871, *2880,
24: 1349, 1454, 3708, 6590	20: 2810	7585
<b>33</b> : <b>6</b> 03 <b>7</b>	XI. 2: *1241, 2330	13: 387,*933, 1660,7578,
VIII. 1: *1228, 3449, 6590,	3: 3897	9590
	6: 8852	14: *2848 - 2850, 5632-
7383, 10085		
3: 10181	7, 8: 9344	5636, 11876, 11917
<b>6</b> : 1264, 1679, 3939,	14: *1066, 5455	XIV 1: 2077
7224, 7336, 8314,	16: *1804	2: 1605
11816	17: 4903, 9213	4: 10047
7. 1458, 3756, 4267	17-21: 10016	5: 2282, 8113
9: 11042	18: *117, *118, 127-129,	6: 4949, 9116
	*2831, 6474-6477	7: *1970, 3279
11: 488	00. 0105 *0500 4666 7507	8: 1362, 7878
12: 10780	20: 2135, *2579,4666,7587,	10 9416 9999
13: 4105	10523	10: 3416, 8299
<b>15</b> : 33–36, 6335–6340,	21: *2039, 4087, 5122	11: 10041, 10061
AAAW AAWA AFAW		
6067-6073, 8707	22: 3300, 8046	12: *2060, 4076, 4599,
$\begin{array}{c} 6067 - 6073,\ 8707 \\ 15,\ 16\cdot\ 12248,\ 12249 \end{array}$	22: 3300, 8046 23: 9212	12: *2060, 4076, 4599, 5004, 7400, 10057,
<b>15</b> , <b>16</b> : 12248, 12249	23: 9212	5004, 7400, 10057,
15, 16: 12248, 12249 15-17: 9075	23: 9212 24: 4902, 7538, 8897, 8942,	5004, 7400, 10057, 11440,11787,11979
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599,	23: 9212 24: 4902, 7538, 8897, 8942, 10450	5004, 7400, 10057, 11440,11787,11979 14: 3341
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073,	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073, 7783, 10735	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073, 7783, 10735	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073, 7783, 10735 17: 690, 2299, *2818,5526	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073, 7783, 10735 17: 690, 2299, *2818,5526 18: 1192,4353,7912,8913,	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,\ *2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428 \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073, 7783, 10735 17: 690, 2299, *2818,5526 18: 1192, 4353, 7912,8913, 9428 18-20: 9613	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073, 7783, 10735 17: 690, 2299, *2818,5526 18: 1192, 4353, 7912, 8913, 9428 18-20: 9613 19: *1003, 9613	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787,
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997 \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,\ *2818,5526\\ 18:\ 1192,\ 4353,\ 7912,\ 8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,\ 2163,\ 2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160 \end{array}$	28: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,\ *2818,5526\\ 18:\ 1192,\ 4353,\ 7912,\ 8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,\ 2163,\ 2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\\ 7197,\ 9613\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222 13: *1209, 2097
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222 13: *1209, 2097 30: 3947
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\\ 9965,\ 11083\\ \end{array}$	28: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\ 6066-6069,\ 6073,\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ \end{array}$	28: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\ 6066-6069,\ 6073,\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ \end{array}$	28: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\ 6066-6069,\ 6073,\ 7783,\ 10735\\ 17:\ 690,\ 2299,\ *2818,5526\\ 18:\ 1192,\ 4353,\ 7912,\ 8913,\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,\ 2163,\ 2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ 28:\ 503,\ *2202,\ 2565,\ 4740, \end{array}$	28: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,\ *2818,5526\\ 18:\ 1192,\ 4353,\ 7912,\ 8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,\ 2163,\ 2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ 28:\ 503,\ *2202,\ 2565,\ 4740,\\ 7019,\ 8978,\ 11266\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952 10: 124, 351, *2072, 3681,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924 19: 3489, 8027
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\\ 6066-6069,\ 6073,\\ 7783,\ 10735\\ 17:\ 690,\ 2299,\ *2818,5526\\ 18:\ 1192,\ 4353,\ 7912,\ 8913,\\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,\ 2163,\ 2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ 28:\ 503,\ *2202,\ 2565,\ 4740,\\ 7019,\ 8978,\ 11266\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952 10: 124, 351, *2072, 3681, 4478, 5256, 5267,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\ 6066-6069,\ 6073,\ 7783,\ 10735\\ 17:\ 690,\ 2299,\ *2818,5526\\ 18:\ 1192,4353,7912,8913,\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ 28:\ 503,\ *2202,2565,4740,\ 7019,\ 8978,\ 11266\\ 29:\ *1239,\ 2330,\ 2843,\ 3727,\ 11196\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952 10: 124, 351, *2072, 3681, 4478, 5256, 5267, 6366, 7591, 9602,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924 19: 3480, 8027 20: 9430, 12118
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\ 6066-6069,\ 6073,\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ 28:\ 503,*2202,2565,4740,\ 7019,\ 8978,\ 11266\\ 29:\ *1239,\ 2330,\ 2843,\ 3727,\ 11196\\ 29,\ 30:\ *1051\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952 10: 124, 351, *2072, 3681, 4478, 5256, 5267, 6366, 7591, 9602, 9649, 10861, 1128	5004, 7400, 10057, 11440, 11787, 11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924 19: 3480, 8027 20: 9430, 12118 23: 9623
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\ 6066-6069,\ 6073,\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ 28:\ 503,\ *2202,2565,4740,\ 7019,\ 8978,\ 11266\\ 29:\ *1239,\ 2330,\ 2843,\ 3727,\ 11196\\ 29,\ 30:\ *1051\\ 31:\ 3550,\ 7924\\ \end{array}$	23: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952 10: 124, 351, *2072, 3681, 478, 5256, 5267, 6366, 7591, 9602, 9649, 10861, 1128 11: 12, 271, 1514, 1683,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924 19: 3480, 8027 20: 9430, 12118
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073, 7783, 10735 17: 690, 2299, *2818,5526 18: 1192, 4353, 7912, 8913, 9428 18-20: 9613 19: *1003, 9613 20: *1237, 2163, 2166, 5420 20-23: 6997 21: 3557, 7821, 10207 22: *2919, 3725, 5319, 6160 24: *1854, 2125, 3051, 7197, 9613 24, 25: *1861, 9619 25: *2940, 4344 26: 3160, 4592, 5480, 965, 11083 26, 27: 3338 28: 503, *2202, 2565, 4740, 7019, 8978, 11266 29: *1239, 2330, 2843, 3727, 11196 29, 30: *1051 31: 3550, 7924 32: 2767, 4350	28: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952 10: 124, 351, *2072, 3681, 4478, 5256, 5267, 6366, 7591, 9602, 9649, 10861, 1128 11: 12, 271, 1514, 1683, 1950, 2717, 3249,	5004, 7400, 10057, 11440, 11787, 11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4337 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924 19: 3480, 8027 20: 9430, 12118 23: 9623
15, 16: 12248, 12249 15-17: 9075 16: 204-214, 6590-6599, 6066-6069, 6073, 7783, 10735 17: 690, 2299, *2818,5526 18: 1192, 4353, 7912, 8913, 9428 18-20: 9613 19: *1003, 9613 20: *1237, 2163, 2166, 5420 20-23: 6997 21: 3557, 7821, 10207 22: *2919, 3725, 5319, 6160 24: *1854, 2125, 3051, 7197, 9613 24, 25: *1861, 9619 25: *2940, 4344 26: 3160, 4592, 5480, 965, 11083 26, 27: 3338 28: 503, *2202, 2565, 4740, 7019, 8978, 11266 29: *1239, 2330, 2843, 3727, 11196 29, 30: *1051 31: 3550, 7924 32: 2767, 4350	28: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952 10: 124, 351, *2072, 3681, 4478, 5256, 5267, 6366, 7591, 9602, 9649, 10861, 1128 11: 12, 271, 1514, 1683, 1950, 2717, 3249, 5517, 8020, 6212,	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924 19: 3189, 8027 20: 9430, 12118 23: 9623 25, 26: *1571, 5224 RUTH.
$\begin{array}{c} 15,\ 16:\ 12248,\ 12249\\ 15-17:\ 9075\\ 16:\ 204-214,\ 6590-6599,\ 6066-6069,\ 6073,\ 7783,\ 10735\\ 17:\ 690,\ 2299,*2818,5526\\ 18:\ 1192,4353,7912,8913,\ 9428\\ 18-20:\ 9613\\ 19:\ *1003,\ 9613\\ 20:\ *1237,2163,2166,5420\\ 20-23:\ 6997\\ 21:\ 3557,\ 7821,\ 10207\\ 22:\ *2919,\ 3725,\ 5319,\ 6160\\ 24:\ *1854,\ 2125,\ 3051,\ 7197,\ 9613\\ 24,\ 25:\ *1861,\ 9619\\ 25:\ *2940,\ 4344\\ 26:\ 3160,\ 4592,\ 5480,\ 9965,\ 11083\\ 26,\ 27:\ 3338\\ 28:\ 503,\ *2202,2565,4740,\ 7019,\ 8978,\ 11266\\ 29:\ *1239,\ 2330,\ 2843,\ 3727,\ 11196\\ 29,\ 30:\ *1051\\ 31:\ 3550,\ 7924\\ \end{array}$	28: 9212 24: 4902, 7538, 8897, 8942, 10450 25: 10019 29: 4177 33: *2604, 9055 XII. 1: 985-989, 1519, *2551, 3577, 3601, 5153, 7203, 7441, 7923, 10497, 11879 2: 5748, 6987, 10730, 11388, 12026 3: 1850, 1935, 1936, *2735, 5252, 11637 4: 12114 4, 5: 1439 5: 2799, 5865, 12116 6: 1836, *5, 2450, 5577, 6988, *2806 7: 5602, 5606, 11904 8: 2462, 7056 9: *1986, 3693, 5324, 5677, 8439, 10952 10: 124, 351, *2072, 3681, 4478, 5256, 5267, 6366, 7591, 9602, 9649, 10861, 1128 11: 12, 271, 1514, 1683, 1950, 2717, 3249, 5517, 2020, 6212	5004, 7400, 10057, 11440,11787,11979 14: 3341 15: 8474 17: 3010, 3283, 10108 18: 2593, 2618 19: 3231, 5872 21: 3230 22: 2114,2791,3229, 3256 23: 5859 XV 1: 503, 5248, 5261, 8787, 11647 2: 5291, 8123 4: 5229 5: 1996, 4837 10: 9222 13: *1209, 2097 30: 3947 XVI. 1: 1964 2: 7451 5: 3869 7: 1600 17: 7283 18: 8402, 10924 19: 3189, 8027 20: 9430, 12118 23: 9623 25, 26: *1571, 5224

I.16: 7146	XVII. 4-11: 3473	VII. 29: 2720
17: *1412	5: 4506	
19–21: *3819	23: 2711	IX. 7: 9217, 10090
20: *1911	34-37: 3305	8: *2026, 9217
21: *855		X. 12: *547, 8194, 8197
II. 12: 12072		XI. 11: 9792
19: *640, *3470	*3308	XII. 2, 3: 3523, 10869
III. 1–18: *3947–*3952	40: *3306, *3363	7: 4601, 6550, 10883
111. 1-10. 0941- 0002	42-51: *3472	13: 7394
I. SAMUEL.	47: 12185, 12189	20-23: 7092
I. 6: *1399	51: 1493	21: 7104, 7457
11: 5950	55: 4156 XVIII. 1: *2199	22: 321, 323, 330, 7458,
15: 4542		7459
17-27: *39 <b>76</b>	5: 4473	23: *360, *1744, *1750,
24: *3489	6: 1222 7: *1593 *2215	*1755, *2627, 4870,
26: 4156	7: *1788, *3315	9453, 11483
28: 9857, 10 <b>653</b>	9: 1911, 8390	XIII. 15: *2178
II. 1: 10206	17: 1796, 5899, 9527	18: 7984 VIV 9: 2 100/09
2: 7226	20: 10421 20-28: 34	XIV 2, 3: 10869
3: 9050, 108 <b>21</b>	25: 10493	13: *1733
6: *668, 4938	XIX. 4–7: 10460	14: *2122, 9570, 10234 XV 5: 9692
7: 2368, 1058 <b>0</b>	13: 8816	
8: 3481		6: 2855
18: *3968	XX. 3: 2276,*2744,2906, 9785	26: 5203, 11432
	17: 3702, 3714	30: *3838 XXI 7: *0079
26: *995 30: 2370, 8021, 8335, 9608,	18: 10585	XVI. 7: *2073 17: 2414
	19: *3420	
9611, 11377 36: 10803	31: 7532 XXI. 8: 8206	XVII. 15-23: *3309 23: *543
		XVIII. 3: *1795
III. 4–10: *3966	9: 11946	5: 2446
12: 4409	13: 1674 15: 3308	8: 9900
13: *2450,4310,7102, 10895 18: 4999, 5300, 5505, 5806	XXII. 9, 15: 2175	9: 6169
19: 10576	XXIV 9: 5373	18: 10634
IV 1-11: *3122	16–19: 7412	24–32: 3084, 3085
	XXV 1: *3967	28, 31: 4211
8: 4144, 9131 9: *550, 8481	3: 2193, 8089	33: *8, 7487, 10657
14: *2912	14–35: 10460	XIX. 6: *1409
	21: 3292	30: 5247
21: *1495, 2162, 2164, 3796 V. 1–4: *524	26: 4156	34-37: *3160
1-10: *3122	29: 11814	35: 4468
3: 3151, 7159	XXVI. 21: *1080, 11335	37: *1822
VI. 6: 2281, 2766	XXVII. 5: 8707	XXI. 7: 10090
12: *3767	7-25: *3398	8-10: *3935-*3939
19: 2549, 7687	20: 1488	XXII. 1: *632
VII. 12: 9518, 11945	XXX. 7: 2742	3: 4770, 9058
VIII. 3: 6935	16: 10028	4: 4511
IX. 2: 3765	XXXI. 1: *3469	14: 8588
X. 5: 4063		29: *1200
5, 6: *2360	II, SAMUEL.	35: *2956
9: 2823	I. 4: 6225	36: *1454, 2727, 4927
XII. 3: 3241, 5021, 6937	17-27: *3974, *3975	37: 8724
7: *1579	19: 2753	40: 6240
24: *1945	23: 1350, *2805, 7794	45: 5550
XIII. 14: 7733	25: *3766	46: 2552
21: 9898	26: *2175, *2208, 3685, 3726,	XXIII. 1: **516
XIV 4. 8127	10355	1-4: *631
6: 4080, 9175	II. 6: 10100	3: 3438
6, 7: *3637	19: 9885	4: 5807, 9465
29: *2158, 3642	26: *2958	5: 9638
41: 10357	III. 27: *1892	10: 12161
XV. 22: 4165, 7589, 10762,	29: 10199	13-17: *3095, *3185.
10771	33: 1729, 8217	*3312
23: 1423, 5277	V. 10: 2717	XXIV. 10-17: #3303
24-28: *3977	24: *2428	14: *3311,3911, 11840
26: 12161	VI. 6, 7: 4081, 9959	<b>24</b> : <b>6131</b> , 8965
XVI. 7: *1688, *1693, *2426,	11: 858, *1831, *3833	SONG OF SOLOMON.
4225	VII. 8, 9: *1606	
12: *3302	9: 2714	I. 2: 10028 3: *385, 3364, 10007
23: *3310, *3972, 11728	18: 9669	
XVII. 1-52: *633, *3471,	19: 2373, 5387	5: 11772 8, 10: *3009
11045	22: *1497, 2507	0, 10. 0000

II. 1: \*160,\*1752,\*1920, 3357, 1V.15-17: \*3665 \*3943, 4102, 5214, 16: 38, \*40-42, 6345-6352 6581, 9227 17: \*1925,1952,\*2263, 5790 2: \*3010, \*3704 3: 7277, 8897, 10037 V 1: \*2141 2: \*638, 6147, 10053 4: 7567, 8711 11: \*841, \*2997, 3611,3928, 2, 3: 1236 3: \*695, 1699, 7811, 7881, 11817 9293 11-13: \*2807, 6759, 6760 12: \*1339, \*1343, \*2728, 5073, 8765, 10028 6: \*2968, 5380,5981,12111, 12199 6, 8: 5401 14: 5123, 7715, 7725 15: \*2159, 2245, 2756, \*2899, 7: 10742, 10743 8: 2130, 8560, 9613 \*2935, 3641, 3646, 5388, 5776,6660,7381, 9: 9565 10: 1709 12, 13: 10546 9525, 9578, 10296, 11739, 11750 13: \*2308, 2800 14: \*1936, 3573 **16**: \*828, \*1654, 5869, 7873, 10293, 10299 15: 3297, 5060 16: \*2636, 4910 17: \*843, 4527, 8016, 9547, III. 4: 1565, 5443 **6**: 10948 11072 **11**: 4039 18: 3099, 11947 19: 1223, \*2859, 3003, 5971, IV 6: \*2567 10: \*1686, 9477 7382, 7698 11: 3893 21: 8072 12: \*1694, 7277, 7444 22: 170-175,770, 2600,6546, 12-15: 8897 15: 6029 1: 3403, 8711 2: \*531, \*2010, 7156 654723: 5189, 11581 23, 24: 9550 10: 10188 24: 9551 16: \*1406, 4694, 4909, 7117, 25: 4548 7826 II. THESSALONIANS. VI. 1: \*1890 3: \*899 I. 7: 11443 4: \*425 9: \*1440 VII. 6: \*2176 10: 2640 VIII: 5: 7158 5: 7106 6: \*1099, 1915, \*2017, \*2194, 3347, 3704, 5436, 8399, 10352 7: \*2184, \*2198, \*2207, 3362, 3707, 10338, 11: 5598 II. 2: 9407 4: 11026 9: 5196 10: \*2710 10, 11: 5314 12034 12: \*2514, \*2857 13: 1859, 6720, 8318 16: \*1567, 3986, 9625 I. THESSALONIANS. I. 3: 9613 17: 8189 4:2659III. 1: 2638, 4572,8461,10541, 5: 2999, 5182, 10605 11145 **6**: 2008, 2331 2: 5857 7: \*1166 6: 3805 8: 9080, 9886, 9887 7: 3802, 10408 10: 5728, 8132, 8133, 8773 **10**: 5205 II. 5: 9692 6: \*2304 11: 3513, 5209 13: 3516, 4411 8: 3951, 4622 15: 4994 10: 998, 10596 11: 8323 I. TIMOTHY. 12: \*1740, 2093 I. 4: 2071, 5159 16: 3651 III. 3: \*1912, \*2816. 5799, **6**: 413 8: 7039, 7579 11434, 11850 9: 12315 10: 3138 13: 3909 11: 2742 15: \*386, 390, \*1862, \*1882, IV. 1: 2665, 9176, 11350 \*2097,3088, 4373,5284, 5658, 7332, 7390, 9153. 4:9606 8: 5434 9612, 9675, 10605, 1195811: \*100, 2410, 3249, 4189, 16: 2972, 10253 6449, 6460

17: 7127 18: 11761, 11722

**18**: \*225 - 231, 320 - 328,

\*651, 9616

I. 19: \*1216, 2083, 5445, 5494, 7432, 9359 20: 2937 II. 1: 5672, 9965 2: \*2137, 3024, 7388, 9080 4: 5166, 5170, 5880 5: 3337, 3847, 4871, 10457 **6**: **226**–232, 6623 8: \*2557, 4563 9: \*929, 1638, 1640, 1646, 1647, 2229, \*2326, 4671, 8159, 10615, 12251 10: 6233 14: 12255 III. 2: 3944, 7451, 9635, 11524 **3: 2585, 809**2 4: 3952, 5253, 8068 5: \*1563 7: 5346 8: 1618, 2709, 8184 9: 2081 11: \*1235 15: 7513 16: \*1228, 5787, 5789, 9828 IV. 1: 2213, 4773 2: \*484, 964, \*1647, 1991, 5634, 7417, 9833 3: 5667 4:16505: 10523 6: 9275, 11663 7: \*1179, 7220 8: \*1522, \*1930, 2570, 2573, 2581, 5957, 4912, 8501, 9078, 11367, 11368 10: 2089 12: 1610,\*2615, 5605,8464, 8479, 8480 13: 4850-4856,8120,11327-11331 14: \*980, \*1466, 2453, 10714 15: 11967 16: 5454, 7003 V. 1: 4355 2: 9150 3: 9417 4: \*2500, 3692, 3853 **5**: 4533 6: \*2514, 2792, 3740, 6163, 110098: 644, \*1296, \*2837, 4303 13: \*303, 514-517, 3130, 5207,6974,9716,11599 14: 3228, 5592 17: \*2561 18: 3972, 10430 20: \*841 21: 4628, 4647, 10529 22: \*887, 5679, 7454, 8446, 958124: 580, \*1152, 4959 25: \*1977 VI. 4: 1572, 1914, 5552 5: \*739, 1570, 4048, 6178, 9082 6: \*515, 1032, 1037, 2579, 4951, 7246, 7479 7: 1144, 1313, 2469, 4011, 5104, 7780

```
VI. 8: 1036, 7473
                                      III. 4: 10988, 12024
                                                                                9: 1571, 4831, 8043
14: 2621, 8583
     9: *2213, 4010, 5111,7600,
                                           5: 324, *1362, 2359, 4266,
                                                 4914, 7264, 8816,
8817, 8819, 9080,
11044, 11082
           9091, 9093, 11504
                                                                                      ZECHARIAH.
    10: 1145, 4015, 5100, 5108,
    5995, 6166, 10631
11: *2304, 9095
                                                                            I. 3: 11399
                                          7: 2100, 2333
8: 242, 9291
12: 4400, 4405, 10957
                                                                               5: 1336, *2336
    12: 291, *1126, 1176, 8317,
                                                                            II. 4: *926, 5686
           8604, 8738
                                                                            5: 153, 2768, 11257
8: 4778, 8537
III. 1: 4255, 11586
    16: *1498,2513,2560, 2561.
                                          13: 7972, 10565
           8975, 10280
                                          15: 396, 635, *1204, 4858.
    17: *264, 4687, 5093, 6004,
                                                 5224
                                                                                 2: 189, 5173, 5193
           7531, 8598, 11505, 12217
                                          16: 240, 358, 6794, 11613
                                                                                 4: 3444, 10085
                                          17: 3773
                                                                                 6: *1415
    18: 4017, 5101, 9087
                                      IV. 2: 1056, 3515, 4116, 4988,
                                                                           8: 7149
IV. 1-7: *3868
    19: *291, *1378, 6250, 6950,
                                                 9153, 11143
                                                                                6: *1813, 7916, 9192, 9564
7: *1069, *4115, 8033
           8836, 12151
                                           3: 4634, 11125
    20: *2718, 5215, 9877
                                           4: 5165
                                                 520, 1964, *1913,
*2967, 3971, 5523,
10913, 12202
    21: 4733
                                           5: 1520,
                                                                               10: 1486, *2161, 2416, 2498,
                                                                                       *2898, 3644, 5387-
          п. тімотну.
                                                                                      5395, 5775–5780, 6280,8002,8270,9930,
I. 5: 4043, 7401, 9027, 9891,
                                           6: *723,1339,4613,10279,
         11088
                                                 11155
                                                                                       10300, 11750, 12132
                                           7: *1324, 1713, 3048, 9863
8: *1438, 5082, 8595
                                                                               12: 4358
   6: 5723, 10361
                                                                            V. 1: 4328, 4722, 5348, 7692
VI. 15: 7275
VII. 6: 3290
   7: 8703
                                          10: 6145, 6535, 6542, 8768
   9: 525
  10: 353, *1123, *1557, *1935,
                                          10, 11: *3721
                                          11: *3735
                                                                                10: 11881
         3198, 11378
                                          13: 8793, 10213
  12: 210, 211, 212, 293, 1842,
                                                                                12: 2839
         2261, 6529, 6595, 7113, 7776, 7790
                                          14: 2546
                                                                                14: 11242
                                          17: *1618, 10955
                                                                            VIII. 5: 477, *2156, 6919
  13: 2360, 8821
                                                                                  16: 5843
                                                    TITUS.
                                                                            17: 2802
IX. 12: 11141
  15: 1470
II. 3: 269, *1362, *2777, 3937,
                                      I. 2: *1432, *1929, 3058, 3194,
          8731, 11759-11762
                                                                                 17: 9006
                                               4747
                                                                            X. 1: 4538, 8563
    3, 4: 2760
                                          5: 10852
                                                                                2: *454
    4: 2445, 3581, 8034
                                         7: 5629
                                                                                3: 7579
    7: 1429
                                         7, 8, 9: 418
                                        10: 3691, 5586
12: 3542, 10611
15: *482, 5553, 7420
    9: *2722, 10958
                                                                               7: 10028
10: *3360
   10:8722
                                                                            XI. 12: 5444
   11: *706
   12: *1365, *2254, 2299, 5530,
                                        16: *1226, 3229, 4729, 4735,
                                                                            XII. 8: 5987
          6245, 7075,
10442, 10595
                                                                                 10: *521, 3001, 10018
                             7090.
                                               4914, 4984, 7398, 11220
                                                                            XIII. 1: 681, *1568, *1920,
*2023, 2375, 2705,
                                      II. 3, 5: 10945
   13: 4942, 5859
                                          4: 4033
                                                                                          8840, 9179
   14: 4631, 8043
15: 1601, 2015, 2435, *2560,
                                          5: *1829
                                          6: 6255
                                                                                    7: 3439
                                                                                   9: *66, *68, 84, 4889,
          5282, 5499, 8937,
9756–9772, 10743,
                                          7: *2462, 10539, 10921
                                          7, 8: *2562
                                                                                         6397
                                          8: *2801, 7451
                                                                            XIV 2: 9991, 10018
          10864, 11658, 11668
                                                                                   7: *603, 1365, *2051, 6721, 7822, 10223
                                         11: 2676
   17: 9887
                                         12: *2124, 10364
13: *1860, 3060, 8426
   19: 695, 2516, 6809, 6811,
                                                                                   8: *2139
          8607
                                         14: 794, 1092, *2631, 9729
   20: 9722
                                                                                     ZEPHANIAH.
                                         15: 10550, 11650
   21: 12152
                                                                            I. 5: 3734
   22: *2459,3738,11005,12325
                                      III. 1: 10779
                                                                             8: 1649
11: 12186
                                            2: 1496, *2763,3864,3867,
   23: 811
                                                  5473, 6660–6662,
6977–6982, 8454
   24: *1454, 1561, 8746, 8948,
                                                                             12, 15: 1467
          11043
                                                                             14, 15: *642, 643
25: 3865, 10912
26: *2711, *2754,6031,11589
III. 2: 2696, 3167, 3294, 3836,
                                            3: 8770, 9352
                                                                           18: 3418, 7599, 7603
II. 13–15: *3826
                                            5: 2506, 3795, 3912, 3924,
                                                  4899
                                                                           III. 4: 1599
                                            6: 9554
            7597, 11648
                                                                                 5: *2064
                                            7: *1871, *2123, 3445,
     2, 7, 13: 1465
                                                 10086
                                                                                 9: 11215
     3: 70, 71, 4735
                                                                                17: 4067
     4: 3091, 3265, 4463, 5910,
                                            8: *951, 2619
```

## INDEX OF FIRST LINES AND AUTHORS.

SECOND POETRY.

	AUTHOR.		1	AUTHOR.	
Abashed be all the boast of age		3272		J. M. Williams	
A believer free from care	Newton	5556	A vineyard planted, and to man		3515
Abide with us, the evening shades	S Raffles L Maodu #	3394 4001	A voice amid the desert Awake, arise, thy light is come	Sigourn <b>ey</b> T. Moore	3710 3531
Above all women praised be Jae Above the towers of Bethlehem	Townsend	3186	Awake! Behold! within the	Michell	3595
According to Thy gracious word	Montgomera	3714	Away from the city and gay	Dunning	3377
Across the plains of Europe	Bonar	3505	Away in Eastern land a day	Macauley	3904
Adam all day 'mid odorous	Wilton	3094	"Away, or ere the Lord break"	Keble	3814
Adam, where art thou?	Ragg	3092	Away to the desert, thou doomed		5979
A father is praying	Dana	3554 3897	A weary waste of blank and	Arnold	3483
Afflictions, though they seem	Newton Cramer	3570	A widow, poor, forlorn, oppressed A wilderness of barren sand	Lee	3664 3943
A group had gathered on the Ah, Israel! on thy places high	Huie	3974	A world of sinners once was	Montgomery	3324
A holiday in heaven' glad jubilee		3126	A wreath of glory circles still His		5233
A hymn of glory let us sing	Tr. J. M. Neale		_		
"A journeying to Emmaus!"	Clark	3396	Bare ridge that frownest on	<b>7</b> 5 44 45	2087
Alas! how changed from bowers	Wilton	3093		Butterworth	3152
A leper once to Jesus came	J. & C. Wesley	3693 3694	Beautiful are the children's Before the summer comes the	Mowitt $Magnire$	2840 363 <b>3</b>
A leprous soul that feels A little sparrow twittered near	Poulsson	3190		McCheme	404 <b>3</b>
All day, all night, I can hear the		3699		J. d. C. Wesley	3653
All day the Saviour sat beside the	D Williams	4040	Behold, I knock! 'Tis piercing		3245
All night long on hot Gilboa's	C. F. Alexander			Sigourney	4003
All of you shall forsake me	Moultrie	3876		Bonar	40%
Almighty Father, Lord of all	Dix	3903	Behold! the mountain of the Lord		3763
"Almost persuaded" now to Almost ripe was the harvest	$egin{array}{l} Bliss \ V,A,Smith \end{array}$	3108 3987	Behold the wretch, whose lust Behold, two men go forth to-day	Watts Varniya	$\frac{3907}{3884}$
Alone and friendless; doomed to		3485	Behold your due in Uzzah dead		4081
Alone on Jordan's plain	41000000	3695	Behold your King! How like	Bonar	3055
A lonely woman's feeble hand	Tom lins	355‡	Beneath the arch of eastern sky		4032
Along the dusty thoroughfare	Stowe	399.)		Preston	3203
A maiden, clothed in purple	Rawes	3303		Burns	3726
A man's nearest kin	Tupper I, Williams	2557 3527		Bryant Orienta <b>l</b>	2946 2775
"Amen, E'en so, Lord Jesus" Amid the wilderness, alone	Owens	3482	Better where awful Beyond the barren mountain	Listermaster	3408
Amid the wrecks of empire	Chapman	3527		Goldsmith	2838
A mighty storm is on Gennesaret		4041		Mousell	3217
Among the tribes, the weary	Gates	3410	Blessed are they who needing no		4060
A monument of mercy's power	$J. \ll C. Wesley$	4056		Tr. by Smithers	
An altar rude of turf	Wilton	3076		Bonar Wester	5238
And all the days of Methuselah And didst thou, patriarch, tread	Sigourney	3764 3765	Blest land of Judea! thrice Blest Spirit, who the woman's	Whittier	3842 4053
"And is there in God's world"	Kcble	3409		Bp. Ken Longfellow	3151
And Rachel lies in Eprath's land		3910	Blood is the price of heaven	Faber	3196
And this is Tyre, the mighty mart		4073		Hopkins	3867
And this was plucked by	Tappan	3462		Dodd	4112
And thou hast walked about, how		3505		Crane	3112
And what is prayer	Maguire Michell	3995	Bride of the Lamb, thyself	Hare	3940
And where stands Ephesus An empire with its chieftain	The Classic	3403 3517	Bright as a vision, silent as Bright shadows of	Wilton Vaugh <b>an</b>	4051 2823
Angel of wrath! why linger	Keble	4120		Michell	3417
A nightingale that all	Comper	2831		Taj pan	3834
A poor wayfaring man of	Montgomery	4094	Burdened with our griefs	J. d. C. Wesley	3525
Are thy pyramids still smiling	Bonar	3356	But grant man happy	Young	2815
Are we sowing seeds	J. & C. Wesley	2799		Keble	3144
Arise, ye men of war Around Bethesda's healing wave		3778 3178	But near where Jordan But now famed Memphis' ancient	Michell Vichall	$\frac{3224}{3762}$
Art thou that Daniel of the	Milman	3166		Michell	3446
A sinner blind and poor	J. & C. Wesley	3157	But on before me swept the	W. Alexander	3137
A sister in anguish lamented	Patterson	3688		Sandys	3691
As Jesus went into Jericho town		3156	But wherefore Peter? He whose	Sigourney	3375
As on some queenly forehead	Punshon	3584		T. Moore	4118
A sound on the rampart	Croly	3730		I. Williams Edmeston	3652 3385
A star shines forth in heaven A still dark joy! a sudden	Tr.jrom E.syrus Macdonald	3096	By Judah's vales and olive By Marah's stream of bitterness	Doane	3731
A storm was out upon the sea		4039	By Nebo's lonely mountain	C. F. Alexander	3783
As, unwatched, the midnight	Tr. by Smithers	3667	By night amid the desert	Freiligrath	3330
At Elim, with its whispering grove	Wilton	3387	By robe or plume or equipage	Wilton	3111
A thousand harps their echoes		4078	By the wayside sat a blind man	De Los Lull	3993
	Mackenzie	3170	Calm is it in the dim cathedral	C. F. Alexander	3797
	Keble Hunt	3240 3079	Calm on the listening ear	Sears	3239
At night upon the shell plant At noon sat Midian's priest within		2000	Calmir posting from thy foil /	Bonar	3174
A traveller fell among the thieves		3956	Capernaum, Sabbath afternoon	i. L. Taylor	3881
9			-		

	AUTHOR,	1		ATIMITOD	
Capernaum's honored town Child of a mighty race	G. L. Taylor	3486	Flow on, for Zion, flow my tears		2602
Child of the latter days! thy	H. W. J.	3671 3809			3761 2050
Christ, our Passover, is slain	J. & C. Wesley	3195	Footsore and weary, and with		8552
Christ, whose first appearance Christian, did no one, thinkest	Tr. by R. Massie L.Eucharistica	3261	Footsore and weary, Mary	Catholic World	
Christian soldiers, wake	_	2777			3199 3659
City of celestial health City of God! Jerusalem	Bonar Croly	3494   3289	For the fount of life eternal	Tr.by Littledale	3853
Clad in a hairy robe of coarsest	R.P.	3381	Forth at the hour of prayer Forth from the city, with the load	Patterson Macdonald	3679 3817
Close his eyes, his work Cold is the midnight air	Boker Mitchell	2778	Forth through the solemn street	Punshon	3816
Cold is the wind, the scene	Bridges	3929 3660	Forward let the people go Four lamps were burning o'er		3923 3580
Come! let us wander by the silent Come, let us with speed to	Baker J. & C. Wesley	3508	Freshly the cool breath of the	Willis	3559
"Come near to me, I pray you"	Hankey	3182 3649			3442 2841
Come out of Egypt, O mine	Tappan	3355	From Abraham's breast, 'mid	Williams	3760
Come, read to me Come, sinners, to the gospel	Longfellow J. & C. Wesley	2782 4021	From conquest Jephtha came From forth the Tetrarch's		3774 3630
Come, sleep, O sleep	Sidney	2770	From Olivet's sequestered seats	Cunningham	3262
Come, son of Israel, scorned "Come unto me" with loving	Mrs. Sigourney Sleight	3990	From Olivet the surging From Sheba a distant report		3618 3988
Commit thou all	$Ger \ddot{h} ardt$	2852	From that mount where	$G.\ L.\ Taylor$	3227
Consider the lilies so gracefully Consider whatever be	Tupper	3702 2817	From the far East we come From the last hill that looks	Bonar Byron	4015 3593
Count each affliction	DeVere	2786			
Courage, brother, do not stumble Crowds gathered to the Saviour's		3934 3852	Get ye up from the wrath Gethsemane, thine olive grove	Whittier Crane	2776 3460
Cut it down, cut it down	Bliss	3430	Give me my portion, let me live	Coldwell	3900
Dark Endor! canst thou now	Michell	3398	"Give us this day our daily" Go, bring me, said the	D. William <b>s</b> Hunter	3201 2797
Dark hills of Moab! flinging down	Bonar	3775	Go not away, thou weary soul	Keble	3709
Dark is the night Dark spirit! blasting in thy fall	S. T. Clark	3634 3720	"Go preach my gospel," saith Go to the lands afar	Watts	3120 3335
Dark was the night, the wind	McCheyne	3800	Go wash in Jordan's limpid		3813
Darkness and silence, and the	G. L. Taylor	4038	Go where a foot hath never trod		3795
Daughters of Israel, come David and his three captains	Nitingale Lamb	3772 3095	God calling yet! shall I   God hath so many ships upon	Tersteegen Spencer	2755 3980
David awoke	Willis	3309	God let His vineyard out to	J. & C. Wesley	4085
David the king is mad David, the man of war	Tr. from Span. J. & C. Wesley	$\frac{3085}{4046}$	God of Daniel, hear my prayer   God of Israel's faithful three	J. & C. Wesley J. & C. Wesley	3299 3985
Dead is thy daughter; trouble	Alexander	3946	God speaketh wondrously	Ford	4025
Dead Petra in her hill-tomb Dear beauteous saint! more	Whittier Vaughan	$\frac{3364}{3755}$	God's ways are not as our God's wondrous power on that	Jenner	2812 4064
Dear Friend, whose presence	Clarke	3216	Grant, Lord, her prayer, and let		4029
Dear Saviour, when Thy chosen Death cometh to the chamber	Husenbeth Sigourney	4031 3944	Great King Greece! hear that joyful sound	Lunch	3503 3130
"Death!" loud and fiercely cried		3445			
Deep in his meditative bower Deep thought, that from a seed	Newman Maguire	3635 3810	Hail, King of Glory, clad in robes   Hail to the hills where desolation	Norris Michell	4068 3843
Departed King! what wouldst	Maguire	3893	"Half dead!" Such life is not	Hankey	3024
Descend, O sinner, to thy woe	$egin{array}{c} Bonar \ How itt \end{array}$	2757 <b>3</b> 338	Happy, forever happy I Happy he whose willing ears	J. & C.Wesley G. L. Taylor	$3073 \\ 3941$
Dives put on his purple robes Down from the slopes of Olivet	D. Williams	3457	Happy Mary! Oh how sweet	Childr'n's $Hour$	3744
Draw near, ye weary, bowed and	J. & C. Wesley	3620 4007	Happy saint, so quickly driven Happy the souls that first	J. & C. Wesley J. & C. Wesley	4019 2260
Drawn by Thy messengers Drops from the ocean	Browne	2803	Hark! hark! with harps	Chapin	3117
	T -442	9069	Hark! the bells of Christmas	G. L. Taylor Percival	3275 3666
Each holy rite performed the Each pillar of the temple rang	Lettice Rogers	3863 4049	Hark! the judgment trump Hark! the prophet lays	Bickersteth	5345
Each single soul is as a separate		3528	Hark through the lonely waste	Mant Mrs. Alexander	3629 3399 -
Elijah's example declares Elisha, struck with grief	Newton Newton	3373 3383	Hast thou not seen at break Hast thou, then, been hired to	1H10, 2110kanacı	3677
Emerging from the whirlwind	Hoyle	3724	Hath the Master bidden Hear, after Jacob parted from	Crane Clarke	3981 3548
Entered in the vast wilderness Entered the holy place	J. & C. Wesley Wes, Hymns	4103 3249	Hear what the desolate Rizpah	Bryant	5936
Enthroned upon the mountains	L. Messianica	3805	Heard ye, from Ramah's ruined	Doane Pierpont	8018 2083
Entreat me not to leave thee Ere Moses could the prison-doors	$Crosby \ Wilton$	$\frac{3950}{3791}$	Hearest thou that solemn Heaven is not reached at a single	Holland	2192
Esdraelon's plain still boasts	Michell	3411	Heaven's favorite down a	Wilton Doane	3648 5105
Even thus amid thy pride	Milman	3100	He came not with his heavenly He climbed the mountain, and	Montgomery	3787
Faint on Rephaim's sultry side	Lyte	3312	He cometh! He cometh	Greenwood Punshon	3509 8686
Fair gardens, shining streams Fair lilies of Jerusalem	T. Moore Strickland	3641 3703	He cometh not, although we He fled! Ah! whither	Bird	82 <b>7</b> 8
Faithful teacher, mighty Paul	Tr. by Smithers	3857	He hath at last his heart's desire	J, & C. Wesley Bonar	3563 3408
Fallen is stately Babylon Fallen is thy throne, O Israel	T. Moore	3140 3529	He is coming and the tidings He is gone—we heard Him say	Stanley	<b>31</b> 25
Fallen on Zion's battlefield	Maffitt	3766	He journeyed on to Gamee	Tappan Littledale	5050 5258
Fame, if not double-faced, is Far back in the past	McCarty	3323 3183	He laid him down in Gaza He lays his mantle by	Wilton	32,17
Far from a father's hearth and	Maguire	3901	He lifts the hands stretched	J. & C. Wesley Bonar	2516 2251
Far in the desert East it shone Far in the Eastern wild, begirt	Landon Michell	4014 3135	He must grow greater, I grow He sat upon the ass's foal	Will is	5251
Farewell? Oh no! it may not be	THEOLOGIC	3952	He slept between two soluters	Sigourne <b>y</b> Tappan	£871 4017
Father, into Thy loving hands	$J.\ E.\ Saxby\ Williams$	3197 3830	He sought Morian's Walls He sought the Saviour's face	Tappan	4111
Father of nations! what high Father! Thy Son beholds the	Tappan	3617	He stood before the Sanneurini	John Hay Hemans	8'92 4101
Father, to that first-born of Thine	e $J$ . & $C$ . Wesley	$\frac{3542}{4044}$	He that was dead rose up He walked with God, by faith	Wilton	3401
Fear was within the tossing barl Few ruins now those willowy	Michell	3645	Hell from beneath is moved	Macduff Cooke	3984 3209
Fled! and from whom	Sigourney	3242	Here it found me	J. J	

Tour nearly and little chift and	AUTHOR.	9774	It was a green spot in the	AUTHOR. Willis	8226
Here much and little, shift and Herod heard him, and	Macdonald Bickersteth	3774 3631	It was a green spot in the It was a lonely desert spot	D. Williams	£,307
High on the stately wall	L. Apostolica	4072	It was a sultry day of summer	N. P. Willis	<b>E</b> 061 4-183
High on the summit of a His unexhausted love	Mallock Cowper	3184 2851		Hanaford Domett	3277
Ho! bring ye forth the chariot	$For \bar{d}$	3887	It was the sunset hour	Huntingdon	<b>2</b> 228
Ho reapers of life's harvest	Woodbury	3919 4012	I've passed my zenith I've reached the land of corn and	Holmes	2802 2187
Ho ye! ho ye! We return from Holy be this, as was the place	Dunning Tappan	3173	1 vereached the land of corn and		
Holy Lord Jesus, Thou wilt	Craik	3997	Jairus heard, and doubt and fear	Dale	8562
Holy Zion's feast is spread Home of the Christ-child	Tr. by Onslow Noel	$\frac{4116}{3243}$	Jerusalem! Jerusalem! Behold Jerusalem! Jerusalem! Chief in	H. W. J.	8935 6588
Hosanna to the Prince of light	Watts	3129	Jerusalem, Jerusalem, enthroned	Heber	<b>5</b> 593
How bright does the sunlight fal	T Mone	3358	Jerusalem, Jerusalem, how glad Jerusalem! Jerusalem! If any	$egin{array}{c} Pierpont \ Vere \end{array}$	8592 3507
How changed our fate How good a God have we	H. More J. Taylor	3298 3520	Jerusalem! Jerusalem! the	Hale	3606
How hurtful was the choice	Newton	3719	Jerusalem! Jerusalem! Thou	Ragg	2394
"How long endure this priestly" How long o'er the lake hung the	Keble C. Fact	3676 3436	Jerusalem, my Home Jerusalem, the Golden	Hopkins Massey	5596 3600
How long, O Lord of grace	Newman	3404	Jerusalem's daughters, for Me	Maginn	3270
How pleasant to me thy deep	McCheyne	3448		J. & C. Wesley	3176 9500
How shall we learn to How trembled prostrate Babylon	Goethe H W J	2801 3139		G. L. Taylor J. & C. Wesley	8560 4030
How wondrous are the ways	Maguire	3155	Jesus, in Thee our eyes	Watts	3607
Hushed is the voice of Judah's		3522		J. & C. Wesley Willis	8650 868 <b>3</b>
I call the world's Redeemer mine	J. & C. Wesley	3626	Jesus was there but yesterday Joy holds her court in great	Hughes	3167
I cannot choose, I should have	Mason	3740	Judea's holy men, in desert	Howitt	3371
I cannot look above and see I dwell among mine own	Croswell Taylor	3283 3991	Kindled from heaven, the mystic	A Smith	3431
If a liar accuseth thee	Tupper	2763	King of kings, Jehovah	J. & C. Wesley	3673
If but one Christian soul appear	J. & C. Wesley	3833	King of the dead! how long shall	Croly	3532 2050
If e'er I fall beneath Thy rod If for a world	Newman C. Wesley	3311 2789	Kneeling on the earth, He prays Knocking, knocking, who is	Stowe	325 <b>2</b> 3246
If I might guess, then guess I	Macdonald	3339	Knowest thou the	Young	2792
If the Lord our leader be	Newton	3544 3287	Lament lament: look look	Quarles	3091
If thou wilt indeed and truly I have a wondrous house to build	Tr. by Worsley Mackay	3511	Lament, lament; look, look Land of the sunny East, where	Mallock	3844
I hear the tinkling camel's bell	Upham	3549	Latest born of Jesse's race	J. H. Newman	3302
I heard a trumpet sound I looked on the dead, and	Croly	$\frac{4070}{3698}$	Led by his God, on Pisgah's Lend me the key which opes the	McCartee I. Williams	3789 3419
Immortal infamy is his	Tappan	<b>3</b> 888	Let not the sceptic's ignorance	Rolland	3769
Imperial Persia, bowed to	Wilton Montgomery	3300 3451	Lift your glad voices in triumph Light of the Kosmos	Ware G. L. Taylor	3256 3266
In a garden man was placed In a napkin smooth and white	Monigomery	4033	Like an arrow from the quiver	Anderson	3644
In anxious haste at God's	Blenkinsopp	3855	Like an arrow through the air	Aird	3119
In Babylon they sat and wept In Bethlehem He first arose	Montgomery Tr.Frothingh'n	3625 23181	"Little chamber" built "upon" Little store of wealth have I	Wilton Dorr	3390 3499
In cloud by day, in fire by night	Wolcott	3282	Lo! in longing hope I stand	C. Wesley	3220
In doubt, in weariness, in woe In Elah's vale, at summer eve	Nicholas	3926 3363	Lo! in the moonless night Lo the day-star's golden car	Clark	3244 3937
In His fields the Master walketh		<b>34</b> 90	Lo the pious monarch stands	C. Wesley	4009
In Israel's fame by silent night	Cawood Lon, Keepsake	<b>3</b> 966	Long hath the crescent's	Tappan	3850 3427
In Judah's halls the harp is In our museum galleries to-day		3826	Long-suffering God, Thou Look at His train, the dead are	Maguire	3585
In some wild Eastern legend the		4093	Looking backward, backward	E:A.	4059
In St. Luke's Gospel we are told In summer sunset stood	G. L. Taylor	3877 3728	Lord! it is good for us to be Lord, regard my earnest cry	Stanley J. & C. Wesley	3500 3222
In that last hour of agony	Lockhart	4057	Lord, 'tis not in Thy children	Bishop Ken	4099
In the high places of the land	H. W. J. Macdonald	$\frac{3975}{4096}$	Loud was the wind, and wild	Lyte	4043 3347
In the hot noon, for water In the horror of great darkness	C. P.	3317	Lured by the grateful scent	J. & C. Wesley	0011
In the land of Bethlehem Judah	~	3947	Macbeth does murder sleep	Shakespeare	2769
In the presence of approaching In the tangled dim old garden	Snow Chicago Unity	3376 3205	Make friends with him! He is of Man in society	Hunt Cowper	3777 2774
In this emblem see	J. & C. Wesley	3161	Many a perilous age hath	B. W Proctor	3143
In thought, I saw the palace In vision wrapt, by Hinnom's	Howitt H. E.	4076 3346	Many glories mingle	Newman	2808 3523
Injured, hopeless, faint, and	Mrs. Tighe	3481	Many the guileless years Marriage! sweet marriage	G. L. Taylor	4092
Into some wave, which heedless	I. Williams	3647	Martha's faith in active life	J. & C. Wesley	3739
Into the high-priest's palace I read how Israel, after life's	Macauley W. Alexander	$\frac{3874}{3540}$	Mary of Magdala, when the "Mary!"—that voice is ever in	Holy Songs Brodrick	3748 374 <b>6</b>
I read upon that book	Jean Ingelow	3547	Mary to her Saviour's tomb	Newton	3749
I saw again the spirits on a day	Clough Croswell	3175 4027	Mary, to thee the heart was given	Macdonald Michell	3753 3828
I saw them in their synagogue I see my Lord, the pure	Palmer	4083	Meet is the hour thy dreary site Messiah saw within	Tappan	4048
I see Thee, Saviour, as Thou	Truman	3608	Methinks we do as	E.B. Browning	2785
I slept, and dreamed; and in my I stood upon the open casement		3868 2798		Tr. by Leland Longfellow	3168 3264
I think Him David's Son	J. & C. Wesley	3271	Moonlight upon this sacred	Bonar	3638
Is it so far from thee	Longfellow	3084	Morn breaketh in the east	Willis	308 <b>3</b> 341 <b>2</b>
Is this thy tomb, amid Israel passed the Arabian bay	Sigourney Watts	3086 3680	Morn is come, the purple morn Morning of the Sabbath day	Croly Montgomery	3255
Israel, thou wert once a Vine	Croty	3537	Moses, the meek man of God	J. & C. Wesley	3779
Israel was a lioness It is a work of prevention	Croly	3705 2850	Moses, the patriot fierce, became Mother, I bring thy gift	Newman Hooper	3796 3592
It is a work of prevention "It is finished!" All is done		3131	Mount of horrors! Calvary	Greenwood	3211
It is the same infrequent It is the secret	Hawthorne Scott	3215 2826		Mallock Davies	3122 2793
It may be your lot		2837	My child! my child! methinks		3945
It must be; and yet it moves	Milman H. S.	3599 3804		Neal	363 <b>9</b> 3218
It was a day of darkness and	±4. ₩.	5004	Les God, mino journeying to		J. 1.0

	AUTHOR.	1		12mmon	
My little span of	Bickersteth	2804	Oh! who shall dare in this frail	AUTHOR. Keble	3735
My Saviour, can it be that I My Saviour, what Thou didst	Keble Tr. Winkworth	3866	Old Tubal Cain was a man Oldest of cities! linked with	Mackay	4071
My sons, and ye the children of	Clough	3538		Hogg	<b>3</b> 555 319≅
My youngest-born, my pride	Taylor	3922	On Gilead's hills a voice	Michell	<b>35</b> 69
Near Him she stole, rank after	Macdonald	4065	On Horeb's brow the Tishbite On Jordan's banks the Arab's	Skeen Lord Byron	<b>33</b> 73 3506
Never was a stranger story	S. T. Clark	4109	On Jordan's stormy banks	Stennet't	3219
Next Heliopolis, city of the sun Night, gentle night! sweet season	Ellis M. J. J.	3840 3359		Frieligrath G. L. Taylor	3821
Night hung on Salem's towers	Hemans	3591	On Ramah s heights a voice is	Bon $oldsymbol{ar}$	3927 3911
Night on the chamber lay Night reigned o'er Egypt's plains	Judson Dickinson	3873   3794	On the lone bosom of a lake	McDuff	3454
	Hirst	3437	On the rushing, mighty river On the sand and sea-weed lying	Croly Milman	3163 392 <b>5</b>
Night was resting on the people	Dix	3514	Once a woman cilent stood	Newton	3322
"No longer let that tree remain' No, Lord, it cannot shortened be	J. & C. Wesley	3429 3487	Once on a charger there was Once slow and sad the evening	Lamb	3953 3512
No moon or planets ruled the	Tappan	3894	Once the angel started back	Williams	3854
No, no; a lonelier, lovelier path No radiant pearl	Pierpont Darwin	3846 2828	One day in the desert One glory kindles night's	Upham I Williams	3333 3656
No smooth-tongued orator	J. & C. Wesley	3426		Montgomery	3058
No storehouse nor barn	Freeman	3189	One of that chosen three	I. Wīlliams	3565
Nor Pharisaic school, nor Not as the straws upon the	Williams Maguire	3758   3504		Bonar Bliss	3424 3637
Not content with	Akenside	2835	Only a tomb, no more	Bonar	3081
Not eat? not taste? not touch Not far, not far from	Quarles Congregat'list	3418 3672	Onward it speeds, the awful hour Our country is a whole	Date H. More	3200 2410
Not here! not here! Not where	congregat tist	3970	Our Lord His dissolution had	Ken	3930
Not upborne on glittering wheels		3589	Our Lord is risen from the dead	C. Wesley	3128
Nothing but leaves Now in frail bark	Akerman Angelo	2918   2814	Our time is fixed Our weakness in this emblem we	Blair J. d <sup>.</sup> C. Wesley	2520 3455
"Now say, my queen," the	Jewish Expos.	3776	Our years of life, our years	G. L. Taylor	3700
Now upon Syria's land of roses	T. Moore	3689		Luckenbach Black	3415 3609
O blessed grief, that brings relief	Watkinson	3899			
O blessed Jesus! when I see Thee	Bethune	3425 4666		D, Willia <b>ms</b> B <b>a</b> rton	378 <b>6</b> 3177
O brightest of days in his sorrow O chief of cities, Bethlehem	Tr. by Smithers		Pale, weary watcher by Passover week: strange stillness		3519
O Christ, I often think of Thee	Upham	3449	Pause here, and with reverential	Hoyle	3806
O cross, O cross of shame O day most calm	Pierpont Herbert	3284 2821	Peace has unveiled Pilate then, Jesus' spotless life	Guyon Bishop Ken	2523 <b>32</b> 59
O, eyes that are weary	_	3612	Pleasant were many	Pollok	2780
O for a lodge in some	Cowper Craik	2764 2766	Poor village, rich in name alone Pour forth the oil, pour boldly	Bonar Trench	3996 3535
O, for a soul sleep, long O for a vision and a voice	Hankey	3725	Prayer an answer will obtain	Newton	3221
O for that day, that day of bliss	Jackson	3772 3470	Praying! and to be married	Vaughan H. More	3526 3315
O gleaner, who homeward, as if O great mountain, who art	J. & C. Wesley	4115	Prepare! your festal rites Prophet of God, arise and take	Keble	3909
O holy cross, on thee to hang	Keble	3115		772	4000
O holy Daniel! prophet, father O Israel! thy hills are resounding	H. More Vedder	3297 3468	Ready for battle's grim array Rejoice, all ye believers	King Tr.byBorthwick	3306 4090
O Jesus! once on Galilee	Tappan	3450	Rejoice, rejoice, believers	_	3104
O land of men of other days	Upham G. Woods	3507 3147	Remove yon skull Repair to Pilate's hall	Byron Rowlands	2796 3214
O lift ye the banner on high O Lord our God! how wonderful		3303	Rest, prophet, rest	Sotheby	3967
O plodding life! crowded so full		3613	Return, return, the way is long	Macduff Char. Elizabeth	3601
O precious alabaster O prodigal! come, I am waiting	Maguire Howe	3321 3898	Returning from a stranger Rich valleys spread and fertile	Maguire	3441
O purest semblance of the	Newman	3646	Ride on! ride on in majesty	Milman Bhalna	35 <b>⊼</b> 2 3 <b>977</b>
O sleep! gentle sleep	Shakespeare Faber	2765   3107	Righteous Abel! first to tread Ringing out on the air	Phelps D. Williams	3241
O soul of Jesus, sick to death O strong in purpose, frail in	Waring	3878	Rise from thy sleep	Pollio	3113
O thou, most glorious of th'	Tr. from the Gr.	3668 = 3954	Rise, glorious Conqueror, rise Rise, my soul, thy God directs	Brydges	3234 3 <b>360</b>
O woman of Samaria: tell O ye, assembled Babylon	Milma <b>n</b>	3165	Rise, O Lord! in all Thy giory	Bridges	3665
O Zion on the sacred hills	Holy Songs	$\frac{4117}{3253}$	Rolling on, with march sublime	Marsden	4062
O'er the dark wave of Galilee O'erwhelmed in depths of woe	Russell Lyra Catholica	3291	Sabbath's soft silence sweetly	G. L. Taylor	3327
Of all the burials time has	Tappan	3784	Sad, purple well! whose bubbling	Vaughan Bouar	3074 3331
Of all the thoughts of God Offering up his soul in prayer	E. B. Browning J. & C. Wesley	3741	Safe across the waters Safe home! safe home in port	Tr. by Neale	3495
Of him the sacred record saith	Montgomery	3151	Said Enoch: "On this spot"	Montgomery	3210
Of old at midnight's starry	Lockhart Punshon	3101 3213	Said the corn to the lilies Samson the theatre o'erthrew	E. A. Braddock J. & C. Wesley	3.58
Oh close the book, and seal O fly! 'tis dire suspicions	Akenside	2824	Sandalled with green luxuriance	Barr	5708
Oh for a wing—a plumed	Maffitt	<b>4</b> 107 3443	Satan, who in false Judas 'Scaped Gennesaret's humble	Bishop Ken G. L. Taylor	3661 3329
Oh for the faith in Jesu's name Oh it is hard to work for God	J. & C. Wesley Faber	3933	Seated upon a throne superb	Wilton	1000
Oh let me not forget! 'Twas	Upham	3463	Secure in his prophetic strength See and believe! it cannot be	Newman J. & C. Wesley	3859 <b>37</b> 70
Oh let my prover unceasing	Upham Maguire	2818 3518	See! he comes with fettered tread	Hawey	395 <b>9</b>
Oh let my prayer unceasing Oh moments to others, but ages	Ransom	3935	See here an apostolic priest	J. & C. Wesley Wilton	3149 3653
Oh not to Israel's haughty sons	Madan Brooks	3456 3776	See Israel's conquering captain See that den	H, More	329 <b>6</b>
Oh, proud was thy battle-cry Oh that, ere death shall close	I. Willia <b>ms</b>	3114	See the Conqueror mounts in	C. Wordsworth	3235 3368
Oh! there were banners proudly	Jackson	3465 3978	See the true Elijah flies See there a Jew from th'hallowed	J. d <sup>.</sup> C. Wesley l Ken	3955
Oh! Thou didst die for me Oh touch not thou that holy head	Milman 1 Bridges	3890	Salf-love no grace	Guyon	2758 3723
Oh, when wilt thou return	Hemans	3908	Seller of purple! listener to the Serene in the moonlight the pure	Sappan Osgood	3501
Oh! where are the reapers that Oh wherefore was my birth from	Milton	3921 3963	Servent of God, thy fight is	Preea	<b>33</b> 69
Oh whither, whither shall I fly	Dale	3912		Moore	3 <b>750</b>

	AUTHOR.	١	1	AUTHOR.	
She knelt, she bore a bold request	Macdonald	4114		21, 22,	3285 8793
She sat beneath the midnight	Owens	3938 3657	The cruel king of Egypt The day of God's great battle		3123
She sits beneath her with ring She sitteth at the Master's feet	Macdonald	3743	The day of the Lord is at hand	Kingsley	3316
She sitteth idly at the Master's	Longfellow	3172	The day rose clear on Gibeon		3654 339 <b>3</b>
She stood before her father's She stood breast-high amid the	Willis Hood	3571 3948	The door is shut! let none intrude The dove let loose in eastern		3341
She turned her from the empty	Tappan	3752	The errand upon earth	Will is	3230
Sin is composed of naught	Keach	$\frac{2754}{2753}$		Hankey D. Williams	3891 3400
Sin is the living worm Since all that is not heaven	Bunya <b>n</b> Keble	3134	The few fond words of Enoch "The field the world"		3344
Since our country, our God, O my	Lord Byron	3570	The fire of heaven breaks forth	Keble	4030
Sing to Jehovah, who gloriously	G. L. Taylor Newton	3928   3212	The flowers live by The gloom of	The $Classic$	2844 3325
Sing, trembling Muse, how Sit down and take thy fill of joy		3564	The grave, that never loosed	Sigourney	3681
Slow glides the Nile; amid the	Graname	3801	The Grecian kings of Syria	G. L. Taylor	\$498 2210
Slow moves our skiff o'er still	Michell Bickersteth	3447 3395	The harp the monarch minstrel The hint malevolent	Lord Byron H. More	3310 2760
Slowly along the rugged So did thy ships to earth's wide		4074	The historic Muse from age	Kebl <b>e</b>	3206
So language in the mouths	Cowper	2834	"The Host of God!" From	R. P.	3510 3982
So Moses, servant of the Lord So prayed the Psalmist to be free	McČrae Malcolm	3790 3343	The hour is come! The mighty The Householder in Canaan's	Croly J. & C. Wesley	3513
Sold by them that should have	C. F. Alexanaer	3651	The kine unguided went	Newton	3767
Soldier, go, but not to claim	Char.Elizabeth		The king holds out the golden	Hankey Sigourney	3413 3972
Some lambs are missed Son of Jessel let me go	Sigourney	2839 3160	The king of Israel sat in state The king was on his throne	Byron	3171
Son of sorrow, doomed by fate	L.~Aoostolica	3294	The kingdom of our Lord	Maquire	3736
Son of the Highest! we worship	Vedder	4108   3288	The limpid waters of the sacred The live-long night we've toiled	A. F. P. Kohlo	3232 3438
Soon as they at Mount Calvary Sorrow is solid joy	Bishop Ken C. Wesley	2737	The Lord of life among them	Macdonald	4105
Sorrow weeps	Bonar	2842	The madman in a tomb had	Heber	3414
Sound the loud timbrel o'er	Moore	3771	The magi, skilled in astrologic	Clark R. Southey	3278 3142
Speak, for thy servant heareth Speech is the golden harvest	Howe Tupper	3969 2833	The many-colored domes The marriage-feast is ready	Moultrie	3737
Speechless sorrow sat with	Kimbail	S520	The Master has come over	Gill	3229
Speed thy light course	H. W. J. Bliss	3349   3349	The Master hath need of the The midday sun, with fiercest	Thomson Keble	3920 3361
Standing by a purpose true Star-gemmed floor of the land	Ditios	3337	The midnight comes		4087
Stately on Shinar's ancient plain	Punshon	3133	The mighty God, who rules the	More	3322
Stern, awful was thy mercy Stern remembrances of error	I. Williams Kynaston	8373 8373	The mighty Jordan's flood The moon had cleared the	Small Hopkin <b>s</b>	364 <b>3</b> 4037
Still echoed through the dark	Dale	3663	The morning broke. Light stole		3.184
Still in the dark and threatening		3916	The morning saw a cavalcade	D. Williams	3357
Still young and fine, but what Strange scene of glory	Vaugh <b>an</b> Norris	3917 3354	The morning sun arose. And The morning's sun rose bright	Nind	4005 3083
Strangers to nature's mystery	J. & C. Wesley	4101	The mountain is a blaze of light		3267
Such as I have I sow, it is not	F. R. Havergal		The mountain lifts its form	Lockhart Clark	3367 3458
Suffering curbs our Suffering is the work	Hartman	2819 2816	The mountains hide the sun The multitudes, miraculously	Barton	3268
Suitable grace to him is	J. & C. Wesley	3384	The night is come	Browne	2768
Sunlight upon Judea's hills Surely the Lord was in this place	Whittier	3290 . 3851	The night is far spent. The nuptial robe, which all must	Kynaston L. Eucharistica	3675
Sweet cup of sorrow	Bonar	2784	The oar is dipping in the waves	Upham	3362
Sweet dove! the softest, steadiest		3326	The pine, the vine, the cedar	Hemans .	3836
Sweet was the hour, O Lord Sweet was the journey to the sky	Denny Watts	4034 3788	The plume-like waving of the The poet came to the land	Cleaveland Bayard Taylor	3949
Sweeter, O Lord! than rest to	Denny	3551	The poor afflicted saints	J. & C. Wesley	3340
Swift-rolling clouds the face of	Rolls	3880	The prodigal with streaming	Sigourney	3905
Swords of fire around us play	Edme <b>ston</b>	3116	The rich man sat in his father's The rolling year brings back	Macdonald Tr. by Smithers	3337 3865
Take not his name	Herbert	2995	The rose was rich in bloom	Mrs. Heman <b>s</b>	3489
Ten cleansed, and only one Ten thousand times ten	Keble Presbyterian	3696 3075	The sands of time are sinking The Saviour looked on Peter	Rutherford E. B. Browning	3493 3860
Ten virgins, clothed in white	McCheyne	4058	The seed of right, the seed of	Maguire	4036
Tenfold vengeance wakens now		3533	The sepulchre was open wide	Berguer	3686
Thank God, bless God That mysterious thing	Browning Sigourney	2843 <b>27</b> 95	The sky is a drinking-cup The snow was drifting o er the	Stoddard W. H. D. A.	2758 3989
The Advent morn shines cold	$C.\ G.\ Rossetti$	3102	The Son of God in doing good	Keble	3318
The air is filled with shouts The ancient of cities! the lady of	Croly Hernon	3586 <b>3</b> 779	The son of Herod sate in regal	Sigourney	3110
The angel choir His	. increey	2836	The soul, how passion The soul in meditation here	Young Gould	2794 3838
The angel of death o'er the	37	3983	The soul on earth	H. More	2790
The ark of God has hidden The babe, the bride, the quiet	Newman Bonar	4080 3914	The star of Judah's king The stars are out in their eternal	Sigourney Www.Alexander	4082
The banners of Israel waved	Tatham	3471	The stars are out in their eternal	Tr. by Bowring	
The beast that meets him	J. & C. Wesley	2773	The strong winds burst on	Lyons	4045
The bed was earth, the raised The better portion didst thou	Quarles Newman	3541 3077	The struggle has been long The sun of the morning looked	Crane Knox	3553 3469
The blue Ægean's countless		3856	The sun shone bright o'er	Punshon	3827
The board is spread with The boat that bore the Master	C. F. Alexander		The sun was sinking on the	Croly	3543
The boats are out, and the storm	Proctor	3561 3439	The sun went down with The sunset is calm on the	Muller Percival	3829 3191
The boy was sad, yet fair	Will is	3248	The tears we shed	Upham	2783
The Bridegroom cometh The bud is in the	Maguire H. Smith	4089 2807	The temple once which brightly The thieves on either hand on	Upham Ken	$\frac{4052}{4058}$
The building was a spacious	Milton	3960	The thirty pieces down he flung	Landon	3662
The burning East hath caught The cheerful sunbeams hastened	Hervey Larcom	4013 3389	The Tishbite dread, Elijah, stood	$\mathop{!} G.\ L.\ Taylor$	2370
The church has waited long	Bonar	3099	The tomb is empty; wouldst The tree that yields our care	$egin{array}{c} Bonar \ Gould \end{array}$	3257 3162
The circle formed we sit	Courper Mys. Alexander	2832	The twelve holy men are	Keble	3121
The cloud is on the monarch's The coming man	Mrs. Alexander Bungay	2848 2848	The type in Moses we confess The voice of God was mighty	J. & C. Wesley Dale	3781 3273
<b>-</b>			1		-410

	AUTHOR.		,		
The voice of the sluggard	Watts	2773	Tis midnight now, and royal	D. Williams	3432
The watcher stood on Carmel's "The widow's mite!" Who ever	Dunning	3379	Tis night, a lovely night: and lo	Pierpont	3439
The wild and windy morning	B. Taylor	3773 4075	118 mgnt: and the tempest	Croly	3392
The wild gazelle on Judah's	Byron	3621	'Tis night: the proud mansions 'Tis noon—the sun is in the sky	Sears Dale	3164 3361
The wind blows chill across	Croly	4004	"I'ls said that when	Bryant	2803
The winds are hushed; the The wine-press, the wine-press	$Pierpont \\ Bridges$	3516 4106	'Tis slander	Shakespeare	2759
The wolf is in thy kingly hall	Pollio	3397	'Tis so, the hoary harper sings 'Tis sorrow, O King! of the heart	Hillhouse	3581 3×23
The wondering sages trace	Tr. by Cox	3407	"I's still thine hour, O death	Dale	3657
The word is not, what Christ The world with calumny	Maguire	3722	"Tis the summons to battle	Bonar	3124
The world's a room of sickness	Pope Keble	2761 3150	'Tis to the east the Hebrew bends Tishbite sage, inspired of Heaven	Tappan	3349
Thebes, hearing still the	Michell	4055	To be baptized, not cleansed	Eneips Beaum <b>ont</b>	4063 3237
Thee, O my God and King	J. & C. Wesley	3906	To-day 'tis Elim, with its palms	Bonar	3356
Then came from a mighty angel Then came the word, "Elijah"	Atherstone	3141	To Midian now his pilgrimage he		5786
Then Jesus called His twelve	G. L. Taylor Bemis	3382 3153	To sit on rocks, to muse To the hall of the feast came the	Byron	2779 3754
Then Moath pointed where a	Southey	3711	To Zion beckoning friends	Hi' $debert$	4119
Then Noah stood forward in his		3831	Too late, no room! the "Lamb's"	Hoffman	3422
Then towered the palace, then There are in this loud stunning	Bp. Heber Keble	4050 3759	Too weak, alas! too weak	Longfellow	3265
There closed in sleep his wearied		3539	Trembling with tenderest alarms Tremendous oracle divine	J. d. C. Wesley	3750 3524
There fell no rain on Israel	Sigourney	4113	Twas eve on Jerusalem	Croly	3603
There is a kingdom far away	Maguire	4035	Twas here, beneath this dark	Michell	3136
There is a spot, of men believed There is a spot within this	1r. oy 1rench Keble	4069   <b>3461</b>	'Twas in the solemn hour 'Twas midnight deep; the world	H. Good	3455 3353
There is a tear that	Caunter	2845	'Twas morn: the rising splendor	Croly	3892
There is none like her, none	Tennyson	3690	"Twas morning. On thy	Croly	4077
There is no sweeter story told	T 2447 - 3 - 7 -	3231	'Twas on that dark, that doleful		3712
There is sound of war in Judah There on Euphrates, in its	Littledale Montgomery	3185   3416	'Twas Sabbath at Philippi's town 'Twas silent all and dead	G. L. Taytor — Keble	3860 3846
There stands a tree at Hebron	Michell	3497		Pollok	2763
There was a seal upon the stone		4061	'Twas within a Hebrew palace	McLeod	3757
There was a vale where roses	Jackson	3986	'Twixt hoary Tabor's cloud	G. L. Taylor	4102 3721
There went a man There were ninety and nine	Trench Clephan <b>e</b>	2830 3717	Two clouds before the summer Two men, one rich, the other	Keble Maguir <b>e</b>	3932
There's darkness on the	Pennie	3883	Two sad-faced women, haggard		3819
There's not a cheaper	Swain	2847	Tyre of farther West	Keble	4079
They are coming, coming from	Ducanna	3623 2772	Unto the Fast we turn	I. Williams	3350
They are sleeping They are sowing their seed	Browne	2800	Unto the East we turn Untrodden, drear, and lone	Lynch	3450
They come from the ends of the	Bailey	3848	Up a rough peak, that toward	Houghton	3793
They gathered round	Dunning	3301	Upborne on towering fancy's	Bolland	3931
They have left the camp	Bonar	3072 3435	Upon his knees, with reverent Upon the cold, cold earth	Huie Mitchell	3968 3334
They have toiled all night They met to part—forever	Craik J. Williams	3420	Upon the hill the prophet stood		3144
They miss the truth	Bickersteth	2806	Upon the hill the prophet stood Upon the loose unstable sands		3204
They say, "The man is false"	Keble	3775	Upon the well by Sychars	Bethune	4026 3658
They say we were	Holmes	2849 3742	"Upon us let His blood," they Upward they trod the lonely	H, W. J. D, Williams	4067
They seemed to die on battlefield They speak to me of princely	Bonar	3179	opward they trou the lonery	2	
They stand amid their earnest	Bulfinch	3217	Wake, Deborah! wake; and	Jackson	3319
They trod in peace the Arab	Rogers	3536	Wake not, O mother! sounds of	Hever Bliss	$\frac{3818}{3697}$
	Rogers	4095 4097	Wandering afar from the "War against Babylon!"	T. Moore	3145
This is the field, the world below This is the month, and this the	Milton	3279	Warriors and chiefs! should the	Byron	3973
This Man receiveth sinners	Maguire	3718	Watch-fires are blazing on hill	New Mon. Mag.	$\frac{3313}{4002}$
This, this is he; softly awhile	Milton	3962	Water! no water! rock and sand "Water! water!" went forth the	Edwards	3332
This youthful arm has been	H. More Newton	3305   4098	We dwell this side of Jordan's	25001.000	3642
Tho' in the outward church Thou art the great Ahasuerus	Quarles	3414	We enter Kedron's vale	Michell	3669
Thou chosen judge of Israel's	LyraApostolica	3965	We have heard the voice of	Bonar	3530 3619
Thou com'st to me with sword	H. More	3472 3188	We know not what is expedient We look with scorn on Peter's	Hayne	3572
Thou folio dusk and olden Thou sayest to us, "Go!"	Freiligrath Greenwell	3678	We sat us down by Babel's	Neile	3225
Thou sweet-gliding Kedron	De Fleury	3670	We sate down and wept	Byron I. Williams	<b>3146</b> 3295
Thou sweet hand of God	Fr. the German		We sit beside the streams of Weary on the well reclined	J. & C. Wesley	3269
Thou that in life's crowded city	Trench Keble	4034   3879	Ween for your country	Heber	3604
Thou thrice-denied, yet thrice Thou to wax flerce	Newman	3568	Ween ween for him, the man of	Moore	3802
Though many be the shores	Macduff	3845	Weep, weep for the widow! all Wend o'er the waste where now	muuon	$\frac{3815}{3995}$
Though proudly through the	Barton	3402   3707	Were not the sinful Mary's tears	Moore	3751
Thousands completely fed	Clinch Longfellow	3729	Westward of that sea where	Bickersiein	3632
Three kings came riding Three times through favored		3440	What boots it, they	Emerson Inner	2829 2809
Three women crept at break of	G. L. Taylor				~000
	G. L. Taylor Preston	3811	What constitutes a	Jones J. & C. Wesley	3545
	Preston H. More	3811 3473	What constitutes a What doth the ladder mean	J. & C. Wesley	3169
Thrice blest are they who feel	Preston H. More Newman	3811 3473 3761	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith	J. & C. Wesley Gladden	3169 4100
Through Galilee's remotest	Preston H. More Newman G. L. Taylor	3811 3473 3761 3328 3847	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way	J. & C. Wesley Gladden Howe	3169 4100 3864
Through Galilee's remotest Through Palestine my wand'rings Through Timnath's vineyards as	Preston H. More Newman G. L. Taylor Shears Wilton	3811 3473 3761 3328 3847 3964	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty	J. & C. Wesley Gladden Howe Campbell Watts	3169 4100 3864 3614 3352
Through Galilee's remotest Through Palestine my wand'rings Through Timnath's vineyards as Thus arrogant, and thus absurd	Preston H. More Newman G. L. Taylor sShears Wilton Barton	3811 3473 3761 3328 3847 3964 3812	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty What mouldering pile near	J. & C. Wesley Gladden Howe Campbell	3169 4100 3864 3614 3352 3913
Through Galilee's remotest Through Palestine my wand rings Through Timnath's vineyards as Thus arrogant, and thus absurd Thus David slept, the great, the	Preston H. More H. More Newman G. L. Taylor Shears Wilton Barton Bishop	3811 3473 3761 3328 3847 3964	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty What mouldering pile near What each the night watchman	J. & C. Wesley Gladden Howe Campbell Watts Michell	3169 4100 3864 3614 3352 3913 3103
Through Galilee's remotest Through Palestine my wand'rings Through Timnath's vineyards as Thus arrogant, and thus absurd Thus David slept, the great, the Thus prayed the prophet Thy beauty, Israel, is fled	Preston H. More K. Wore G. L. Taylor SShears Wilton Barton Bishop Montgomery Sandys	3811 3473 3761 3328 3847 3964 3812 3304 3375 3976	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty What mouldering pile near What of the night, watchman What said those women as they What said those women as they	J. & C. Wesley Gladden Howe (Campbell Watts Michell Howland Keble	3169 4100 3864 3614 3352 3913 3103 4011 3276
Through Galilee's remotest Through Palestine my wand'rings Through Timnath's vineyards as Thus arrogant, and thus absurd Thus David slept, the great, the Thus prayed the prophet Thy beauty, Israel, is fled Time hath no brighter jewel	Preston H. More Neuman G. L. Taylor Shears Wilton Barton Bishop Montgomery Sandys Ford	3811 3473 3761 3328 3847 3964 3812 3204 3375 3976 3521	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty What mouldering pile near What of the night, watchman What said those women as they What sudden blaze of song What though my feet had stood	J. & C. Wesley Gladden Howe Campbell Watts Michell Howland Keble Tatham	3169 4100 3864 3614 3352 3913 3103 4011 3276 3464
Through Galilee's remotest Through Palestine my wand'rings Through Timnath's vineyards as Thus arrogant, and thus absurd Thus David slept, the great, the Thus prayed the prophet Thy beauty, Israel, is fled Time hath no brighter jewel 'Tis built on a rock, and the	Preston H. More Newman G. L. Taylor Shears Witton Barton Bishop Montgomery Sandys Ford Marsden	3811 3473 3761 3328 3847 3964 3812 3204 3375 3976 3521 3477	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty What mouldering pile near What of the night, watchman What said those women as they What sudden blaze of song What though my feet had stood What throng is this ascending	J. & C. Wesley Gladden Howe Campbell Watts Michell Howland Keble Tatham	3169 4100 3864 3614 3352 3913 3103 4011 3276 3464 3475
Through Galilee's remotest Through Falestine my wand'rings Through Timnath's vineyards as Thus arrogant, and thus absurd Thus David slept, the great, the Thus prayed the prophet Thy beauty, Israel, is fled Time hath no brighter jewel 'Tis built on a rock, and the 'Tis early morn: from off the	Preston H. More Newman G. L. Taylor Shears Wilton Barton Bishop Montgomery Sandys Ford Marsden Scrip, Sketches	3811 3473 3761 3328 3847 3964 3812 3204 3375 3976 3521 3477 3479 3896	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty What mouldering pile near What of the night, watchman What said those women as they What sudden blaze of song What though my feet had stood What throng is this ascending What time the Sayiour spread	J. & C. Wesley Gladden Howe Campbell Watts Michell Howland Keble Tatham Clark L. Innocentium	3169 4100 3864 3614 3352 3913 3103 4011 3276 3464 3475 3706 3434
Through Galilee's remotest Through Palestine my wand'rings Through Timnath's vineyards as Thus arrogant, and thus absurd Thus David slept, the great, the Thus prayed the prophet Thy beauty, Israel, is fled Time hath no brighter jewel 'Tis built on a rock, and the 'Tis early morn; from off the 'Tis here my nature's state I see 'Tis lost, one silvered treasure	Preston H. More Neuman G. L. Taylor sShears Witton Barton Bishop Montgomery Sandys Ford Marsden Scrip, Sketches J. & C. Wesley Maguire	3811 3473 3761 3328 3847 3964 3812 3375 3976 3521 3477 3479 3896 2716	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty What mouldering pile near What of the night, watchman What said those women as they What sudden blaze of song What though my feet had stood What throng is this ascending What time the Saviour spread What wail was that which rose	J. & C. Wesley Gladden Howe Campbell Watts Michell Howland Keble Tatham	3169 4100 3864 3614 3352 3913 3103 4011 3276 3464 3475 3706
Through Galilee's remotest Through Talestine my wand'rings Through Timnath's vineyards as Thus arrogant, and thus absurd Thus David slept, the great, the Thus prayed the prophet Thy beauty, Israel, is fled Time hath no brighter jewel 'Tis built on a rock, and the 'Tis early morn; from off the 'Tis here my nature's state I see	Preston H. More Newman G. L. Taylor Shears Wilton Barton Bishop Montgomery Sandys Ford Marsden Scrip. Sketches J. & C. Wesley	3811 3473 3761 3328 3847 3964 3812 3204 3375 3976 3521 3477 3479 3896	What constitutes a What doth the ladder mean What hand is this that, half What is this that He saith What is this that stops my way What means this eager, anxious What mighty man, or mighty What mouldering pile near What of the night, watchman What said those women as they What sudden blaze of song What though my feet had stood What throng is this ascending What time the Sayiour spread	J. & C. Wesley Gladden Howe Campbell Watts Wichell Howland Keble Tatham Clark L. Innocentium G, L. Taylor	3169 4100 3864 3614 3352 3913 3103 4011 3276 3464 3475 3706 3434

	AUTHOR.		I	AUTHOR.	
What went ye out to see	Keble	3260	Where, oh! where is Babylon	Mallock	3138
What wonders this, that there	Washbourne	3943	Which of the petty kings of earth	. C. Wesley	3118
Wnat word is this? Whence	Keble	3820	While for us He undertakes	J. & C. Wesley	3263
When adverse winds	Sigourney	2311	While Jesus prays alone	Macauley	3610
When conquering Abram	Blenkinsopp	3078	While Joshua led the armed	Newton	3778
When evening choirs the praises		4003	Whilst some affect the sun	Blair	3478
When eyes that watched the	Wilton	3915	Who are these that ride so	Faber	3674
Wnen from before the		3374	Who believes the prophets true	J. & C. Wesley	3109
When from that home, with	G. L. Taylor	3193	Who cometh here from Edom's	Mant	3353
When from thy beaming throne		3745	Whogazes from Mount Olivet	Tappan	3583
When God receives his servants		3640	Who is this gigantic foe	J. & C. Wesley	3308
When he from the scourge of	Bryant	3792	"Who touched Me?" dost thou	Bonar	3491
When his reason	Tupper	2781	Whose is that sword, that voice	Roscoe	3858
	Wells	3971		Macdonald	3889
When I in thy likeness, O Lord		3474	Why came in dreams the low "Why cumbereth it the ground?"	macaonaia	
When Israel heard the fiery	Newton	3534	Why doth per Carious wass	Keble	3428 3590
When Israel, of the Lord beloved					
Wnen Israel lay in Kadesh	Lyra Euchar.	4031		Croly	3628
Wnen Jacob slept in Bethel	70 1 77	3546	Why tarries Sisera: His mother		4000
When Jesus in the wild	Bishop Ken	3611	Why trembling and sad	Eastburn	3601
	Newton	3466	Wide is the gate and broad the	G. L. Taylor	3453
When Lazarus left his charnel	Tennyson	3631	Wings of beauty		2791
When life is forgot, and night		3433	With awful dread his murderers	Croswell	4017
When man was foiled in	Trench	4054	With brow upraised, as one who	$oldsymbol{P}unshooldsymbol{n}$	3885
When Moses stood on Pisga's	Macauley	3797	With eyes aglew, and aimless	Macdonald	3756
When, my Saviour	C. Wesley	2813		Alger, Tr.	2771
	Freeman	3825		Heber	3924
When saints forsake our mean	J. & C. Wesley	3380		Montgomery	3089
Wnen scorn, and hate, and bitter		3841		Macdonald	3738
	Cowley	4006		Rückert	3180
	J. H. Bryant	3191	With staff in hand, stern Rizpah		3939
	Stanley	3713	Within the cool quadrangle's	Brodrick	3223
	Bryant	4016		Ritchie	3557
	Hawthorne	3615		Maguire	3998
When this passing world is done		3 <b>3</b> 20		Herbert	
When vengeance on her victim's	Hankingon	3747	Without the city walls		3097
			Woe is me! what tongue can tell		3957
	J. & C. Wesley	3768		Hunter	2756
Whence Jesus came I cannot tell	16	3159	Woe! woe! woe!	Milman	3605
Where ancient Carmel, vast	Marsden	3226		Crane	3274
Where are thy pleasures once so		3496	Wounded and sore I bleeding	Maguire	3476
Where are thy walls, proud	Michell	3777			
	G. L. Taylor	3832	Ye ancients of the earth	Landon	3692
Where climbs thy steep, fair	Palmer	3459	Ye daughters and soldiers of		3882
Where death's deep shade	I. Williams	3566	Ye flaming pow'rs, and winged	Milton	3281
Where fame I Mount Hor lifts	Michell	3807		Knox	3132
Where had thy war-host, O Israel		4023	Ye who Shiloah's gentle stream	Small	3994
Where is my strength, my faith	J. & C. Wesley	3961	Yesterday with joy elated	Tr. by Smithers	
Where is that garden	Mrs. Alexander	3351		Bonar	3123
Where is the beauty of that	Duncan	3535		Doane	3421
Where is the gourd that sudden	J. & C. Weslen	3636			3336
Where is the tree the prophet	Hemans	3733	202220000000000000000000000000000000000	-F	2000
Where Midian's hoary mountains	G. L. Taylor		Zaccheus climbed the tree	Newton	4110
		00			7110

## INDEX OF FIRST LINES AND AUTHORS TO FIRST POETRY

A babe in a house is a well-spring	AUTHOR	NUMBER		AUTHOR N	UMBEN
A babe in glory is a babe forever	Tupper Bickersteth	999 1963	Alas! our young affections run	Byron	2459
A barking sound the shepherd	Wordsworth	1234	Alas! they had been friends in	Coleridge	1418
À beggar asked an alms	R. Browning	224	Alas! what differs more than man		5
A beggar of Shiraz once had a	Oriental, tr.	1331	A life of honor and of worth A little bird I am	Manrique, tr	2123
Abide in me, I pray, and I in Thee		380	A living, breathing Bible	Guyon, tr.	1959
Abide with me; fast falls the	Lyte	381	A little flock! Yes, even so	Woodbridge Roman	233
A boat at midnight sent	Moore	11	A little learning is a dangerous	Bonar	436
Abou Ben Adhem (may his tribe	Hunt	2491	A little longer still—patience	Pope	1039
About the joys and pleasures of	Pollok	1522	A little theft, a small deceit		1079 2935
Above all things raillery decline	Stilling fleet	554	A little while, and He shall come		2949
Above the seas of gold and glass	Howe	67	A little word in kindness	Whittier	2069
A bright or dark eternity in view	Wilcox	2109	All are architects of Fate	Longfellow	291
Absurd longevity! More, more it	Young	82	All are but parts of one	Pope	220
A callow bird of not so many days	Aldrich	602	All are not taken! there are left	E. B. Browning	
A change from woe to joy, from	Nicoll	700	Alleluia, alleluia !	Tr. by Bonar	90
A Christian is the highest style	Young .	1842	All evils natural and moral	Young	1912
A creature of a more exalted kind	Ovid, tr.	2226	All hail! thou noble land	Allston	1084
A critic was of old a glorious name	Churchill	586	All hail! Thou noblest Guest	Luther, tr.	260
A day, a day of glory	Tr. by Neals	417	All hope on earth forever fled	Dale	1862
A deadly paleness in her cheeks	Tooke	1105	All is dying; hearts are breaking	Spitta, tr.	2006
A Deity believed, is joy begun	Young	765	All is of God; if He but wave His	Lowell	2603
Adieu! adieu! what means adieu	<b>Montgomery</b>	38	All is vanity which is not honesty	Tupper	1839
Admire the goodness of	Pollok	2659	All knowledge is not nourishment	Willis	1040
A dreary place would be this earth	_	365	All may be heroes: "The man	Hale	1792
Ae fond kiss and then we sever	Burns	1277	All nature a sermon may	Spegel, tr.	315
A faithless heart, how despicably	Young	1608	All nature seems at work	Coleridge	3029
▲ few days may—a few years must		1433	All night the lonely suppliant	Tr. by Trench	519
A fool! a fool! I met a fooli' the	Shakespeare	1351	All-potent Flattery, universal lord	Pope	1329
A fount-o'ershadowing tree stands	Oriental, tr.	94	All powerful is the penitential	Hayes	517
A fragrant piece of earth salutes	Tr. by Alger	160	All praise to Thee, my God	Ken	636 <b>2</b> 136
After the Christian's tears		1439	All's for the best; be sanguine	Tupper	1504
After the joys of earth	The has Alexan	1440 1599	All that in this wide world we	Bryant Bonar	2285
A furloughed soldier, here I A good that never satisfies	Tr. by Alger Drummond	2089	All that I was—my sin—my guilt All that's brightest must fade	Moore	1134
A government on freedom's basis	Hale	1564	All the world's a stage	Shakespeare	2135
Ah! child! the stream that brings	Barnes	908	All things are altered, nothing is	Ovid, tr.	2366
Ah! don't be sorrowful, darling	Durnos	2413	All things are big with	Herbert	3006
Ah! dying sinner, think on death		2965	All things that are on earth	Tr. by Bryant	2182
Ah! five-and-twenty years ago	Tr. by Alger	3063	All things that we ordained	Shakespeare	2320
Ah! how unjust to nature and	Young	1096	All thought—They once were	Pollok	880
Ah! hush now your mournful	Prudentius, tr		All truth is calm	Bonar	2905
Ah! look thou largely with lenient	Mrs. Whitney	321	All vice to which man yields	Tr. by Alger	2613
Ah me! this is a sad and silent	Bethune	1601	Almighty God, Thy piercing eye	Watts	794
	Hunter	1733	Almighty, hear Thy children raise	Bryant	1019
A host of angels flying	D. Smith, tr.	671	Almighty Judge, how shall	Herbert:	2049
Ah! silly man, who dream'st	Fletcher	2732	Alone, amid life's griefs and perils		907
A husband who many years		2953	Alone I walked the ocean strand	Gould	2402
Ah! what would the world be to	Longfellow	374	Alone to land upon that shore	Fabe <b>r</b>	956
Ah! whence you glare	Shelley	2959	Alone with Thee! alone with Thee		383
Aim at the highest prize	Mant	89	A Lord I had; to Him I brought.	Herbert	526
A jewel is a jewel still, though	Tr. by Alger	2286	A lowly man—He takes my sins	Robertson	382
▲ just man cannot fear	Jonson .	1987	A man I knew who lived upon a.	Young	1327 896
A king, who by the public mouth	Oriental, tr.	1611	A man in his carriage was riding	Hood	1362
Alas! how light a cause may move		897		Hood To hu Alger	343
_	Swain	769	A man once sat with his good wife A man there came, whence none	Allingham	2858
Alas! I have nor hope nor health	Shelley	895	A man there cance, whether hand	_	
				997	

	AUTHOR N	UMBER	1	AUTHOR	NUMBER
A man through Syria's deserts	Rückert, tr.	2131	A novel was a book	Pollok	2097
A man to-day the glory of his	Pollok Mant	2236 100	Answer me, burning stars of night	Hemans	662 2024
Ambition is the vice of noble souls  Am I a coward	Shakespea <b>re</b>	562	Anywhere with Jesus, says the A parent ask'd a priest his boy to		477
Amid all life's quests	Bailey	<b>223</b> 8	A pen to register: a key	Wordsworth	2276
A mighty realm is the land of	Bryant	921	A pilgrim, bound to Mecca, quite	Tr. by Alger	470
A million beats of man's united	Tr. by Alger	1493	A pining sceptic towards	Oriental, tr.	2499
A millstone and the human	Von Logau, tr.	1680 1071	A present Deity in all	Grahame Dewart	2076 2516
A moaning cry as the world rolls  Among the beautiful pictures	A. Cary	285	A priest by Heaven ordained A plague upon them! * herefore	Shakespeare	618
Among the seatthful pleates  Among the sons of men how few	Churchill	2017	Apollyon, Baalim, Beelzebub	Bickersteth	1701
A monk, when his rites sacerdotal	Jane Taylor	<b>3</b> 36	A rare thing is faith, and friendship	Tupper	1409
Amy died—Dear little Amy	Ingelow	357	Are old people bow'd by weak'ning		1742
A mystic cup was mixed of	Tr. by Alger	2437	Are there on earth (let me not call		181
An aged Sultan placed before his  An atheist is ever the most	Tr. by Alger Tupper	1495 2915	Are virtue, then, and piety Are we not brothers	Young Shakespeare	2497 1110
And all these lines are underscored		1163	Are we not creatures of one hand	Manzoni, tr.	289
And all you men, whom greatness	Cowley	<b>2</b> 33 <b>8</b>	Art may tell a truth	R. Browning	147
And art Thou grieved, sweet and	Herbert	1808	Art thou weary, art thou languid	Stephen, tr.	397
And as the waxing moon can take	Ingelow	1483	As Adi, with the youthful	Tr. by Alger	1596
And at Oriel's signal came	Bickersteth C. Wesley	1732 1228	As a girl with ready smile	Howe	2246
And can it be, that I should  And can then true philosophy	Ragg	245	As a thief bent to unhoard the As by the churchyard yew my	Milton Mant	289 <b>5</b> 443
And could we choose the time	Chaucer	674	As by the charenyard yew my	Moore	2105
And did He rise	Young	152	Ascend, beloved, to the joy	Bonar .	2092
And first of dying friends	Young	,225	As custom arbitrates, whose	Byron	622
And freedom thus, of old, so often		1390	As felt the gross Material	Pollok	2647
And greedy avarice by him did ride And have I measured half my		191 1513	As frost to the bud, and blight to	Tupper Dewart	1422 <b>2</b> 41 <b>7</b>
And have I measured han my  And how I bless night's consecrating	C. Wesley Young	<b>2</b> 395	A shipwrecked sailor on a desert  Ask what prevailing, pleasing	Moore	2932
And is there care in heaven	Spenser	122	Asleep in Jesus! Blessèd sleep	M. Mackay	980
And is this the prime	Coleridg <b>e</b>	<b>27</b> 31	As mid the ever-rolling sea		2063
And lo! the glories of the	Lowth	631	A smith at the loom and a weaver	Tupper	87
And lo! upon the extreme verge	Bickersteth	1706	As one in days of old would fly	Townsend	3019
And may I still get there And messages from shipwrecked	Hunter Ingelow	828 1818	As 'plains the homesick ocean As precious gums are not for	Osgood Dryden	2163 723
And next to him malicious Envy	Spenser	1103	A sprout of evil, ere it has struck	Tr. by Alger	1158
And Noah went up into the ship	Ingelow	772	As some of us, in trust, have made		540
And now, unveiled, the toilet	Pope	1280	As some rare perfume in a vase	Stowe	<b>16</b> 86
And oh! what changes we all	Barnes	2007	As the heart-strings only render Ad		
And O i if perchance there should And on the throne	W. A. Butler Bickersteth	926	As the rose doth its fragrance	Tr. by Alger	164 1751
Androcles from his injured	Cowper	2052 2075	As through the artist's intervening As through the land at eve	Tennuson	2628
And shall I e'er again thy features	Mant	2670	_	J. Friedrich	501
And since in God's recording book	Alexander	475	A strong and mailed angel		1078
And slight withal may be the	Byron	2270	$\Lambda$ strong tower is the Lord our God	Luther, tr.	757
And sometimes in my house	P. Cary	2972	As two embracing palms, whose	Ken	2990
And so the Word had breath  And still from Him we turn away	Tennyson Clinch	1556 1902	As we do turn our backs As wrapt and hidden in the stone's	Shakespeare Mant	1410 10!2
And thou, gray voyager to the	Whittier	3055	A tender mother lives	More	2191
And there lives not a victim of	Dewart	1437	At evening to myself I say	C. Wesley	640
And there were hypocrites	Bickersteth	1771	At every motion of our breath	Montgomery	584
And these vicissitudes tell best in	Byron	1189	Atheist, forbear: no more	Watts	171
And we talk'd—oh, how we talk'd!  And what art thou, thou idol	E. B. Browning Shakespeare	- 1	A thing of beauty is a joy forever	Keats	212
And whence, then, came these	эникевреиге	323   439	A thought lay like a flower A thousand gnats make up	E. B. Browning R. Browning	7 2864 2606
And when the fadeless crown	Bickersteth	2259	A thousand years, and years on	Coxe	1125
And when Time sweet opiates	Clinch	502	A thousand years a poor man	Tr. by Alger	2434
And who, that walks where men of	Wordsworth	162	At midnight, in his guarded tent	Halleck	1476
And wilt thou now, that God	Mant	2847	A traveller through a dusty road	C. Mackay	2161
And yet, fair brow, no fabling  And yet the fate of all extremes	Campbell Pone	2622	A true good man there was	Chaucer	2462
And yet the late of all extremes  And yet, what god-like gifts	Pope Will <b>is</b>	2403 1466	A truth it is, few doubt, but fewer At summer eve, when Heaven's	Young Campbell	2142 898
An Eastern prince his vizirs once		2010	Auspicious hope! in thy sweet	Campbell Campbell	1863
Angels are men of a superior kind	Young	121	Authority intoxicates,	Butler	185
An honest man is still an	Davenport.	<b>1</b> 841	Avaunt thee, horrid War	Bickersteth	2958
An orphan, through the world	P. Cary	2438	Ave Maria! blessed be the hour	Byron	1144
Another feature in the ways of God Another hand is beckoning us	Pollok Whittier	91 1402	Avenge, O Lord, Thy slaughter'd  A very little goodness goes for much	Millon	2262
· · · · · · · · · · · · · · · · · · ·	IL INDANANA,	100 l	Tree and were goodness goes for much		1549

	AUTHOR N	UMBER	1		
A vintner at the point of death	Bürger, tr.	83	Be useful where thou livest	AUTHOR N Herbert	UMBER
A voice from the desert comes	Drummond	393	Beware of doubt-faith is the	E. O. Smith	2026 2018
Avoid a villain as you would a	Oriental, tr.	464	Beware of too sublime a sense	Cowper	2805
Awake, my soul, and with the sun Awake, my soul, lift up thine eyes		2330	The standard rever	_	957
Awake, my soul! not only	Coleridg <b>e</b>	045 <b>1</b> 50 <b>5</b>		Priest	1728
Away from his home and the	Hunter	1321	t and the	Bonar	1754
Away, then, causeless doubts and	Lyte	940		Tr. by Alger	5004
Away with custom! 'tis the plea	Layard	623	Black horror! speed we to the	Newton	598
Away with death—away	1, hite	1927	"Blessed are they that mourn	Southey Mant	671
Away with my fears	C. Wesley	254	Blessed Bible! how I love it	P. Palmer	64 <b>2</b> 04
A weaver sat one day at his loom	P Cary	2474	Blest Charity! the grace long-	Ken	241
A wife's a man's best piece; who	Shirley	2992	Dlessed credulity, thou great	Muchen	579
A wind came up out of the sea  A wretched thing it were to have	Longfellow	637	Blessed, yet sinful one, and	Bryant	2063
A year has ended—let the good	Trench Percival	1694 2676	Blest are the pure in heart	Dana	2614
Ay, Justice, who evades her	Hale	2053	Blest be the God of love	Herbert	1150
Ay, thou art for the grave	Bryant	2845	Blow, blow, thou winter wind		267
A young maiden's heart	Kemble .	1692	Blue bends the sky above	Shakespeare	1984
A youngster at school, more sedate	Cowper	887	Dlynde obstynacye	Huntingdon	1698 1783
Bear Thou my burden, Lord, who	Bonar	827	Bold spirit! who art free to rove	Wordsworth	1097
Beats there a heart within that	Tr. by Falconer	1791	Boast not the titles of your	Jonson	117
Beautiful, beautiful childhood	Willis	361	Bound upon the accursed tree	Milman	612
Beautiful, sublime, and glorious	Barton	2721	Break Oblivion's sleep	Sigourney	1995
Beautiful Zion, built above	Gill	1709	Ereathes there the man with soul	Scott	2471
Beauty and Truth, though never Beauty is but vain and doubtful	Buchanan Shahanaan	158 213	Brethren, arise	Bonar	1010
Beauty—may that of holiness be	Shak <b>o</b> pea <b>re</b> Gould	803	Bright as the pillar rose at	Campbell	1448
Be calm in arguing: for fierceness	Пerber <b>t</b>	142	Bright as the skies that cover thee "Bright portals of the sky		630
Be firm! one constant element	Holmes	1325	Bring then these blessings to a	Drummond Pope	151 161 <b>C</b>
Before Elisha's gate	Newton	2370	Bring the thrilling scene	Sigourney	1463
Before the seas, and this terrestrial	Ovid, tr.	<b>5</b> 69	Bring us the higher example	E. B. Browning	
Before us now it rose, builded	Bickersteth	1717	Brittle beauty, that Nature	Earl of Surrey	211
Begin the day with God	Boner	<b>6</b> 3 <b>5</b>	Brutus and Cæsar, what	Shakespeare .	2371
Be great in act as you have	Shakespear <b>e</b>	1600	Build'st thou on Wealth? its		1279
Behold an emblem of our human	Wordsworth	891	But all in vain: no fort can be	Spens <b>er</b>	2856
Echold a patriarch of years, who	Tupper	85 200	But all our praises why should	Pope	223
Behold, fond man  Behold that daughter of the world	Thomson	2996 1284	But as his joys are double	Herbert	2002
Behold the bed of death	Tupper	676	But as I mused, there crowded But as it sometimes chanceth	Bickersteth Wordsworth	<b>2956</b> 826
Behold, the Bridegroom cometh	Tr. by Moultrie	40	But conscience, in some awful	Comper	490
Behold the child, by Nature's	Pope	116	But deem not thou some	Southey	2372
Behold the happy man, his face	Tupper	2915	But despite as their doom whom	Beattie .	812
Behold the inexorable hour at	Young	695	But dream not helm and harness	Whittier	1756
Behold! the mountain of the	Bruce	2325	But first Messiah spake	Bickersteth	2372
Behold the sun, that seem'd but	Wither	1145	But happy they, the happiest of	Thomson	1876
Cehold the world—Rests, and her	White	2094	But if there be who follow Paul	Keble	1319
Behold where you pellucid	Smart	2494	But man He made of angel form	Pollok Coldonith	2023 1177
Be kind to each other  Be kind to thy father, for when	Swain	2072 2071	Eut me, not destined such delights But mightiest of the mighty	Bowring	2573
Believe me, if all those endearing	Moore	2184		Euripides, tr.	203
Beloved, it is well	220070	1209		Moore	2242
Beneath Moriah's rocky side	M' Cheyne	2850	But not even pleasure to excess	Thoms <b>on</b>	2510
Beneath this stony roof reclined	Warton	1785	But now the fourth day	Bickerstet <b>h</b>	564
Be not afraid to pray	Coleridge -	2550		P. Cary	2453
Se not proud, but now incline	Herrick	327	But quiet to quick bosoms is a hell		1066
Be patient! oh, be ratient!	77 B B	2467	Day source over-	Johnson Follon	231 <b>7</b> 2391
Best unbar the doors	E. B. Browning	2103	But see mineral	Follen Cotton	2569
Be thou clad in russet weed Be thrifty but not covetous	Burns Herb <b>e</b> rt	2527 1187	But soft, my friend; arrest the But strange indeed the distribution		1997
Better than gold is a thinking	20,0010	2866	But there was one in folly father	Pollok	2014
Better through life barefooted	Tr. by Alger	2988	But these young scholars	Enerson	566
Between a wise magician	Oriental, tr.	2598		Pollok	<b>2</b> 009
Between broad fields of wheat	Read	1800	But 'tis some justice to ascribe	Davenant	1968
Between divine and human life	Tr. by Alger	1524	But to my mind—though I am	Shakespea <b>re</b>	620
Between the acting of a dreadful	Shakes <b>pe</b> ar <b>e</b>	1996	240 1240 2440	Henry More	2007 1541
Between the dark and the daylight		59	Date wittee of the first	Pollok Wither	1541 1459
Between two breaths what	Holmes	2113	Day william of the	Ovid, tr.	70
Betwixt heaven, earth, and skies	Ovid, tr.	1202	Due when good pattirit, barrieri d		-

	AUTHOR	NUMBER	1	AUTHOR N	UMBER
But when I go—to my lone bed	Sigourney	658	Come, ye thankful people	4lford	1669
But when the silence and the	Willis	1998	Companion none is like	Vaux	2865
But when we in our viciousness	Shakespeare	<b>29</b> 26	Compared with this amazing	Montgomery	5005
But where to find the happiest	Goldsmith	2470	Composed of many thoughts	Pollok	276
By all means use sometime to	Herbert	1162	Congenial HOPE: thy passion	Campbell	300C
By ceaseless action all that is	Cowper	1179	Conscience, what art thou? thou	Young	487
By day she woos me, soft	C. G. Rossett		Consider, man, weigh well thy	J. Gray	1109
By myself walking	Lamb	1891	Corruption is a tree, whose	Beaumont	50 <b>6</b> 1467
By nature peaceable and frail	Southey	1428 768	Could I from heaven in wind	Montgomery	2090
By nature's law what may be	Young Alexande <b>r</b>	<b>2</b> 340	Could I, from heaven inspired Could not that wisdom which	Cowper Herbert	2644
By Nebo's lonely mountain	Herbert	1427	Could the wine-cup tell its story	Heroert	2994
By no means run in debt By Satan's subtlety beguiled	C. Wesley	2450	Could the wine-cup ten its story  Could we with ink the ocean fill		1486
By the poor widow's oil and meal	Newton	1048	Countless chords of heavenly	Mackay	157
By trifles, in our common ways	Punshon	292	Courage, O faithful heart	Littlewood	2980
By weakest ministers, the Almighty		2565	Crabbed age and youth	Shakespeare	2240
Call back the dew	Dickens	2180	Creation, which had groan'd	Bickersteth	2200
Call now to mind what high	Akenside	4	Creator! let Thy Spirit shine	Burleigh	2525
Can I not sin, but Thou wilt be	Herrick	3008	Cross, most adored, to thee I give	Tr.	1689
Can I see another's woe	Blake	2507	Custom does often reason overrule	Earl of Rocheste	er 622
Canst thou tell me what is	Oriental, tr.	190	Custom forms us all	Gill	622
Canst thou thy body on thy bed	Mant	2542	Custom, 'tis true, a venerable	Thomson	622
Careful without care I am	C. Wesley	313	Cyrus, the dreaded arbiter, a		1617
Careless seems the great Avenger	Lowell	<b>29</b> 66	Dare to do right	G. L. Taylor	19
"Carry me across!"	Craik	906	Dare to think though others frown		281
Ceaselessly the weaver, Time	Burleigh	2883	Dark is the night, and fitful	Duryee	1825
Cease, ye tearful mourners	Clemens, tr.	299	Daughter of Jove, relentless	T. Gray	51
Chains of my heart, avaunt, I say	<b>K</b> ebl <b>e</b>	181	Day and night my toils	Wordsworth	2666
Cheerful, O Lord! at Thy		2501	Day by day the manna fell	Conder	783
Child, amidst the flowers at play	Hemans	2539	Day dawned; within a curtained	Procter	2122
Child, by God's sweet mercy given	Syrus, tr.	<b>2</b> 29	Day divine, when in the temple	Gill	1807
Child of day, thou knowest not	Lando <b>r</b>	1961	Day of vengeance, without The	mas of Celano, i	r.643
Child of my love, "LEAN HARD"		295	Days come and go	Bonar	1129
Child of sin and sorrow	Hastin <b>gs</b>	<b>2</b> 282	Day-stars! that ope your eyes at	Smith	1341
Children are what the mothers are		2343	Dead. There's an answer to	E. B. Browning	
Children of wealth or want	Holmes	1111	Deal gently with us, ye who read	Holmes	1941
Children, that lay their pretty	Craik	2658	Dear Chloe, while the busy crowd	Cotton	1821
Christian, to arms I behold in sight		144	Death have we hated, not	Morris	2117
Christ the Lord is risen to-day	C. Wesley	1027	Death in the pot! 'tis always	C. Wesley	1347
Cities have been, and vanished	Percival	743	Death is a fearful thing	Shakespear <b>e</b> _	694
Cities of proud hotels	Emerson -	793	Death is here in spirit, watcher	Tupper	717
Clad in a robe of pure and spotless		428	Death is short and life is long	C. G. Rossetti	958
Cleon hath a million acres	Mackay	2525	Deathless principle, arise	Toplady	672
Clime of the unforgotten brave	Byron	1387	Death opens her sweet white	Bailey	705
Cling to the Crucified	Bona <b>r</b>	2027	Death's at my door, walks to my	Zwingli, tr.	673
Close the door lightly		721	Death, the old serpent's son	Taylor	2337
Close up the Ledger, Time Columbia, Columbia, to glory	Dondaha	2421	Death, thou wast once an uncouth	_	663
Come and deck the grave with	Dwight Monsyll	114	Death worketh	Bonar	1952
Come and sit by me	Monsell Byron	1590 81 <b>5</b>	Deem not that they are blest alone	Tupper	65 2579
Come away	Herber <b>t</b>	912	Deep is the sea, and deep is hell Delay not, delay not, O sinner	Hastings	770
Come, be happy! sit near me	Shelley	2316	Delightful task! to rear the tender	_	578
Come, blessed of my Heavenly	Diction	221	Desire himself runs out of breath	Raleigh	805
Come, bring thy gift. If blessings	Herbert	494	Desire of every land! The nations	_	3069
Come, disappointment, come!	White	860	Despair not, Virtue, who in	Prince	\$18
Come forth ! come on, with	Sach, tr.	1430	Detraction 's a bold monster, and	Massinger	S0 <b>5</b>
Come hither, ye faithful		418	Dim as the borrow'd beams of	Dryden	2623
Come, Holy Ghost, our souls inspire	•	1814	Ding dong! ding dong	Holmes	2912
Come labor on		2487	Disappointment rather seemed	Pollok	854
Come! let us arise, and press to		904	Discord, a sleepless hag, who never		881
Come, Lord, and tarry not	Bonar	41	Dismissed to glory with a kiss of		668
Come, O come! in pious lays	Wither	764	Does the dark and soundless river	Cooper	660
Come, O my soul, thy certain ruin	·	1934	Does the road wind up-hill	C. G. Rossetti	2147
Come, O Thou Traveller unknown	C. Wesley	1225	Domestic happiness, thou only	Cowper	1657
Come then, Affliction, if my	Swain	72	Domestic Love! not in proud palace	_	1827
Come, then, tell me, sage divine	Akenside	1477	Do no sinful action	Alexander	364
Come to Calvary's holy mountain,	Montgomery	396	Do not, as some ungracious	Shakespeare	2463
Come to the land of peace	•	1737	Don't catch the fidgets; you have	Holmes	1176
Come, ye faithful, raise the Joh	n of Damascus,	tr. 1028	Dost thou not know—That of all	More	1303

	AUTHOR N	UMBER	1	ATTOMA	
is thou thy precious secrets	Oriental, tr.	2729	False friends, like insects in a	AUTHOR	NUMBER
Doubt is the eternal shade by	Harris	916	False world, thou ly'st	Quaries	1408 2029
Dread is the leisure up above	Ingelow	1518	Fame is the spur that the clear	Milton	1257
Dream on! Though Heaven may		1914	Fame, the great ill, from small	Tooke	1253
Dream'st thou of heaven	Hemans	1719	Farewell, a long farewell, to all	Shakespeare	1613
Drop, drop, slow tears	Fletcher	520	Farewell, farewell! is often heard	Cook	1542
Drop follows drop, and swells Drums and battle-cries	# D D.	1973	Farewell! if ever fondest prayer	$\mathit{Lyron}$	1278
Dust receive thy kindred	E. B. Browning Bonar		Farewell, ye gilded follies	Quarles	180
Dusc to dust, it mingleth well	Tupper	1583 2671	Far from these narrow scenes of	Steele	1716
Duty, like a strict preceptor	Wordsworth	955	Fashion, leader of a chattering	Cowper	1201
Duty! Religion! These, our duty		132	Fate is a hand—It lays two fingers	_	693
Each creature holds an insular	E. B. Browning	2143	Father of all! in every age Father of heaven and earth	Pope	2557
Each day his face grew thinner	Massey	1225	Fathers alone a father's heart can	Hemans Young	1149
Each day its duty brings	•	941	Father, who to us hast given	Farningham	1294 1418
Each day you have is but a steed	Alger	2138	Faults in the life breed errors in	Coroper	1302
Each night we die	Young	2327	Fear no more the heat o' the sun	Shakespeare	649
Each petty hand—Can steer a	Joneon .	1563	Fear ye the festal hour	Hemans	2012
Early from heaven it was revealed	Pollok	287	Few are the clear, strong spirits	Percival	1050
Earth fainted at her children's	Bickersteth	1336	Fierce was the wild willow	Anatolius, tr.	2477
Earth has nothing sweet or fair	Silesius, tr.	401	Fight thou with shafts of	Herrick	2328
Earth hath its gems around	Bowring	573	First appetite enlists him	Cowper	1116
Earthly things—Are but the	White	2365	First Envy, eldest born of hell	Porteus	2051
Earth's children cleave to Earth	Bryant	1006	First, mightiest Deity! Eternal	Melendez, tr.	1498
Earth's cup—Is poisoned	Pollok	1008	First offer incense; then thy field	Herrick	87
Earth shall be ocean "Earth to earth, and dust to dust	Byron	776	First seek an object worthy	Tr. by Dryden	2201
Earth, what a sorrow lies before	Croly	1594	First time he kissed me	E. B. Browning	
Easier to smite with Peter's	Bonar Whittier	1007 1889	First, what is true ambition Five hundred princely guests	Young	110
Eating of the Tree forbidden	Fortunatus, tr.	594	Flattery sticketh like a burr	Tr. by Trench Tupper	181 <b>2</b> 1850
E'ene all religious courses to be	Herrick	2974	Fling out the banner! let it float	Doane	2022
"England, with all thy faults I love		1087	Flowers, wherefore do ye bloom	Montgomery	1989
England, with all thy faults I love	Byron	1085	Flung to the heedless winds	Luther, tr.	2256
Envy at last crawls forth from	Cowley	1100	Fly drunkenness, whose vile	Randolph	901
Ere last year's moon had left the	Judson	1957	Fly, envious Time, till thou run	Milton	<b>2</b> 88 <b>0</b>
Erewhile, on England's pleasant	Bryant .	1584	Foiled by our fellow-men	Arnold	1432
Error is a hardy plant; it	Tupper	1243	Fool, again the dream, the fancy	Tennyson	2592
Essential honor must be in a	Phillips	1414	For all that God in mercy sends	E. I. Tupper	2859
Eternal Hope! when yonder	Campbell	1857	For aught that ever I could read	Shakespear <b>e</b>	2178
Eternal troubles haunt thy	Lucretius, tr.	892	For beauty hideth everywhere	Tupper	215
Eternity! eternity! how long	Wulffer, tr.	1118	For Destiny does not like	Emerson	2590
Eternity! eternity! Thou	Montgomery	1127	Foremost Old Age, his natural	Porteus	669 1923
Eternity's vast ocean lies before	Young Young	1128 2054	Forever with the Lord For forms of government let fools	Montgomery Pove	2857
Eternity, the various sentence Even I—But I can laugh and	Wesley, Jr.	513	Forget them not: though now	Hemans	649
Even in a palace, life may be led	Arnold	1173	For I dip into the future, far as	Tennyson	2203
Even in the happiest choice	Lytton	2247	For look again on the past years	Bryant .	1114
Even to the best, the wise, and	Tupper	725	For me He left His home on high	-	336
Ever complaining	Swain	468	For right of freedom when man	Tr. by Alger	1794
Ever-eating, never cloying	Swift	2876	For shamefast harm of great and	Wyatt	814
Ever let the fancy roam	Keats	1274	For thee was a house built	Longfellou <b>o</b>	1593
Ever with Thee, Almighty Love	Paulin	2424	For them the fulness of His might		105
Every end is happiness, the	Tupper	1069	For though the judge, Conscience	Davenant	4°3
•	Barnfleld	2319	For to-day the lists are set, and	Tupper	288 <b>7</b> 187 <b>7</b>
_ '	Byron 	1364	Fortunes are made, if I the facts	Channan	1371
	Hayes		Fortune the great commandress of	Watts	109
Faint, and worn, and aged	Olaus.	529	For when I feel my virtue fail For within the hollow crown	Shakespeare	687
Fair girl! by whose simplicity	Clark	2615 1267	Fountain of song, its prayer	Нод <b>д</b>	1858
Fair is the sight, by Israel's	Mant Payard Taylor	2022		Milton	1779
	Bayard Taylo <b>r</b> Hemans	1059	Frail art thou, O man	Tupper	2552
Faith, firmness, confidence	Tupper	2927	Frail creatures are we all	Coleridg <b>e</b>	1282
· · · · · · · · · · · · · · · · · · ·	Fortunatus, tr.	597	Fresh glides the brook and blows	Lytton	2700
Faith, Hope, and Love were		1474	Friend after friend departs	Montgomery	1413
Faith is a living power from		1232	Friends counsel quick dismission	Young	1623
Faith lights us through the	Davenant	1219	Friendship is no plant of hasty	Baillie	1420
Faith like a mustard-seed	Tupper	3030	Friends, I have breathed	Bickersteth	2213 2000
Faith, like an unsuspecting child	Fry	1204	From Adam to his youngest	Montgomery	2000 188 <b>4</b>
Faith of our fathers! living still	Faber	1223	From a dark cloud a drop of rain	Oriental, tr.	201

	AUTHOR.	NUMBER	1	AUTHOR 1	TUMBER
From desolated hearths, from	20111011	1823	Good name in man and	Shakespeare	1545
From his brimstone bed	Coleridg <b>e</b>	808	Good name was dear to all	Pollok	1544
From lips divine, like healing		1625	Good striving	Oriental	32
From Nature's constant or	Prior	762	Go, silly worm, drudge, trudge	Sylvester	21
From realm to realm, with cross	Darwin	2492	Go, soul, the body's guest	Raleigh	749
From that day forth no place	Wordsworth	2058	Go thou in life's fair morning	G1	994 989
From the bough	Milton	86	Go to thy rest, my child	Sigou <b>rney</b>	2553
From the eternal shadow	Whittier	654	C 0 11-1-1	Bell Watts	1920
From the recesses of a lowly spirit	Bowring	2546 <b>577</b>	Go, worship at Immanuel's feet Grace 'tis a charming sound	Doddridge	1576
From the throne of the highest	Knox Moore	2248	Grace, triumphant on the throne	Cowper	2689
From this hour the pledge is	Byron	1675	Great day! for which all other	Young	2056
From thy false tears I did distil Full many mischiefs follow	Spenser	127	Great honors are great burdens	Jonson	<b>E51</b>
Full of vows and full of labor	Speriour	1002	Great man! the nations gazed	Pollok	2712
Full short his journey was	Lowell	667	Great prophet of our God	Watts	394
Gather up, O earth! thy dead	Bowring	298	Great system of perfections	Young	1492
Gather ve rose-buds while ye may	<i>Herrick</i>	3064	Great truths are dearly bought	Bonar	2908
Genius! thou gift of Heaven	Crabbe	1449	Great truths are portions of the	Lowell	1969
Centle pilgrim, tell me why	Barbauld	2504	Green be the turf above the	Halleck	1426
Gently I took that which ungently	Coleridg <b>e</b>	1300	Guard thy faith with holy care	Whitman	1216
Cird Thy sword on, mighty		389	Guilt is the source of sorrow	Rowe	1644
Give! as the morning that flows		1468	Habitual evils change not	Rowe	1646
Give me enough, saith Wisdom	Tupper	2976	Had he lived and fallen	D. Gray	988
Give me—Leave to enjoy myself	Fletcher	280		n Plettenbaus, Quarles	2283
Give me honors, what are these	Herrick	1844	Had not the milder hand	•	3005
Give me my scallop-shell of quiet	Raleigh	2502 1887	Had the cat wings, no sparrow	Tr. by Alger Wordsworth	1148
Give me the lowest place	C. G. Rossetti	2964	Had this effulgence disappeared Hail, friendship; since the world	Holford	1417
Give me the panoply of war	Talbot Mrs. Edwards	1270	Hail, heavenly voice, once heard	Mant	664
Give me three grains of corn Give thy thoughts no tongue	Shakespeare	1416	Hail, holy love! thou word that	Pollok	2190
Glory and praise to Jehovah on	Lyte	<b>25</b> 30		ard of Clarvaux	
Glory of God! thou stranger	Guyon, tr.	1473	Hail to the day, which He	Mant	2698
Go and dig my grave to-day	Arndt, tr.	666	Hail to the Lord's anointed	Montgomery	1560
Go boldly on. Do what is right	Upham	2686	Half a league, half a league	Tennyson	550
Go, buy thee new lands	Hunter	2683	Half mankind maintain	Cowper	<b>2</b> 63 <b>1</b>
Go, climb the rugged Alps	Juvenal, tr	99	Hallelujah! I believe	Möwes, tr.	1207
Go count the sands that form	Upham	<b>2</b> 18 <b>9</b>	Happy soul! thy days are ended	C. Wesley	960
God and the soul are two birds free	Tr. by Alger	1514	Happy the child whose youngest	Watts	992
God beholds thee, wretch, though	Scott	1894	Happy the man, and happy	Horace, tr.	2568
God entrusts to all	Edmeston	376	Happy the man who wisdom can	_	£003
God fashioned man from out	Alarich	2015	Happy the man whose wish and	Pope	2137
God gives us men. A time like	~ .	5023	Happy the spirit released from	Hunter	984
God hath a voice that ever is	Cook	1517	"Hard by Truth's temple	G 1171	2907
God, in the Gospel of His Son	Beddom	1571 1503	Hark, how the watchmen cry	C. Wesley Austin	809 <b>2</b> 50 <b>2</b>
God is a name my soul adores God is Good! Each perfumed	Watts	1552	Hark, my soul, how everything  Hark! the faint bells of the sunken		2271
God keeps a niche	E. B. Brownin		Hark the rustle of a dress	Lowell	2576
God-like shapes, and forms	Milton	840	Harps of eternity! begin the song	Pollok	1482
God liveth ever	Zehn, tr.	1490	Haste, my spirit, fly away	2 011010	677
God loves from whole to parts	Pope	2203	Haste not: the flying courser	Oriental, tr.	2468
God might have made the earth	Howitt	1043	Haste, traveller, haste! the night	Collyer	624
God moves in a mysterious	Cowper	2604	Hast thou attempted greatness	Herrick	2489
God of mercy, God of grace	Jane Taylo <b>r</b>	476	Hast thou e'er seen a garden clad	Eowring	1699
God of the thunder! from whose	Milman	<b>1</b> 50 <b>1</b>	Hast thou named all the birds	Emerson	1353
God's boundless mercy	<b>Herrick</b>	2279	Hast thou not seen, impatient	Watts	1016
God sends His teachers into every	Lowell	1993	Has virtue charms? I grant her	Young	2942
God's ways seem dark, but, soon	Whittier	2051	Have you never felt the pleasure of		1361
Go, feel what I have felt		2002	Have you not heard the poets tell	Aldrich	196
Go from me. Yet I feel that I	E. B. Browni	-	Have you not seen how pent	Mant	2669
Gold! gold! gold! gold	Hood	1527	Have you read in the Talmud	Longfellow	2005
Gold! gold! in all ages the curse	Benjamin	1526	Ha! you burst of crystal splendor	Bonar	1761
Gold is the greatest god	Juvenal, tr.	1520	Heap on more wood! the wind is	Scott	420 2869
Gold is the woman's only theme Gold many hunted—sweat	Anacreon, tr. Pollok	1535 1536	Heard you that knell Hear, Father! hear and aid	Hemans	1903
Go, let me weep—there's bliss	Moore	2483	Hear, Gracious God	Medley	2706
o, little Book! from this my	Southey	274	1 '	Herrick	2517
Good-by, proud world! I'm going	Emerson .	543	Heart gazing mournfully	•	25
Good deeds in this world done	Tr. by Alger	1543		Pope	1196
Good Hamlet, cast thy nighted	Shakespear <b>e</b>	1622	Hear, then, what faith	Pollok	1206

	AUTHOR	NUMBER	1	A'THOR	NUMBER
Hear thou, in brief	Pollok	2577	Holy, holy, holy, Lord God	Heber	2901
Heaven from all creatures hides	Pope	1431	Home's not merely four square	Swain	1817
Heavenly Father, I would wear	Larcom	928	Honey in the lion's mouth	Trench	2167
Heavier the cross, the nearer Heav'n has to all allotted, soon	Schmolk, tr. Dryden	605 1875	Honor and shame from no	Pope	161€
He came a leper, all unclean and	Bonar	2005	Honor's a sacred tie—the law of Hope, eager hope, the assassin	Addison	1849
He foreknew—That arch-imperial	Bickersteth	1241	Hope evermore and believe	Young Clough	1868
He gave me back the bond		740	Hope humbly, then, with	Pope	1061 1859
He had a two-fold nature	Percival	1606	Hope leads the child to plant the	Adams	1863
He hath built up, glorious	Tupper	182	Hope, of all ill that men endure	Crowley	1870
He is a good divine that follows	Shakespeare	1994	Hope of all passions most befriends	Young	1864
He is a noble gentleman withal	Ford	1455	Hope sets the stamp of vanity on	Cowper	18-31
He is a path, if any be misled	Fletcher	400	Ho, sailor of the sea!	Dobell	2342
He is a poor warder of his  He is the freeman whom the truth	Tupper	2654 1388	How awful is that hour, when	Percival	489
He is the happy man whose life	Cowper	1658	How backward man himself How beautiful is genius when	C. Wesley	261
He lives who lives to God alone	Cowper	2124	How beautiful it is for man to die	Willis	1452 2007
He liveth long who liveth well	<b>Bonar</b>	2127	How blest the sacred tie that binds		1015
He loves this world of strife	<b>Laxter</b>	<b>3043</b>	How cheap—is genuine happiness	Earker	1064
Hence, all you vain delights		2269	Howe'er it be, it seems to me	Tennyson	1548
He prayeth well who loveth well	Coleridge	2538	Howe'er 'tis well, that while	Wyatt	251 <b>1</b>
Heralds of creation! cry	Montgomery	575	How false are men, both in their	Crown	1242
Here are the prude, severe, and gay		1588	How false is found, as on in life	Jane Taylor	1188
Here, as her home, from morn to  Here bliss is short, imperfect	Smart More	1581 1025	How goes the fight with thee  How great the task to guard thee	Eonar Lunder	207
Here in Thy royal presence, Lord	Bonar.	1802	How great (while yet we tread	Ingelow Young	2185 506
Here is no bootless quest	Bonan.	1721	How idly of the human heart	Willis	2079
Here is one that wishes to live	Jonson	84	How is it o'er the strongest mind	Swain	28:18
Here is the free spirit of mankind	Bryant	2108	Howl, howl, ye ships of Tarshish	B. Taylor	2914
Here is the spring where waters		2720	How, like a mounting devil in	Willis	103
Here, like a shepherd gazing from	<b>Young</b>	103	How many feel, this very moment	Thomson	2017
Here may the band that now	Fletcher	1731	How meanly dwells the immortal	Watts	1904
"Here," might they say, "shall	T. Moon.	113 982	How oft that virtue, which some	Froude	779
Her suffering ended with the He sat within a silent cave	J. Aldrich Croley	507	How poor, how rich, how abject How proud we are! how fond of	Young Watts	<b>2</b> 220 <b>929</b>
He's Christ's embassador	Mant	2306	How sad a sight is human	Young	1652
He sleeps, forgetful of his once	Percival	1453	How seldom, friend, a good	Coleridge	1604
He slept beneath the desert skies		2016	How shall I describe	Pollok	2611
He that from dross would win the	Montgomery	<b>6</b> 3	How shall I speak thee, or thy	Cowper	2573
He that has nature in him must	Madan	1580	How shall my cold and lifeless	Ariosto, tr.	5%2
He that is proud eats up himself	Shakespeare	2581	How shalt thou bear the cross that		1126
He that negotiates between God	Cowper	2562	How shocking must thy summons	Blair	701
He that of greatest work is finisher		318	How sleep the brave, who sink to	Collins	2472 2028
He that shall rail against his He to His own a comforter will	Creech Milton	2715 1809	How speaks the present hour How sweet it were, if without	Hun <b>t</b>	1874
He took—Some handfuls of the	Bickersteth	2221	"How sweetly," said the trembling		858
He transgresseth yet again	Tupper	2984	How sweet the days we yearn for	Lytton	856
He was a man—Who stole the	Pollok	1898		Dryden	5°5
He was of that stubborn crew	Butler	252	How wisely Nature did decree	Marvel	1193
Hew Atlas for my monument	D. Gray	106	Humble we must be, if to heaven	Herrick .	1884
He who ascends to mountain-tops	Byron	1250	Humility is the softening shadow	Tupper	188 <b>6</b>
He who flies, In war or peace	Thomson	2489	Hurrying on, hurrying on	Dam #	2428
He who once sins, like him	Juvenal, tr.	1642	Husband and wife! no converse	Dana Johns	1926 1877
He who once wept with Mary	Willis	62 156	Hush the loud cannon's roar Hypocrisy, the only evil that	Milton	1895
Higher, yet, and higher	Buchanan Holmes	2643	"I am almost there!"		991
High on the world, see where High walls and huge the body	Garrison	2296	I am he!—It is enough to	Bailey	836
Him God beholding from His	Milton	1239	I am not old—I cannot be old	Tupper	2414
Him there they found	Milton	1138	I am old and blind	Lloyd	269
His courtiers of the caliph crave	Tr. by Trench	1323	I am waiting by the river		725
His eloquence is classic in its style	Hale	<b>105</b> 8	I asked an aged man, with hoary	Marsden	2884 2877
His eye no more looked onward	Lytton	2649	I asked of Time from whom those	Mantaom em	608
His lecture to the sad young	E. Rowe	1052	I asked the heavens, "What foe to I ask—What He would have this	Holland	44
His name was Doubt, that had a	Spenser	917 1837	I ask—what He would have this I believe in God the Father		580
His nature is too noble for the	Shakes <b>peare</b> Shakes <b>peare</b>	330		Shelley	449
His real habitude gave life and His youth was innocent	Bryant	2415	I came and saw, and hoped to	Bona <b>r</b>	1324
Ho, all who labor, all who strive	Orne	1949	I cannot, cannot say		231
Holy Bible! book divine		2719	I cannot coldly pass him by	Montgomery	1109

	AUTHOR.	NUMBER	1	AUTHOR	NUMBER
I cannot find Thee! Still on	Scudder	1516	I live among the cold, the false	Chandler	746
I cannot make him dead	Pierpont	360	I'll carve our passion on the bar	Watts	2030
I charge thee, fling away ambition	Shakespeare	107	I'll do my best to win, whene'er	Herrick	2210 533
I count the hope no day-dream Idle causes, noised a while	Mant Tupper	2626 2694	I'll give my heart to Jesus I'll go to Jesus, though my sin	Pollard Jones	834
I do believe, you think what now	Shakespeare	799	I'll introduce thee to a single	Pollok	1688
I do confess that I abhor and	Hood	2496	I'll tell thee what is hell	Starkey	1774
I fain would be thy pupil	Sigourney	2727	I look to Thee in every need, anc.		<b>1</b> 51 <b>5</b>
If apostolic gravity be free	Cowper	1165	I love and have some cause to love	Quarles	1488
If dead, we cease to be; if total	Coleridg <b>e</b> Bryant	1922 1434	I love to muse when none are I love to tell the story	Barton	1598 403
I feel the mighty current sweep I feel within me unsubdued	C. Wesley	787	I'm a lonely traveller here		1023
If gracious God, in life's green	Bembo, tr.	516	I may not hope from outward	Coleridg <b>e</b>	1093
If hoarded gold possess'd the	Anacreon, tr.	676	I'm fading away to the land of	Hunter	981
If in thy heart no sunlight lingers		629	Immortal Love, forever full	Whittier	393
If it must be; if it must be, O God		726 <b>20</b> 88	Immortal were we, or elso mortal	Young	1445
If little labor, little are our If loftier posts superior state	Herrick Mant	2000 1715	I'm not too young to sin I mourn no more my vanished	Noel Whittier	998 356
If mean or costly dresses through	Tr. by Alger	924	Impelled with steps unceasing	Goldsmith	859
If men of good lives	Middleton	1170	In age and feebleness extreme	C. Wesley	83
if the celestials daily fly	Ingelow	2572	In all men, from the monarch	Tupper	1251
If there is happiness below	Fitzarthur	1266	In all my wanderings round	Goldsmit <b>h</b>	1822
If the wanderer his mistake If this great world of joy and	Cowper	596	In all our way through life the	Trukoud	1557
If this mute earth—Of what it	Wordsworth Wordsworth	2064 178	In alms regard thy means, and In amaze I asked what meant such	Herbert Rickersteth	97 1745
If thou art merry, here are airs	Heylyn	235	In ancient records it is stated	Longfellow	754
If thou, O Death, a being art	Tr. by Alger	985	In ancient times, the sacred plough		86
If thou wert by my side, my	<b>Heber</b>	2987	In bower and garden rich	Doane	504
If thou wouldst have thy charms	Moore	2176	In colleges and halls in ancient	Cowper	1045
If to-day thou turn'st aside	Lynch	398	In days of old, on Sinai, the Lord	Cosmas, tr.	1494
If we cannot have all we wish  If we knew the woe and heartache	Swain	509	In days of old, when holy prophets	Tr. by Trench	•
If well I knew the tuneful art	C. Wesley	1936 <b>2</b> 359	Induce not precocity of intellect In due observance of an ancient	Tupper Wordsworth	1043 1955
If we with earnest efforts could	Trench	843	I need a cleansing change within	Coleridge	528
If what I wish is good	C. Wesley	264	I need not follow the similitude	Willis	1115
If when the Lord of Glory is in	Keble .	1904	I need Thee, precious Jesus	Whitefield	2032
If ye tell of the sadness and evil	Cook	2422	In either hand the hastening	Milton	1033
If yet the Holy Spirit deigns If you bright stars, which gem	Jenner Laggett	1816	In every object here I see	Newton	2725
If you cannot on the ocean	Leggett Gates	2678 2321	In evil long I took delight In good King Charles's golden		615 1185
I gave my life for thee	4400	909	In his furrowed fields around us	Allis	3027
I gazing up, a glorious pile beheld	Pope	1258	In hope of that immortal	C. Wesley	226
"I give and I devise" (Old Euclio	Pope	189	In man or woman, but far most in	Cowper	53
I go to life and not to death	Bonar	697	In May, when sea-winds pierced	<b>Emerson</b>	209
I had a dream. A narrow I had a friend that lov'd me	Davidon	831 .	In mind, in matter, much was	Pollok	1942
I had a seeming friend	Dryden Tupper	1425 1472	In my boy's loud laughter ringing In nature there's no blemish	Craik	63 <b>1</b> 54 <b>6</b>
I have a fancy ladies are like	Hale	2091	In paths unknown we hear	Shakespeare Whittier	795
I have a never-failing bank		1203	In proud humility a pious	Tr. by Alger	1880
I have learned—This doctrine	Coxe	1930	Inquirer cease! petitions	Johnson	2543
I have neither the scholar's	Shakespeare	<b>226</b> 8	In restless pain we heave and	Punshon	1037
I have seen—A curious child I have seen the objects of	Wordsworth	213	In science, learning, all	Pollok	2642
I have ships that went to sea	Tupper B. Gray	1326 1873	In seasons of grief to my God In Shiraz grows a tree, within	To has Alman	2690 <b>2</b> 03 <b>7</b>
I hate dependence on another's will		785	In silence wise men oft	Tr. by Alger Oriental, tr.	2849
I heard a bell :- There is a	Ingelow	373	In slumbers of midnight the	Dimond	920
I hear it singing, singing sweetly		2940	Inspiring thought of rapture	Campbell	1871
"I hear thee speak of the better	Hemans	2094	In that home was joy and sorrow	Craig	675
I hold the sceptre in my hand I knew that age was enriched	Upham.	2202	In the beginning was the Word	Longfellow	3022
I know He is Almighty	Tupper Bickersteth	1192 2709	•	Luther, tr. Shakespear <b>e</b>	684 2066
I know myself now, and	Shakespeare	2709 852	In the corrupted currents of In the cross of Christ I glory	Bowring	2000 595
	Dean of Canter			Jewsbury	71
I know not what the future	Whittier	2605	In Thee my powers, my treasures	Scudder	1712
I know not what will befall me		16	In the floods of tribulation	Pearce	499
I know that my Redeemer lives	Medley	479	In the good man's breast	Layard	549
I know that thou hast gone to I lay me down to sleep	Hervey	698 314	In the hour of trial In the hours of my distress	Montgomery Herrick	2155 1811
like the ancient Saxon phrase	Longfelloro	301	In their midst I saw	Bickersteth	2261
- · · ·					

	AUTHOR N	UMBER	1	AUTHOR	NITI COND
in them, we—Who, but for them	Lytton	279	money mm	Trench	NUMBER 824
In the nine heavens are eight In the quiet nursery chambers	Oriental, tr.	263	one choice manuful	Crashaw	2555
In the silent midnight	Coxe	375 531	1 see, to argue	Butler	143
In the still air music lies unheard	Coxe	869	- January Cay . Zinother year		256
In this one passion man can	Pope	2456		Ford	2267
In thy discourse, if thou desire to	Herbert	523	would to dito	Malan, tr.	6S0
In thy fair brow there's such a	Dryden	350	It is not growing like a tree	Ccwper Jonson	1999
ln time of service seal up both	${\it Herbert}$	1677	It is not they who idly dwell	oonson	<b>1626</b> 910
In token that thou shalt not fear	Alford	203	It is not well to broad	Dinnies	877
In vain do men	Spenser	515	It is the constant revolution	Cowper	1094
In vain doth the assassin dark	C. Wesley	758	It must be so. Plato, thou	Addison	1931
In vain the sage, with	Pope	2346	It needs not guards in front and	Oriental, tr.	195
In weariness and pain  I often say my prayers	C. Wesley Burton	308	I too have poised the heart of	${\it Bickersteth}$	1500
I once was a stranger to grace	McCheyne	2544 2020	It opened the niggard's purse	Pollok	111
I place an offering at Thy shrine	Guyon, tr.	495	I travell'd once a rocky road	Upham	948
I praised the earth, in beauty	Heber	1024	Its bitterness the heart alone It's my honest conviction	Percival	1682
I pray thee, cease thy counsel	Shakespeare	1633	It's not the martial host	White	334
I remember the days when my	Cook	1819	It travels onward, this old world	Mackintosh Bonar	1797
I said to sorrow's awful storm	Stoddard	544	I turned to thee, to thousands, of	Byron	1077 1632
Is all the counsel that two have	Shakespear <b>e</b>	1421	It was a brave attempt	Watts	1123
I sat, and gazed upon my sunny		905	It was a golden eventide. The sun	Bickersteth	150
I saw a Moslem work upon	Oriental, tr.	2844	It was a time of sadness—and my		591
I saw, and lo! a countless throng	Toplady	1049	It was good, it was kind, in the	Cook	1441
I saw one man, armed simply	Norton	2566	It was, his own, the subject of	Pollok .	1089
I saw two maids at the kirk I say to thee, do thou repeat	Stoddard Trench	2979	It was noon	Willis	7
I see the crowd in Pilate's hall	Bonar	1395 610	It was withal a highly polished	Pollok	1892
I see through the gathering	A. Cary	1167	It were a goodly and glorious sight		426
Is fasting then the thing that God	_	1286	I've a mighty part within I've been thinking of home	Watts Kirby	2682 1763
Is he not sailing	Tegner	1673	I've found a joy in sorrow	Crewdson	451
"I should be happy," with a look	Ingelow	2241	I've known the pregnant thinkers		
Is it indeed so? If I lay here	E. B. Browning	60	I venerate the man whose heart	Cowper	2561
Is it in words to paint you	Young	1966	I walk as one who knows that he is	Bonur	1015
Is it not strange, the darkest	Keble	453	I want to be an angel		996
Is it well to wish thee happy	Tennyson -	2243	I was no stranger in a strange	Bickersteth	1750
Is not the way to heavenly gain	Lyte	2896	I waste no more in idle dreams	Osgood	1945
I sought to do some mighty not of	Heywood.	1512 954	I watch the circle of the eternal	Lowell	1392
I sought to do some mighty act of Is sparkling wit the world's	Cowper	2498	I wear not the purple of earth-born I weep but do not yield	Bonar	2872 347
I stand like one has lost his way	Howard	1639	I weigh not fortune's frown or	Sylveste <b>r</b>	51 <b>2</b>
I stand without here in the porch	Longfellow	781	I will not dream in vain despair	Whittier	2950
Is the Bridegroom absent still	Bonar	441	I worship Thee, sweet Will of God		2401
Is there a brilliant fondling	Wordsworth	2106	I would have gone; God bade me	C. G. Rossetti	872
Is there a little orphan child	Alexander .	2439	I would not enter on my list	Cowper	2074
Is there for honest poverty	Burns	2232	Jesu is in my heart, His sacred	Herber <b>t</b>	70
Is this a fast—to keep	Herrick	1288	- ,	C. Wesley	2714
Is this a time to be cloudy and	Bryant .	2375	Jesu—name all names above	Theoclistus, tr.	2031 2025
Is this the way, my Father? 'Tis	Tohan	1638 2021	Jesus, and shall it ever be Jesu, Saviour, Son of God	Grigg Bonar	2029
Is this thy place, sad city, this Is thy cruse of comfort failing	Hebe <b>r</b> Mrs. Charles	338	*	Bonaventura, tr	
J stood outside the gate	Pollard	527	• •	Lyte	600
I stood within the grave's	Clive	1591	Jesus is God! the solid earth	Faber	902
It addeth immortality to dying	Tupper	183		Stowell	2842
It came upon the midnight clear	Sears	423	Jesus lives, and so shall I	Gellert, tr.	1855
It came upon us by degrees	Aldrich	198	• · · · · · · · · · · · · · · · · · · ·	Cennick	1S00
I tell you hopeless grief is	E. B. Browning	1629		Zinzendorf, tr.	1637
It fortifies my soul to know	Clough	2906		Barbauld Hand	2037
I thank Thee, Lord, for using	Bonar	2308	• • • • • • • • • • • • • • • • • • •	Hart C. Wasley	1461 <b>200</b>
It happened on a solemn	Cowper	458 6	0000,	C. Wesley Hunter	727
It happen'd when a plague It hath place'd the davil	Swift Shakeeneare	936	oojimij, jojimij, iiiiiiiiii	Montgom <b>ery</b>	2265
It hath pleas'd the devil  I think of thee! my thoughts do	Shakespeare E. B. Browning	56	003244	Newton	2045
I think that a little bird will sing	Craik	692	00j 20 H 2-1-1	Bayard Taylor	2273
I think we are too ready with	E. B. Browning	469	Joyous and far shall our	Heman <b>s</b>	565
I think when I read that sweet	Luke	367	Just, and strong, and opportune	Tuppe <b>r</b>	466
It is a dang'rous thing	Shakespeare	480	o abo ab a a a a	Elliott	2008
It is a monitory truth, I ween	Tr. by Alger	691	Justice herself, that sitteth	ī.tīty	538

Justine, when equal scales abe Justines with the Christian; his Korp your underset, familiar style Knoel down by the dying singer's Know, he that—Perviola his Knoel down by the dying singer's Know, he that—Perviola his Conger 2003  Knowledge holdeth by the hilt Chapter 2003  Knowledge	r	AUTHOR 1	NUMBER ]		AUTHOR	NUMBER
Just such is the Christian; his Eccept your unders, familiar style Even of down by the dying sinner's Knew John Shades and Shades an	Justice, when equal scales she			Like other tyrants, Death delights		
Early of the company of the property of the company of the compa		Watts	405	Like to a bride, come forth, my		
Know, he that—Foretells hills Converted to the cause of sin Converted to the converted to the cause of sin Converted to the converted to the cause of sin cause of sin Converted to the cause of sin cause of sin cause the cause of sin and not cause of sin and not cause of sin cause the cause of sin cause of sin and not cause of sin cause of sin cause the cause of sin cause the cause of sin cause of sin cause the sin cause of sin cause			J	•	King	
Compared by the content of the compared by the compared by the content of the compared by th		•	1	- 9,	a	
Like door, 1996   Like to the frammy rose that.   Cook   September   Cook   Like to the frammy rose that.   Cook   September   Cook   Like to the frammy rose that.   Cook   September   Cook   Like to the frammy rose that.   Cook   September   Cook   Like to the frammy rose that.   Cook   September   Cook   Like to the first by like, and to the West, though passing   Cook   Like to the first of all   Land hoff Gol.   Look to Thee   Cook   Like to the West, though passing   Like to the West, the West, though passing   Like to the West, the West, though passing   Like to the west, the wast   Like to the west, the wast   Like to the				•		
Enowledge is not happiness   Dipon   Direct with Floiress keeps her Know well, my soul Lator in the path of dury   Lator with what soul well and of the West, though passing   Cook   Lamb of took, I floor to Thee   Lamb of took, I floor to Thee   Lamb of the West, though passing   Cook   Lamb of took, I floor to Thee   Lamb of the West, though passing   Cook   Lamb of the West, though passing   Lamb of took, I floor to Thee   Lamb of the West, though passing   Lamb of took, I floor to Thee   Lamb of the West, though passing   Lamb of took, I floor to Thee   Lamb of the West, though passing   Lamb of the West, though passing   Lamb of took, I floor to Thee   Lamb of the West, though passing   Lamb of the West, the West		_				
Thin with the first includes keeps her Enow then this first includes the proper of the Enow with the first in the path of duty will Lake do in the path of duty will Lake of the congitudes shall be a congitude of the congitudes	- ·				COOK	
Know then this truth (enough for Know well, my soul Listine drops of water Know well, my soul Lorin the path of duty Labor with what zeal we will Lamb of God, I hook to Thee Land of the West, though passing Last night, or coughing slightly Laber with what zeal we will Last night, for coughing slightly Late, late, so late! and dark the Late to our town there came a Law, land, so late! and dark the Late, late, so late! and dark the Late, late, so late! and dark the Late to our town there came a Law, hand late, and late and late the Late to our town there came a Law, land, so late! and dark the Late to our town there came a Law, land, so late! and dark the Late to our town there came a Law, land, so late! and dark the Late to our town there came a Law, land, so late! and dark the Late to our town there came a Law, land late and late the Late to our town there came a Law, land late and late and late the Late to our town there came a Law, land late and late and late the Late to our town there came a Law, land late and late and late the Late to our town there came a Law, late and late the Late to our town there came a Law, late and late the Late to our town there came a Law, late and late the Late to our town there came a Law, late and late the Late to our town there came a Law, late and late and late the Late to our town there came a Law, late and late a						
Million   Mill		·		, , , , ,		
Labor with what zeal we will Labro for with what zeal we will Lamb of God, I hook to Thee Land before the we will Lamb of God, I hook to Thee Land before we my my execunt Last night, for coughing slightly Land gift, or coughing slightly Lear might, or coughing slightly Lear, late, so late! and dark the Late to our town there came a Lanch thy burden here Late to our town there came a Layd own thy burden here Lead, kindly Light, amid Leyd own thy burden here Lead, kindly Light, amid Lear more reverence, not for Lear share their time to fall Lear more reverence, not for Lear share their time to fall Lear more reverence, not for Lear share their time to fall Lear more reverence, not for Lear share their time to fall Let no man trust the first false Let on the marriage of Let one what the mass of Let there be light! "Ore Let there be light!" The Let to the soat them as they Let the more too work Let the work thow, and billiow.  Although and hell, and worlds Life is nownad; use it  Let there he light! "Ore Let there be light!" The Let the norm too work and care of Let the wind blow, and billiows  Emerson 232 Life's cares are comforts; such by Life is nownad; use it  Let there would bound  Althe graphs and not Life, for the Persian sky Life's sumilest hours are not Life, let now, and fillows  Life is much dataterd, easth is Life of the Nerves, afflicted soul Life, belower, one, afflicted soul Life, belower, one, afflicted soul Life, belower, one, afflicted soul Life, to the Persian sky Life is nownad; use it  Low the product water of the world  Low the the product he product water  Low the more the wine when  Low the the wine when		-		_	Holmes	
Labor with what zeal wa will Lamb of God, I book to Thee Lamb of God, I book to Thee Land of the West, though passing Land of the West, though passing Land stight I drew up my account Last night, on coughing sight, and Late to got town there came a Lamch thy bark, martiner Late to our town there came a Lamch thy bark, martiner Law, as we read in ancient Lead, kindly Light, amid Lean not on earth; 'twill pierce Lay down thy burden here Lead, kindly Light, amid Lean not on earth; 'twill pierce Learn from your orient shell Learn for on orient shell Learn for or orient shell Learn for orient shell Learn for or orient shell Learn for or orient shell Learn for or orient shell Learn for orient shell Learn				, -		
Lamb of God, I look to Thee Land of the West, though passing Last night, for every my account Last night, for we up my account Last night, for we up my account Last night, for we up my account Last night, on coughing slightly Late, late, so late I and dark the Late to our town there came a Last night, on coughing slightly Late, late, so late I and dark the Late to our town there came a Layth mark, mariner Late to our town there came a Layd wown thy burden here Lady down thy burden here Lady down thy burden here Lead, kindly Light, and Lean not on earth; 'twill pierce Lean not on earth; 'twill pierce Lean thind to earth; 'twill pierce Lean thind the will account the late of the Lean to the form the late of the Lean to the marriage of Let Baallim his empire Let account will, I mean to Let falsehood be a stranger to thy Let him that will ascend the Let me go where saints are Let me not to the marriage of Let no man trust the first false Let me on the saint Latrobe Let no man trust the first false Let no man trust the first false Let no man trust the first false Let the most back them as they Let there be light! 'O'er Midman Let there he light! 'O'er Midman Let there he light! 'O'er Midman Let the wind blow, and billows C. Wesley Let to wind blow, and billows C. Wesley Life is much fattered, death is N. Holmes  Life is much fattered, death is N. Holmes  1905  Life as the damask rose you see Life a toa down, frail body, here Life in the lap of sin, and not Life to person the ward Life to person the ward Life to person to wark Let the charms account to work Let the repeated the person to your peads and the man of the word Life to person the care of your peads and the man of your peads and the man of your peads and the more of your peads and your peads and your peads and your p					2100000	
Land of the West, though passing Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Late in un counting nightly Late in the word there came a Perkins 1908 Last night I drew up my account Herrick 2829 Late in the word in the late Late to our town there came a Perkins 1908 Last night I drew up my account Herrick 2829 Last night I drew up my account Herrick 2829 Late in the word in the late Late town there came a Perkins 1908 Last night I drew up my account Herrick 2829 Late in the word the came a Perkins 1908 Last night I drew up my account Herrick 2829 Late in the word the came a Perkins 1908 Last night I drew up my account Herrick 2829 Long nord St. Austin of er the Spenser 1908 Look action lack of faith, the Holmes 1006 Look act the lack of lack of faith, the Holmes 1006 Look hands town than I fold Look humbly upward, see His Look humbly upward, see His Holmes 1006 No this lenk of laft on the faile Learn from yon orient shell Learn more reverence, not for Leave have their time to fall Let have their time Let he may be their time Let he may to the marriage of Let me not to the marriage of Let me not to the marriage of Let me not to the marriage of Let no man trust the first false Let me not to the marriage of Let no man trust the first false Let have the word build Let others boast them as they Let have the word build Let others boast them as they Let have the word build Let others boast them as they Let have been convert the conditin				-,	Doddriđae	
Last night, or coughing slightly  Last night, or coughing slightly  D. Gray  For Parkins  Late, late, so late I and dark the Late to our town there came a Lanneh thy bark, mariner Law, sa we read in ancient Lay down thy burden here Lay down thy burden here Lead, kindly Light, amid Lean not on earth; 'twill pierce Lean not or earth; 'twill pierce Lean not or earth; 'twill pierce Lean not or earth; 'twill pierce Lean more reverence, not for Lear more reverence, not for Leaves have their time to fall Lear more reverence, not for Leaves have their time to fall Lear more reverence, not be left learned Lear more reverence, not for Leaves have their time to fall Lee Baalim his empire Let sean their time to fall Let falsehood be a stranger to thy Let falsehood be a stranger to thy Let falsehood be a stranger to thy Let him that will accend the Let me go where saints are Let me not to the marriage of Let no mont trust the first false Let no mont trust the first false Let not your heart be faint Let others boast them as they Let pensive memory trace Let ten end be light!" The Let others boast them as they Let ten rehard make words Let them that would build "Let there be light!" The Let there be light!" The Let the wind blow, and billows Let the wind blow, and billows Let the wind blow, and billows Let town rake care of Let is be content to work Let us be content to work Let us be content to work Let is be content to work Let there be light!" The Let there work Let the wind blow, and billows Let them that would build  "Let there be light!" The Let there wind blow, and billows Let the wind blow, and billows Let the wind blow, and billows Let the wind blow, and billows Let		-			-	
Late, late, so late! and dark the  Lane to our town there came a  Lameth thy bark, mariner  Law, as we read in ancient  Law, so here and in ancient  Lean from you orient shell  Lean from						
Late to our town there came a  Perkins  Souther  Land to our town there came a  Perkins  Souther  Land to our town there came a  Perkins  Souther			689	_		2951
Launch thy bark, mariner   Southey 270   Lawy, as we read in ancient   Battite   Bonar	· ·		767	,	Lyte	1654
Launch thy bark, mariner Laws, as we read in ancient Lawy, down thy burden here Lead, kindly Light, amid Lean not nearth; 'twill pierce Lean not near high the search Let me go where saints are Let me not to the marriage of Let not your heart be faint Let not your heart be faint Let not your heart be faint Let others boast them as they Coe, Jr. 1400 Lord, in my silence how do I Let pensive memony trace Jane Taylor 1264 Let there that would build "Let there be light!" The Let there he light!" The Let the wind blow, and billows Let the wind blow, and billows Let the wind blow, and billows Let us be content to work E. B. Brounting Let us be content to work E. B. Brounting Life is nowned; use it Life is much flatter'd, death is Life's carea rea comforts; such by Life's convard: use it Life's carea rea comforts; such by Life's sonward: use it Life's convard: use it Life's convard: use it Life's carea rea comforts; such by Life's carea are comforts; such by Life's sonward: use it Life's carea rea comforts; such by Life's sonward: use it Life's carea rea comforts; such by Life's car	• •	Perkins	1968	Long pored St. Austin o'er the		761
Law, as we read in ancient Bay down thy burden here Lay down thy burden here Lead, kindly Light, amid Lean not on carth; 'twill pierce Learn from yon orient shell Learn more reverence, not for Leaves have their time to fall Let men to the marriage of the Let men to to the marriage of Let me more to the marriage of Let me mont to the marriage of Let tone boast them as they Let to them that would build Let to show the time is the fall Let to their boast them as they Let them that would build Let them that would build Let their be light!" O'er Let their be light! The Let the wind blow, and billows Let them that would build Let their be light!" O'er Let their be light! The Let the wind blow, and billows Let them that would build Let their be light!" O'er Let their be light!" O'er Let their be		Southey	2703	Long while I sought to what I	Spenser	1200
Lead, kindly Light, amid  Lean not on earth; 'twill pierce  Learn from yon orient shell  Learn more reverence, not for  Leaves have their time to fall  Learns seek; make haste; the  Leaves have their time to fall  Learns seek; make haste; the  Young  1012  Look in my face; my name  Look not upon the wine when  Willis  1983  Look on this beautiful world  Look on the way  Look on the world wate  Look who would'st Thou so much  Herbert  Look on the way  Look on the world wate  Lord who would'st Thou so much  Look on the world on the wire  Look on the way  Look on the world wate  Lord, in he strength of grace  C. Wesley  Lood, in he strength of grace  Lood, in he strength of grace		Beattie .	2097	Look aside to lack of faith, the	Tupper	1217
Lean not on earth; 'twill pierce Lean mor on carth; 'twill pierce Learn more reverence, not for Earn more the final Let man face; my name Look on tipon the wine when Bround by the like is more in the wine when Bround by the search of the first false Earn more the wine when Bround by that the would prope 508 Look on, this edifice of marble Look on this edifice of marble Look on this edifice of marble Eok own und would, watte of the fill Look on this edifice of marble Eok on und trust tward Look on this edificate on this edifice of marble Eok on und trust tward Look on this edificate on this edifice of marble Eok on the wine when Bround by that Look now in earlif world Look on this edificate on the wine when Eloke value of marble Eok or und out world; behold Dook outlet word I watte Look now my out, pant toward Look on this edificate out watte Look on the wine when Eloke value world the form and the stream.  Look on the wine when  Loo	Lay down thy burden here	Bonar .	296	Look at the selfish man	Holmes	2836
Learn from you orient shell Learn more reverence, not for Leaves have their time to fall Let hand have the marriage of the Let me go where saints are Let me go where saints are Let me mot to the marriage of Let me mot to the marriage of Let no man trust the first false Let not your heart be faint Let condens words Let condens words Let them that would build Harvey Let there be light!" Ore Let there be light!" The Haffman 1558 Let them what thoun art Let there be light!" The Haffman 1558 Let the wind blow, and billows Let them work Let there be light!" The Let us love while life is young Life is nownard: use it Life is amen'ng the wine when Harvsourh Life is cares are comforts; such by Life's cares are comforts; such by Life's cares are comforts; such by Life's sunniest hours are not Life's sunniest hours are not Life sa sthe caurer of Like a sthe damask rose you see Like a vessel at sea, amid Like accord, r. 2921 Lice when the waith unand there was a stage of haven  Hardrad Let how the their Look not upon the wine when United search Shakespeare Look up, my soul, pant toward Watts Look on this calificac of marble Look on this calificac of marble Look up, my soul, pant toward Watts Look on this calificac of marble Look up, my soul, pant toward Look up, my soul, pant	Lead, kindly Light, amid	Newman	1640	Look humbly upward, see His	Dryden	
Learn more reverence, not for Leaves have their time to fail Lemira's sick; make haste; the Foung Signature Let Baalim his empire Let me so where saints are Let me so where saints are Let me not to the marriage of Let me not to the marriage of Let no more momory trace Jane Taylor Let him that would build Let others boast them as they Let not sound hull Harrey 1265 Let there be light! "O'er Haffman 1558 Let there be light! "O'er Haffman 1558 Let there be light! "O'er Haffman 1558 Let us love while life is young Let us love while life is young Life apof sin, and not Life, leadin, and hell, and worlds Life is much fastered, death is Life is immediatered, death is Life is immediatered, death is Life is somen, Death is going Life cares are comforts; such by Life's gayest scenes speak Life's is much fastered, death is Life's is much fastered, death is Life's sunnies hours are not Life sounts, when much Sigourney 1005 Life a sushes known are not Life as the damask rose you see Like a sea damask rose you see Like a vessel at sea, amid Like a vessel at sea, amid Like like octoors or when much Like as the damask rose you see Like a vessel at sea, amid Like like doctors to, when much Shaga  2021 Like doctors to, when much Shaga  2022 Like doctors to, when much Shaga  2023 Like doctors to, when much Shaga  2024 Like doctors to, when much Shaga  2025 Like a vessel at sea, amid Let not fail the man and the leave of the world Like account on the wine the world Like doctors to, when much Shaga  2026 Like a vessel at sea, amid Let not young 125th Like a she damask rose you see Like a vessel at sea, amid Let not fail the man to the latered of the name of th	Lean not on earth; 'twill pierce	Young .		Look in my face; my name	D. G. Rossetti	
Leaves have their time to fall Lemira's sick; make haste; the Let Baalim his empire Bickersteth Shakespeare Let come what will, I mean to Let falsehood be a stranger to thy Let him that will ascend the Let me go where saints are Let me not to the marriage of Let me man trust the first false Let me man trust the first false Let no man trust the first false Let one man trust the first false Let one man trust the first false Let the mean trust the first false Let the mean trust the first false Let the mode make words Let there be light!" O'er Let there be light!" The Let there be light!" The Let the wind blow, and billows Let toworr take care of Let uncorrow take light words Let the slowe while life is young Life to sho short to waste Life is coming, Death is going Life's cares are comforts; such by Life's largest scenes speak Life's sumies hours are not Life's sumies hours are not Life is much eyes, afflicted soul Life to a vessel at sea, amid Life rese, of a correct Like a vessel at sea, amid Life rese of the correct Like a correct of the correct Virgant Poppe Life is vown and within a stone Life sea vessel at sea, amid Life rese of the correct Life is wend within a stone Life sea vessel at sea, amid Life rese of the correct Life is even day the man and the correct Life is even day the man and the correct Life is even day the man and the correct Life is even day the man and the correct Life is a vessel at sea, amid Life rese of the correct Life is even day the man and the correct Life is even day the man and the correct Life is even day the man and the correct Life is even day the man and the correct Life is coming, Death is going Life down, frail body, here Life is owner to the Life is coming, Death is going Life is owner to the Life is coming, Death is going Life to the correct of creation Life is owner to the Life is correct correct the Life is correct correct to the Life is correc	Learn from yon orient shell	Hafiz, tr.		<u> </u>	=	
Lemira's sick; make haste; the Foung Bickersteth 557   Lock on this edifice of marble Benjamin 431   Let Baalim his empire   Bickersteth 557   Lock come what will, I mean to Let once what will, I mean to Let dealed be a stranger to thy Haward 1244   Let him that will ascend the Seneca, tr. 2589   Lock now could'st Thou so much Let me go where saints are Hartsough 1718   Lord, how I am all ague, when I Herbert 1720   Let me not to the marriage of Let me not to the marriage of Let no man trust the first faise   Soung 1642   Lot not your heart be faint   Latrobe 406   Let not your heart be faint   Latrobe 406   Let others boast them as they   Let pensive memory trace   Jane Taylor 1244   Lot, in the strength of grace   Lot grace   Lot grace   Lot grace   Lot grace   Lot, in the strength of grace   Lot grace   Lot grace   Lot grace   Lot grace   Lot, the lights are gleaming from 4258   Lot, what am I, that with 1264   Lot, what him at which 2165   Lot, when we search the human 1265   Lot, while life is young   Let us low while life is young   Let us low while life is young   Lot us low while life is young   Life below, is not a dream   Life, believe, is not a dream   Life, believe, is not a dream   Life, believe, is not a dream   Life is much flatter'd, death is   Loung   Lood, while have been content to work   Lood, with what bounty and rare   Lood have   Lood have			-	· -		
Let Esalim his empire Let come what will, I mean to Shakespeare Let flasebood be a stranger to thy Let flasebood be a stranger to thy Let flasebood be a stranger to thy Let me not to the marriage of Let me go where saints are Let me not to the marriage of Let me of the first false Let not your heart be faint Let not your heart be faint Let not your heart be faint Let others boast them as they Let them shad words Let them that would build Let pensive memory trace Letters joined make words Let there be light!" The Letthere be light!" The Let there be light!" The Let the wind blow, and billows Let to be content to work Let to sove while life is young Life to lap of sin, and not Life lap of sin, and not Life, believe, is not a dream Life is mound; nead hell, and words Life, believe, is not a dream Life is coming, Death is going Life is consent to waste Life is consent to waste Life samplest access peak Life's sunniest hours are not Life is noward: use it Life samplest access peak Life's sunniest hours are not Life's sunniest hours are not Life to send to when much Like as the damask rose you see Like a to a wash of the mark of the representation of the prope Like a vessel at sea, amid Literesy 1 at Like doctors too, when munch Like a vessel at sea, amid Likeness of heaven  Lice there so the even as they Lice there be light!" The Like doctors too, when much Like doctors too, when munch Love when the strength of grace Love Hord, I have buit my recious blood Love Hon the world Lord, in the strength of grace Lord, in the strength of I and I					-	
Let come what will, I mean to Let falsehood be a stranger to thy Havard 1244   Lord   Corne away J. Taylor 42   Let him that will ascend the Energy 174   Lord, how could'st Thou so much Herbert 1205   Let me go where saints are Hartsough 1718   Lord, how I am all ague, when I Let me not to the marriage of Shakespeare 2186   Lord, I have lain Quaries 1429   Let no from trust the first false Let me not to the marriage of Shakespeare 2186   Lord, I have lain Quaries 1429   Let not your heart be faint Latrobe 406   Lord, I have lain Quaries 1429   Let then shot shem as they Coe, Jr. 1404   Let thers boast them as they Coe, Jr. 1404   Let thers boast them as they Coe, Jr. 1404   Let there is light! " The Haffman 1558   Let there he light! " The Haffman 1558   Let there he light! " The Haffman 1558   Let them of bow, here Shakespeare 2185   Let the morrow take care of Swaim 1160   Let to morrow take care of Swaim 1160   Let us be content to work E. B. Browning 2157   Lie in the lap of sin, and not Shakespeare 2855   Life, believe, is not a dream Life, death, and hell, and worlds Mife! I know not what thou art Life is ownerd: use it Life is ownerd: use it Life is ownerd; use it Life is consing, Death is going Life is soning, Death is going Life sayes scenes speak Young 2336   Life's sunject—deep, restless Stoice 2368   Life's mystery—deep, restless Stoice 2368   Life's sunject—deep, restless Stoice 2368   Life's sunject—deep, restless Stoice 2368   Life's mystery—deep, restless Stoice 2368   Life's sunject—deep, restless Stoice 2368   Life's tool what the out of the presence of the world State and within a stone   Life as the damana nature is too lightly Life sayes are comforts; such by Stourney 250   Life's mystery—deep, restless Stoice 2368   Life's tool what the voil of the presence 250   Life sayes takes and Melle Herey 141   Lord, when we search the human   Lord, when we search the h		-			•	
Let falsehood be a stranger to thy Let him that will ascend the Let me owhere saints are Let me not to the marriage of Let no where saints are Let me not to the marriage of Let me not to the marriage of Let me not to the marriage of Let not your heart be faint Let others boast them as they Let others boast them as they Let tothers boast them as they Let them that would build Harvey Life them that would build Harvey Let them that would build Let tothers bo light!" The Let the wind blow, and billows Let to work E. B. Browning Life the wind blow, and billows Life is much flatter'd, death is Found Tord, I have shut my door Lord, in my silence how do I Lord, in my silence how do I Lord, the lights are gleaming from Lord the	<del>-</del>			•	•	
Let him that will ascend the Let me go where saints are Let me not to the marriage of Let me man trust the first false Let no to your heart be faint Let me not be marriage of Let me man trust the first false Let not your heart be faint Let me not be be light!" O'er "Let there be light!" O'er "Let there be light!" The Let there be light! "O'er "Let the wind blow, and billows Let to-morrow take care of Let us content to work Let us content to work Let us love while life is young Life the lap of sin, and not Life, death, and hell, and worlds Life is much fastere'd, death is Life is mown from that thou art Life is mown from that thou art Life is coming, Death is going Life is sonward: use it Life is coming, Death is going Life is sonward: use it Life is coming, Death is going Life is too short to waste Life is much fastere'd, death is Life's gayest scenes speak Young 2305 Life's mystery—deep, restless Stove is the root of creation Love shoulth land, with love far Life's too short to waste Like as the culver on the Spenser Stove Stove when the sails of pride, rash Love whiten be boatman stems Like as the damask rose you see Like as the culver on the Spenser Stope Sto	•	-				
Let me go where saints are    Let me not to the marriage of Shakespeare   2186   Lord, I believe thy precious blood   J. Wesley   174     Let no mar trust the first false   Voung   1642   Lord, I have shut my door   Atkinson   443     Let not your heart be faint   Latrobe   406   Lord, I have shut my door   Atkinson   443     Let not your heart be faint   Latrobe   406   Lord, I have shut my door   Atkinson   443     Let not your heart be faint   Latrobe   406   Lord, I in my silence how do I   Lord, in my silence how do				_	<del>-</del>	
Let me not to the marriage of Let no man trust the first false Young 1642 Let not your heart be faint Latrobe 406 Let not your heart be faint Latrobe 406 Lord, I have lain Lord, in my silence how do I Gurles 1381 Let not your heart be faint Latrobe 406 Lord, I have shut my door Atkinson 448 Let cohers boast them as they Let pensive memory trace Jane Taylor 1264 Letters joined make words Letters joined make words Letters joined make words Let them that would build Harvey 1378 Lord, in the strength of grace C. Wesiey 406 Letters be light! "O'er Haffman 1558 Lord, many times I am Trench 2924 Let there be light! "The Haffman 1558 Lord, many times I am Trench 2924 Lord, the there be light! "The Haffman 1558 Lord, many times I am Trench 2924 Lord, what are gleaming from 665 Lord, what are gleaming from 665 Lord, what are gleaming from 665 Lord, when we search the human 1600 Lord, what am I, that with 1600 Lord, when we search the human 1600 Lord, when we sea		•		_		
Let no man trust the first false Let not your heart be faint Latrobe 406 Lord, I have shut my door Atkinson 418 Lord, in the strength of grace C. Wesiey 496 Lord, many times I am Trench 2994 Lord, the lights are gleaming from 405 Lord, thou art great! "I cry Setdel, tr. 1497 Lord, when we search the human Lord, wh	<del>-</del>	<del>-</del>		,		
Let not your heart be faint Latrobe Lot chers boast them as they Coe, Jr. 1401 Lord, in my silence how do I Lord, in the strength of grace Lord in the strength of grace Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, in the strength of grace C. Wesiey 496 Lord, the lights are gleaming from 407 Lord, what am I, that with De Vega, tr. 1497 Lord, when we search the human Lord, when we search the swell as Lord, with what care hast Thou Lord, with what care hast Thou Lord,		_		, -	-	
Let others boast them as they Let pensive memory trace Jane Taylor Jave Taylor		-		· ·	-	
Let tensive memory trace Let there be light 1" O'er Haffman 1558 Let there be light 1" O'er Haffman 1558 L'et there be light 1" O'er L'et there be light 1" O'er Haffman 1558 L'et the wind blow, and billows C. Wesley 1851 L'et the wind blow, and billows C. Wesley 1851 L'et the wind blow, and billows L'et to morrow take care of L'et us be content to work L'et us be content to work L'et us be content to work L'et us love while life is young L'et us love while li	•			, ,		
Let them that would build Harvey 1278 Let them that would build Harvey 1278 Let there be light! "O'er Haffman 1558 "Let there be light! "The Haffman 2152 Let there be light! "The Haffman 2152 Let the wind blow, and billows C. Wesley 1851 Let the wind blow, and billows C. Wesley 1851 Let us be content to work E. B. Browning 2157 Let us be content to work E. B. Browning 2157 Let us love while life is young Percival 2151 Lie in the lap of sin, and not Shakespeare 2855 Life, believe, is not a dream Brontë 354 Life, death, and hell, and worlds Life is much flatter'd, death is Bround 1169 Life is onward: use it 2010 Life is sooning, Death is going Bonar 2591 Life is coming, Death is going Life's cares are comforts; such by Life's gayest scenes speak Young 2336 Life's sunniest hours are not Whittier 914 Life's sunystery—deep, restless Stove 2368 Life's the lights are gleaming from Cord, the lights are gleaming from "Lord, what are place in the lap of sin, and not sheapen 2157 Lord, what am I, that with De Vega, tr. 1497 Lord, when we search the human Lord! who art merciful as well as Southey 2551 Lord, with what bounty and rare Lord, with what care hast Thou Herbert 1578 Lord, with what care hast Thou Herbert 1578 Lord, with what care hast Thou Herbert 232 Lord, with what care hast Thou Lord, when we search the human Lord! Who art merciful as well as Southey 2551 Lord, with what care hast Thou Herbert 253 Lord, with what ounty and rare 1578 Lord, with what bounty and rare 1578 Lord, with what bounty and rare 1578 Lord, when we search the human Lord! Who art merciful as well as Southey 2551 Lord, with what bounty and rare 2551 Lord, what am I, that with De Vega, tr. 2010 Lord, what am I, that with 1658 Lord, when we search the human Lord! Lord, when the human stems 1520 Lord, what am I,	•	•		, -		
Let them that would build  "Let there be light!" O'er Hafman 1558  "Let there be light!" The Hafman 2152  "Let there be light!" The Hafman 2152  Let there be light!" The Hafman 2152  Lord, when we search the human Montgomery 1691  Lord, when we search the human Harter is tool grad with what care hast Thon Herbert 2551  Lord, with what bounty and rare Lord, with what care hast Thon Herbert 2551  Lord, with what bounty and rare Lord, with what care hast Thon Herbert 2551  Lord, with what care hast Thon Lord law is souther 2551  Lord, with what care hast Thon Lord law is souther 2551  Lord, with what car					-	2924
"Let there be light!" O'er Hafman 1558 "Let there be light!" The Hafman 2152 Let the wind blow, and billows C. Wesley 1851 Let to morrow take care of Swain 1160 Let us be content to work E. B. Browning Let us love while life is young Percival 2157 Lie tin the lap of sin, and not Shakespeare 2855 Life, believe, is not a dream Brontë 354 Life, death, and hell, and worlds Life is much flatter'd, death is Foung 1616 Life is onward: use it 2010 Life is corning, Death is going Bonar 2591 Life's cares are comforts; such by Life's gayest scenes speak Young 236 Life's mystery—deep, restless Stove 2368 Life's unystery—deep, restless Stove 2368 Life there he light!" The Hafman 2158 Lord, with what are gleaming from "Cord, with what art plant all the hours and rare provided soul Life is a the culver on the Spenser 141 Like a toad within a stone D. G. Rossetti Like la vessel at sea, amid Hervey 141 Like dectors too, when much Pope 143 Like la coad within a stone Shakespeare 2408 Madam, withouten many words 180 Lord, the lights are gleaming from "Cord, Crobbe 149 "Lord, Thou art great!" I cry Seidel, tr. 1497 Lord, what are gleaming from "Cord, with what art proved we search the human Lord, what am I, that with Dev Eval, the Awith an I, that with Deve search the human Montgomery 1601 Lord, with what bounts are mele Lord, with what bounts and rare merciful as well as Southey 2551 Lord, with what care hast Thou Herbert 232 Lord, with what bounts are gleaming from 1601 Lord, when we search the human I, chord, when the man I, chord, when the human are rectiful as well as Southey 2551 Lord, when we search the human I, chord, with what bounts are gleaming from 1601 Lord, when we search the human I, chord, with what care hast Thou Herbert 232 Lost in dark are the star Thou Herbert 232 Lost in dark are gleaming from Montgomery 1507 Love in dark are gleaming from 1601 Love the sit of what are car	•	Harvey		· · · · · · · · · · · · · · · · · · ·		
Let the wind blow, and billows  C. Wesley  1851 Lord, what am I, that with  De Vega, tr.  2010 Let to-morrow take care of  Swain  1160 Lord, when we search the human  Let us be content to work  E. B. Browning 2157 Lord who art merciful as well as  Southey 2551 Lord, with what bounty and rare  Herbert 1578 Lord, with what care hast Thon Herbert 232 Lic in the lap of sin, and not Shakespeare 2855 Life, believe, is not a dream Brontë 354 Life, death, and hell, and worlds Life is much flatter'd, death is Young 168 Life is onward: use it 2010 Life is coming, Death is going Life is coshort to waste Emerson 231 Life is too short to waste Emerson 232 Life's cares are comforts; such by Young 2366 Life's gayest scenes speak Young 2368 Life's sunniest hours are not Whittier 914 Life's sunniest hours are not Whittier 914 Ligh thuman nature is too lightly Life as the culver on the Spenser 9 Like doctors too, when much Pope 143 Like a vessel at sea, amid Like a vessel at sea, amid Likea vessel at sea, ami		Hoffman	1558		-	665
Let to-morrow take care of Swain 1160 Let us be content to work E. B. Browning 2157 Let us love while life is young Percival 2183 Lide down, frail body, here Bonar 1597 Lord, with what bounty and rare Herbert 1578 Lie in the lap of sin, and not Shakespeare 2835 Life, believe, is not a dream Brontë 354 Lost! lost in darkness, girt with Tersteegen, tr. 625 Life, death, and hell, and worlds Life is much flatter'd, death is Young 706 Life is onward: use it 2010 Love and Time with reverence Dryden 2265 Life is coshort to waste Emerson 23 Love has neither past nor fluture Howe 2197 Life's gayest scenes speak Young 2336 Love is not to be bought Swain Sigourney 2308 Life's sunniest hours are not Whittier 914 Life as the culver on the Spenser 9 Like doctors too, when much Pope 143 Like a vessel at sea, amid Hervey 141 Like a vessel at sea, amid Likea a vessel at sea, amid Likea so followed and many words Wyatt 2591 Love without hand the lound the land of the pop of the prope 143 Like leased and many words Wyatt 2591 Love when the buds expand Crabbe 1830 Love when the buds expand Crabbe 2861 Love when the buds expand Crabbe 2861 Love when the buds expand Crabbe 2591 Love when the buds expand Crabbe 2591 Love when the buds expand Crabbe 1830 Love when the buds expand Crabbe 2591 Love when the buds expand Crabbe 25	"Let there be light!" The	<b>Hoffman</b>	2152	"Lord, Thou art great!" I cry	Seidel, tr.	1497
Let us be content to work  Let us love while life is young  Percival  Liet us love while life is young  Percival  Liet down, frail body, here  Bonar  Liord, with what bounty and rare  Lord, with what care hast Thou  Herbert  Lost:	Let the wind blow, and billows	C. Wesley	1851	Lord, what am I, that with	De Vega, tr.	2010
Liet us love while life is young Percival 2183   Lord, with what bounty and rare   Herbert 232   Lie down, frail body, here   Bonar 1597   Lord, with what care hast Thon   Herbert 232   Lord in darkness, girt with   Tersteegen, tr. 625   Lost in darkness, girt with   Lorgfellow 2047   Lost ! lost ! lost ! lost ! Lorgfellow 2144   Lord ! Herbert 244   Lord ! Herbert 244   Lord ! Herbert 244   Lord ! Herbert 244   Lord ! Herbert 245   Lord ! H	Let to-morrow take care of	Swain	1160	Lord, when we search the human	Montgomery	1691
Lie down, frail body, here Bonar 1597 Lie in the lap of sin, and not Shakespeare 2855 Life, believe, is not a dream Brontë 354 Life, believe, is not a dream Brontë 354 Life, death, and hell, and worlds Watts 753 Life! I know not what thou art Barbauld 2152 Life is much flatter'd, death is Young 706 Life is onward: use it 2010 Life is coming, Death is going Bonar 2591 Life is too short to waste Emerson 23 Life's cares are comforts; such by Young 1065 Life's gayest scenes speak Young 2336 Life's sunniest hours are not Whittler 914 Lift up thine eyes, afflicted soul Montgomery 230 Light for the Persian sky Sigourney 2324 Light human nature is too lightly Like as the culver on the Spenser 9 Like a toad within a stone Like a toad within a stone Like a vessel at sea, amid Hervey 141 Like helese vis not a dream Bronte 2855 Lot, the feast is spread to-day Alford 2168 Lot the feast	Let us be content to work	E.B. Brownin	g 2157	Lord! who art merciful as well as	Southey	2551
Lice in the lap of sin, and not Shakespeare 2855 Life, believe, is not a dream Brontë 354 Life, death, and hell, and worlds Watts 753 Life, death, and hell, and worlds Watts 753 Life! I know not what thou art Barbauld 2152 Life is much flatter'd, death is Young 706 Life is onward: use it 2010 Life is coming, Death is going Bonar 2591 Life is too short to waste Emerson 23 Life's cares are comforts; such by Young 1065 Life's cares are comforts; such by Young 2366 Life's mystery—deep, restless Stove 2368 Lift up thine eyes, afflicted soul Light for the Persian sky Sigourney 230 Light for the Persian sky Sigourney 234 Light human nature is too lightly E. B. Browning Spenser 9 Like as the damask rose you see Wastell 2335 Like a vessel at sea, amid Hervey 141 Like doctors too, when much Pope 143 Likeness of heaven 2636 Lost in darkness, girt with Lost in darkness is lost! lost ! lost	Let us love while life is young	Percival	2183	Lord, with what bounty and rare	<b>Herbert</b>	1578
Life, believe, is not a dream  Life, death, and hell, and worlds  Life, death, and hell, and worlds  Life, death, and hell, and worlds  Life! I know not what thou art  Life is much flatter'd, death is  Life is much flatter'd, death is  Life is onward: use it  Lot! lot! lot he poor Indian, whose  Love and Time with reverence  Dryden  2005  Life is too short to waste  Emerson  Life's cares are comforts; such by  Life's cares are comforts; such by  Life's gayest scenes speak  Life's mystery—deep, restless  Life's sunniest hours are not  Whittier  1141  Light human nature is too lightly  Like as the damask rose you see  Wastell  Like a toad within a stone  D. G. Rossetti  Like doctors too, when much  Pope  143  Likeness of heaven  Love is not to best is spread to-day  Alford  Lot! best! lost! lost lost!	Lie down, frail body, here			Lord, with what care hast Thou	<b>Herbert</b>	
Life, death, and hell, and worlds Life! I know not what thou art  Barbauld  Barbauld  Barbauld  Barbauld  Barbauld  Barbauld  Life is much flatter'd, death is  Foung  Foliation is onward: use it  Some Sport Sport  Life is coming, Death is going  Bonar  B	= :	_		, -		
Life! I know not what thou art Barbauld 2152 Life is much flatter'd, death is Young 706 Life is onward: use it 2010 Life is coming, Death is going Bonar 2591 Life is too short to waste Emerson 23 Life is too short to waste Emerson 23 Life's cares are comforts; such by Young 1065 Life's gayest scenes speak Young 2366 Life's mystery—deep, restless Stove 2368 Lift up thine eyes, afflicted soul Montgomery 230 Light for the Persian sky Sigourney 2324 Light human nature is too lightly E. B. Browning 1166 Like as the culver on the Spenser 9 Like as the damask rose you see Wastell 2335 Like a vessel at sea, amid Hervey 141 Like hove is not to be bought Dove if the react of creation Longfellow 2179 Love is not to be bought Swain 2207 Love is the root of creation Longfellow 2179 Love me if I live Procter 2199 Love mot the world Bonar 3038 Love thou thy land, with love far Tennyson 1186 Love thou thy land, with love far Tupper 2175 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like doctors too, when much Pope 143 Like hoes of heaven Shea 2408 Madam, withouten many words Wyatt 2591						
Life is much flatter'd, death is Young 706 Life is onward: use it 2010 Life is coming, Death is going Bonar 2591 Life is too short to waste Emerson 23 Life's cares are comforts; such by Young 1065 Life's gayest scenes speak Young 2336 Life's mystery—deep, restless Stove 2368 Life's unniest hours are not Whitter 914 Light for the Persian sky Sigourney 2304 Light human nature is too lightly E. B. Browning 875 Like as the culver on the Spenser 9 Like a toad within a stone D. G. Rossetti 2211 Like doctors too, when much Pope 143 Likeness of heaven 2501 Love and Time with reverence Dryden 2205 Love has neither past nor future Hove 2197 Love is not to be bought Swain 2207 Love to to to be void and shain a store Love to to death, nay Bonar 2209 Love thou the world Bonar 2207 Love thou the world Love to to death, nay Bonar 2207 Love thou the world Love to to death, nay Bonar 2207 Love thou the world Love to to death, nay Bonar 2207 Love thou to death a volume in				1		
Life is onward: use it  Life is coming, Death is going  Bonar  2591  Love and Time with reverence  Dryden  2205  Life is coming, Death is going  Bonar  2591  Love God, love truth, love virtue  Pollok  1656  Life is too short to waste  Emerson  23  Love has neither past nor future  Howe  2197  Life's cares are comforts; such by  Young  2336  Life's gayest scenes speak  Young  2336  Life's mystery—deep, restless  Stowe  2368  Life's sunniest hours are not  Whittier  914  Love me if I live  Procter  2199  Life's sunniest hours are not  Wontgomery  230  Light for the Persian sky  Sigourney  2324  Light human nature is too lightly  Light human nature is too lightly  E. B. Browning  875  Like as the culver on the  Spenser  9  Like as the damask rose you see  Wastell  2335  Like a toad within a stone  D. G. Rossetti  2211  Like doctors too, when much  Pope  143  Like ness of heaven  Like ness of heaven  Like a toad without a stone  Shea  Love and Time with reverence  Love truth, love truth, love virtue  Pollok  1656  Love thas neither past nor future  Howe  2197  Love has neither past nor future  Howe  2197  Love is not to be bought  Swain  2207  Love is not to be bought  Swain  2207  Love is int to to be bought  Swain  2207  Love is the root of creation  Longfellow  2179  Love me if I live  Procter  2199  Love strong as death, nay  Bonar  2200  Love strong as death, nay  Bonar  Tennyson  1186  Love thou thy land, with love far  Tennyson  1186  Love is not to be bought  Swain  2207  Love thou the world  Love thou the world  Love thou they land, with love far  Tennyson  1186  Love is not to be bought  Love thou the world  Love thou the world  Love thou they land, with love far  Tennyson  1186  Love is not to be bought  Love thou the world  Love thou t				· · ·	-	
Life is coming, Death is going Bonar 2591 Love God, love truth, love virtue Pollok 1656 Life is too short to waste Emerson 23 Love has neither past nor future Howe 2197 Life's cares are comforts; such by Young 1065 Love is not to be bought Swain 2207 Life's gayest scenes speak Young 2336 Love is the root of creation Longfellow 2179 Life's unniest hours are not Whittier 914 Love me if I live Procter 2199 Life up thine eyes, afflicted soul Montgomery 230 Light for the Persian sky Sigourney 2324 Love thou thy land, with love far Love in the world Light human nature is too lightly E. B. Browning 875 Like as the culver on the Spenser 9 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Lo! when the boatman stems Holmes 1210 Like doctors too, when much Pope 143 Like needs of heaven Shea 2408 Madam, withouten many words Wyatt 2591	•	Young		,	-	_
Life is too short to waste Emerson 23 Love has neither past nor future Howe 2197 Life's cares are comforts; such by Young 1065 Life's gayest scenes speak Young 2336 Life's mystery—deep, restless Stowe 2368 Life's sunniest hours are not Whittier 914 Life's sunniest hours are not Whittier 914 Life's sunniest hours are not Whittier 914 Life up thine eyes, afflicted soul Montgomery 230 Light for the Persian sky Sigourney 2324 Light human nature is too lightly E. B. Browning 875 Like as the culver on the Spenser 9 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like a vessel at sea, amid Hervey 141 Like not how has neither past nor future Howe 2197 Love is not to be bought Swain 2207 Love is the root of creation Longfellow 2179 Love me if I live Procter 2199 Love not the world Bonar 3028 Love thou thy land, with love far Tennyson 1186 Love thou thy land, with love far Tennyson 1186 Love is not to be bought Swain 2209 Love me if I live Procter 2199 Love the world Bonar 3028 Love the what a volume in a word Tupper 2175 Love is not to be bought Swain 2209 Love the world Bonar 3028 Love the what a volume in a word Tupper 2175 Love is not to be bought Swain 2209 Love the what a volume in a word Tupper 2175 Love thou thy land, with love far Tennyson 1186 Love is not to be bought Swain 2209 Love the sails of pride, rash Tupper 3059 Love the sails of pride, rash Tupper 3059 Love the boatman stems Holmes 1210 Love thou the boatman stems Holmes 1210 Love the boatman stems Holmes 1220 Like a vessel at sea, amid Hervey 141 Love thou the boatman stems Holmes 1220 Like doctors too, when much Pope 143 Live where you cottage whitens Dawes 1831 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt		_			-	
Life's cares are comforts; such by Young 1065 Life's gayest scenes speak Young 2336 Life's mystery—deep, restless Stowe 2368 Life's sunniest hours are not Whittier 914 Light for the Persian sky Sigourney 2304 Light for the Persian sky Sigourney 2324 Light human nature is too lightly E. B. Browning 875 Like as the culver on the Spenser 9 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like a vessel at sea, amid Hervey 141 Like doctors too, when much Pope 143 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 22571 Love is not to be bought Swain 2207 Love is the root of creation Longfellow 2179 Love is the root of creation Longfellow 2179 Love me if I live Procter 2199 Love me if I live Procter 2199 Love the world Bonar 2020 Love thou thy land, with love far Tennyson 1186 Love thou thy land, with love far Tennyson 1186 Love is the root of creation Love me if I live Procter 2199 Love the world Bonar 2020 Love thou thy land, with love far Tennyson 1186 Love is the root of creation Love me if I live Procter 2199 Love the world Bonar 2020 Love thou thy land, with love far Tennyson 1186 Love is the root of creation Love me if I live Procter 2199 Love the what a volume in a word Tupper 2175 Love is the root of creation Love me if I live Procter 2199 Love the what a volume in a word Tupper 2175 Love is the root of creation Love me if I live Procter 2199 Love the what a volume in a word Tupper 2175 Love is the root of creation Love is the root of creation Love is the root of creation Love me if I live Procter 2199 Love the the world Bonar 2020 Love the star, nay Bonar 2200 Like as the culver on the Separar 2200 Like as the culver on the Separar 2200 Love thou thy land, with love far Love the star, nay Bonar 2200 Like as the culver on the Separar 2200 Like as the culver on the Separar 2200 Like as the culver on the Separar 2200 Like as the	-,					
Life's gayest scenes speak Young 2336 Love is the root of creation Longfellow 2179 Life's mystery—deep, restless Stove 2368 Love me if I live Procter 2199 Life's sunniest hours are not Whitter 914 Love not the world Bonar 3038 Lift up thine eyes, afflicted soul Montgomery 230 Love strong as death, nay Bonar 2200 Light for the Persian sky Sigourney 2324 Love thou thy land, with love far Tennyson 1186 Light human nature is too lightly E. B. Browning 875 Like as the culver on the Spenser 9 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like a vessel at sea, amid Hervey 141 Like doctors too, when much Pope 143 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 2591				_		
Life's mystery—deep, restless Stove 2368 Life's sunniest hours are not Whittier 914 Love not the world Bonar 3028 Love strong as death, nay Bonar 2200 Light for the Persian sky Sigourney 2324 Love thou thy land, with love far Tennyson 1186 Like as the culver on the Spenser 9 Like as the culver on the Spenser 9 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like a vessel at sea, amid Hervey 141 Like doctors too, when much Pope 143 Like ness of heaven Shea 2408 Madam, withouten many words Wyatt 2591	, ,			_		
Life's sunniest hours are not Whittier 914 Love not the world Bonar 3038 Lift up thine eyes, afflicted soul Montgomery 230 Light for the Persian sky Sigourney 2324 Love thou thy land, with love far Tennyson 1186 Light human nature is too lightly E. B. Browning 875 Like as the culver on the Spenser 9 Love the sails of pride, rash Tupper 3059 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like a vessel at sea, amid Hervey 141 Like doctors too, when much Pope 143 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 2597		_		<b>)</b>		
Lift up thine eyes, afflicted soul Montgomery 230 Love strong as death, nay Bonar 2200 Light for the Persian sky Sigourney 2324 Love thou thy land, with love far Tennyson 1186 Light human nature is too lightly E. B. Browning 875 Love! what a volume in a word Tupper 2175 Like as the culver on the Spenser 9 Lower the sails of pride, rash Tupper 3059 Like as the damask rose you see Wastell 2335 Lo! when the boatman stems Holmes 1210 Like a toad within a stone D. G. Rossetti 2211 Lo! when the buds expand Crabbe 218 Like a vessel at sea, amid Hervey 141 Lo, where the Stage, the poor Sprague 2861 Like doctors too, when much Pope 143 Lo! where yon cottage whitens Dawes 1831 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 2597	* * *			1		
Light for the Persian sky  Sigourney 2324 Love thou thy land, with love far Light human nature is too lightly  E. B. Browning 875 Like as the culver on the Spenser 9 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like a vessel at sea, amid Hervey 141 Like doctors too, when much Pope 143 Likeness of heaven 1186 Love I what a volume in a word Tupper 2175 Love I what a volume in a word Tupper 2059						
Light human nature is too lightly E. B. Browning 875 Like as the culver on the Spenser 9 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like a vessel at sea, amid Hervey 141 Like doctors too, when much Pope 143 Likeness of heaven Shea 2408 Madam, withouten many words  Love! what a volume in a word Tupper 2175 Love when the boatman stems Holmes 1210 Love the sails of pride, rash Tupper 3059 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2175 Love! what a volume in a word Tupper 2059 Love! what a volume in a word Tupper 2059	· · · · · ·	-	- 1			
Like as the culver on the Spenser 9 Lower the sails of pride, rash Tupper 3059 Like as the damask rose you see Wastell 2335 Like a toad within a stone D. G. Rossetti 2211 Like a vessel at sea, amid Hervey 141 Like doctors too, when much Pope 143 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 2591	•				_	2175
Like as the damask rose you see Wastell 2335 Lo! when the boatman stems Holmes 1210 Like a toad within a stone D. G. Rossetti 2211 Lo! when the buds expand Cræbbe 218 Like a vessel at sea, amid Hervey 141 Lo, where the Stage, the poor Sprague 2861 Like doctors too, when much Pope 143 Lo! where yon cottage whitens Dawes 1831 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 2591	-		-		_	3059
Like a toad within a stone  D. G. Rossetti 2211 Lo! when the buds expand Crable 218 Like a vessel at sea, amid Hervey 141 Lo, where the Stage, the poor Like doctors too, when much Pope 143 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 2591		_		= '		1210
Like doctors too, when much Pope 143 Lo! where you cottage whitens Dawes 1831 Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 2591	· ·					
Likeness of heaven Shea 2408 Madam, withouten many words Wyatt 2597	Like a vessel at sea, amid			<u> </u>	Sprague	
, , ,	Like doctors too, when much	Pope	143	Lo! where you cottage whitens	Dawes	1831
Like one, who doom'd o'er distant 861 Made of dust—And thus allied Bickersteih 2230		Shea		1 -	_	
	Like one, who doom'd o'er distant		861	Made of dust—And thus allied	Bickersteth	2230

	AUTHOR	NUMBER	I	AUTHOR	Arron non
Make haste, O man, to live	Bona <b>r</b>	30	My fairest child, I have no song to	Kingsley	NU: BER 258
Man at home, within himself	Smart	849	My faith looks up to Thee	R. Palmer	394
Man hard of heart to man  Man hath a weary pilgrimage	Young	2933	My friend is shipwreck'd on the	Persius, tr.	342
Man hath two attendant angels	Southey Prince	874 196	My God, how wonderful Thou	Faber	1520
Man (ingenious to contrive his woe		126 1396	My God, I heard this day	Herbert	2224
Man is an animal unfledged	Montgomery	2222	My God, is any hour so sweet My God once mixed a harsh cup	Elliott	2545
Man is a watch, wound up	<b>Herrick</b>	2205	My hair was black, but white	Tr. by Alger Tr. by Alger	48 <b>329</b>
Man is no star, but a quick coal	<b>Herbert</b>	1063	My heart leaps up when I	Wordsworth	2146
Man is responsible for ills received	Young	<b>1</b> 913	My Jesus has gone up to heaven	Mason	1746
Mankind is mad	Young	2043	My latest sun is sinking fast	Haskell	2941
Mankind's a monster, and the	Ovid, tr.	778	My life is like the summer rose	Wilde	1084
Manna to Israel well supplied  Man of conscience—man of reason	Newton	2209	My life's a shade, my days	Crossman	651
Man's greatest strength is shown	Young	1247	Mylo, forbear to call him blest	Watts	1613
Man shall be blessed, as far as man		1655 73	My mother! when I learned that My native land! 'mid thy cabin	Cowper	2344
Man's home is everywhere	Sigourney	1829	My rest is in heaven, my rest is	Burleig <b>h</b> Lyte	2003 69
Man's life's a book of history	Masson	2112	My sins, my sins, my Saviour	Monsell	521
Man's plea to man is, that he	Quarles	2536	My son, thou wilt dream the	Hale	1826
Man's work-how much the word	Hale	3034	My soul, amid this stormy world	R. C. Chapma	n 1120
Man, the caged bird that owned	Trench	2227	My soul forecasts	Bickersteth	427
"Man wants but little here below	Adams	2955	My soul is growing sick	Gould	1356
Man with raging drink inflam'd	Butler	935	My soul, there is a country	Vaughan	1752
Many believed, but more the Man yields to custom as he	Pollok Crabbe	242 622	My spirit lost all consciousness of	Bickersteth	1293
Many there are and dry	Craose	430	My stock lies dead, and no My sweet wee nurseling	Herbert Richardson	1573 57
Many things having full reference	Shakespeare	474	My trust is in the cross: there	Quarles	599
Mark the soft-falling snow	Doddridge	1554	My whole though broken heart	Baxter	492
Matron! the children of whose	Bryant	2172	Napoleon, Frederic, Charles, and	Percival	105
Mcanwhile on earth the quick	Bickersteth	3036	Nature and Nature's laws lay	Pope	2374
Meanwhile the earth increased	Pollok	2985	Nature has placed thee on a	Holmes	484
Meanwhile the Son	Milton	571	Nature hath framed strange	Shakesp <b>eare</b>	335
Medals, ranks, ribands, lace	Byron	1475	Naught of merit, or of price	T-1	2630
Meeting with Time, "Slack thing,"	_	410 <b>16</b> 21	Nay deem not thus—no Nay, shrink not from the word	Holmes Barton	1112 1276
Men—Can counsel, and speak "Men may live fools, but fools	Shakespeare Pollok	678	Nay, stoop not thus! Thou	Judson	2:04
Mercy for all Thy hands have	C. Wesley	1051	Nay, 'tis not that we fancied it	Bonar	855
Men said at vespers: All is well	Whittier	1879	Nearer, my God, to Thee	S. F. Adams	847
Methinks, if ye would know	Southey	305	Never go gloomily, man with a	Tupper	822
Methinks it is good to be here	Knowles	444	Nevertheless, O sinner, harden	Tupper	152
'Mid pleasures and palaces though	Payn <b>e</b>	1833	Never was a marvel done upon	Tupper	1211
'Mid pleasure, plenty, and success	Cook	45	Never with blast of trumpets	T	2848
'Mid visions of eternal light		2006	New occasions teach new duties	Lowell	240 <b>6</b> 130 <b>7</b>
Mild as the glances of angel eyes	Trennan	186 1899	Next him was Fear, all arm'd Next him went Grief and Fury	Spenser Spenser	1630
Mind is as the quicksilver, which Mind of nobler stamp	Tupper Tupper	2298	Night is the time for rest	Montgomery	2090
Mine and yours	Emerson	1021	Nobody's healthful without	Aleyn	1173
Mine eyes have seen the glory	Howe	206	No fearing, no doubting, Thy	T. Gray, Jr.	551
Mine eyes He closed, but open	Milton	1135	No gain, but by its price	Tupper	3002
Mine !what rays of glory bright		2596	"No God! no God!" the simplest		168
Moderate tasks and moderate	Arnold	1174	"No, I cannot, cannot yet	Hunter Parent	1574
Money, thou bane of bliss, and	Herbert	560	No joy is true save that which	Bonar Watts	1735 1709
More strange than true	Shakespeare	1918 1317	No matter whether 'twas a sharp No more a charnel-house, to fence	Keble	1587
More sweet than odors caught	Wordsworth	2540	No more at Delos or at Delphi	Bethune	1905
More things are wrought by  Morn came: but the broad light	Tennyson. Procter	774	No more to hear, no more to see	Ingelow	2986
Morn is the time to act	Embury	1142	None are so surely caught when	Shakespeare	1350
Mother Earth, are the heroes dead	Proctor	1789	None sends his arrow to the mark	Cowper	2013
Much beautiful and excellent and	Pollok:	1407	No night shall be in heaven		1749
Much in sorrow, oft in woe	White	2962	No, no, it is not dying	Malan, tr.	674 2054
Must I not do all I can	C. Wesley	1202	No pause, no rest, no visual line	Burleigh.	2828
Must Jesus bear the cross alone	Allen	588 1196	No radiant pearl, which crested	Darwin Massing <b>er</b>	2612
My author and disposer	Milton Southenell	1136 510	Nor custom, nor example, nor Nor exile I, nor prison, fear	Guyon, tr.	1567
My conscience is my crown  My crimes awake, and hideous fear	Southwell Watts	534	Nor happiness, nor majesty	Shelley	1615
My days pass pleasantly away	Saxe	2419	Nor riches boast superior worth	Cotton	2218
My dear Redeemer and my God	C. Wesley	173	Nor time, nor place, nor chance	Quarles	899
My drunkenness is not a fault of	Tr. by Alger	934	Nor was the general aspect	Pollon.	2259 1713
My dwelling had been situate	Bickersteth	125	No shadows yonder	Bon <b>ar</b>	1114

	AUTHOR	NUMBER		AUTHOR	NUMBER
No single virtue we could most.	Dryden	2014	O fierce desire, the spring of sighs	$\mathit{Brandon}$	802
No stern recluse	Bickerstet <b>h</b>	391	Of its own beauty is the mind	Byron	1916 <b>1</b> 990
Not all at once—He yielded to	Pollok	1948	Of lunacy—Innumerous were the	Pollok	1921
Not all in vain do sorrows	Dewart Biolometeth	1619 790	Of man immortal! hear the lofty Of oil and cassia one the	Young Persius,	2411
Not at once—In men or angels	Bickersteth Craik	1787	Of olden times, the fashion was	Tupper	1044
Not at the battle front—writ of in Not from his head was woman took		3011	Of old sat Freedom on the	Tennyson	1086
Not from the flowers of earth	Cooper	1781	O for the coming of the end		<b>£071</b>
Not from the dust my sorrows	Watts	165	O for the peace which floweth	Crewdson	1088
Nothing but may be better, and	Tupper	1301	Of pleasure next the final	Young	2513
Nothing comes free-cost here	Herrick	467	O Freedom!—thou art not as poets		1891
Nothing fails of its end. Out of	Whittie <b>r</b>	1976	Of all the trees that in earth's	Pollok	1804 1183
Nothing is dead but that which	Young	1932	Oft expectations fail, and most	Shakespear <b>e</b> Ha <b>rv</b> ey	2838
"Nothing to do!" in this world	Churchill	942 481	Oft have I wished a traveller Of the deep learning in the schools	_	<b>25</b> 60
No; 'tis the tale which angry	Bonar	2275	Oft in my mansion would	BickerstetA	1714
Not myself, but the truth  Not now, my child—a little more	Donar	2399	Oft in the stilly night	Moore	2274
Not on a prayerless bed, not on a	Mercer	1146	Oft weeping memory sits alone		1727
Not on the gory field of fame	Dewart.	1791	O gather roses while they blow	Gleim, tr.	771
Not so quickly, fretted spirit	Bonar .	542	O glorious paradise! O lovely	Theophanes, t	
Not to the ensanguined field	Smollett	548	O glorious world! thou art deck'd		670
Not to the swift nor to the strong	Whittier	2687	O God! how beautiful the	Cook	1569
"Not unto us, O Lord, not unto	G. L. Taylor	2535	O God! methinks it were a	Shakespeare	1661
No war, or battle's sound	Milton	259	O God! my sins are manifold	Heber Breithaupt, tr	1857 1484
Not with the light and vain	Bonar	461 1226	O God, thou bottomless abyss O great bard!—Ere yet that	Coleridge	1607
Not words alone it cost the Lord Now came still evening on	Cowper Milton	2090	O happiness of blindness! now	Denham	265
Now I feel—Of what coarse metal	Shakespeare	1101	O happiness! our being's end and	Pope	1665
"Now I lay me"—say it, darling	S. C.	377	O happy house! Where thou art	Spitta, tr.	1875
Now let us repose from our care	Edmeston	2699	O happy soul that lives on high	Watts	1666
Now shall the mangled stump	Tupper	3056	O, have you not heard of a		1561
Now sober industry, illustrious	Bruce	1954	Oh! be thou zealous in thy youth	Tr. by Alger	3065
Now starting up among the	<b>P</b> oll <b>ok</b>	2668	Oh! bring us home at last		1753
Now that the sun is gleaming		2333	Oh, cursed, cursed Sin	Pollok	2852
Now the sun	Bowring	1141 1229	O hearts that break and give no	Holmes	2518
Now the third and fatal conflict Now Thou, by whom the world	Tr. by Trench Gerhardt, tr.	388	O hearts that never cease to yearn Oh! extravagance saileth in	Svoa <b>in</b>	651 1194
Now was the sun in western	Milton	619	Oh for the robes of whiteness	Smith.	673
Now with the cross, as with the	Herbert	409	Oh, happy once in Heaven's	Heber	2441
No wrath of men or rage	Herrick	2619	Oh happy they who reach that		2448
Number the grains of sand		659	Oh happy you! who blessed with	Tighe .	1653
O Antioch, thou teacher of the	Chester	414	Oh! have ye not marked on		<b>2</b> 688
Oaths terminate, as Paul observes	Cowper	<b>240</b> 0	Oh! how impatience gains upon	Tighe	1184
O birds from out the east		2660	O how portentous is prosperity	Young	2599
O blest of heaven, whom not the	Akenside	1917	Oh, how the thought of God	Faber C	2486
O blest repentance, in thy	Mitchell	2652 2920	Oh, how will crime engender Oh, how wondrous is the story	Colman	1155
Observe the dying father speak Observe the rising lily's snowy	Swift Thomson	1337	Oh, I am Queen with a despot rule	More	1940 2529
O child! O new-born denizen	Longfellow	1959	Oh, if we are not bitterly deceived	Willis	1333
O come in life's gay morning	2.0.1.95	993	Oh, is it not a noble thing to die	Willis	145
O could I hope the wise and	Bryant	703	Oh it is excellent	Shakespeare	184
O could thy grave at home	Arnold	297	Oh, it is very sweet to live	Judson	1013
O day of rest and gladness	C. Wordswort	h 2696	Oh! it is worse than mockery to	Whittier	1832
O Death! thou great invisible	Colton	709	Oh, lull me, lull me, charming air	Strode	<b>2</b> 058
O Death! with what an eye of	Pollok	728	Oh! my offence is rank	Shakespeare	2646
O'er life's humblest duties throwing	wnittier	1191	Oh! never wear a brow of care	16.000	S23
O'er the rocks we climb O ever-earnest sun	Bonar	879   1003	Oh, no—not even when first we O Holy Saviour, Friend unseen	Moore Elliote	2192 334
Of age's avarice I cannot see	Denham	188	O how happy are they	Elliott C. Wesley	530
O fairest of creation	Milton	35	O how weak—Is mortal man	White	2650
O faith, thou workest miracles	Faber	1215	Oh, Paradise must fairer be	Rückert, tr.	2446
Of all antagonists, most charity	Davenant	1104	Oh, say not thou art left of God	Newman	797
"Of all good works of men	Tr. by Alger	<b>1</b> 553	Oh! selling of rum is the best	Burleigh.	2693
Of all the causes which conspire	Pope	2575	Oh, that I could but mate him	Maturin	1676
Of all the creatures both in sea and		<b>25</b> 31	Oh! the brave and the good	Bailey	1605
Of all the phontons floring in	Saxe	118	Oh! the world is but a word, Oh think, my son, how wild	Shakespeare Dale	1447
Of all the phantoms fleeting in Of comely form she was	Pollok <b>Pollok</b>	1249 2512	Oh Thou who dry'st the mourner's		106 <b>0</b> 1626
O fear not thou to die	4 Allow	1309		Keble	<b>2</b> 33 <b>1</b>
· • · · •		: **	•		

	AUTHOR	NUMBER	1	AUTHOR	NUMBER
Oh troubled soul, why thus	Upham .	2600	Onward, Christian soldiers	Baring-Gould	
Oh! weep for those that wept by	Byron	2038	On what foundations stand the	Johnson	104
Oh, weep not for the dead Oh what stupendous mercy shines	M. E. Brooks	666	On what strange grounds we	Dryden	1292
Oh, what terror in thy forethought	Rippon : P Damiant t	1259 r. 732	O opportunity! thy guilt is	Sh <b>a</b> kexpe <b>are</b>	2431
Oh! who can strive	White	1119	O Paradise! O Paradise	Faber	2444
Oh! who shall lightly say that	<b>Baillie</b>	1254	Opening the map of God's Open thine arms, O death, thou	Cowper	2126
Oh, who would cease to love	Judson	2204	O poverty of pride! O foul	More	708
Oh! who would cherish life	White	893	Oppressed with noonday's	Bonar	2574 601
Oh, why should the spirit of	Knox	2234	Order is Heaven's first law	Milton	2406
Ch, yet we trust that somehow	Tennyson	<b>154</b> 0	Orpheus, with his lute, made	Shakespeare	2361
O, I have passed a miserable	Shakespeare	918	O sacred Head! now wounded	Gerhardt, tr.	609
O Imperial Babylon! where is the O innocence, the sacred amulet		1130	O safe at home, where the dark	Bonar	646
O jealousy—Thou ugliest fiend	Chapman More	1988	O Saviour! whose mercy severe in		880
O King of earth, and air, and sea	Heber	2019 1346	O send me down a draught of 1 ve O serpent heart, hid with a	Erskine	1860
"O lady fair, these silks of mine	Whittier	250	Or shall I say, Vain word	Shakespeare	750
Old friends and true friends	Scrantom	1411	O shame to man! Devil with Devil	Clough Willon	1048 883
Old Ironsides at anchor lay	<i>Morris</i>	752	O sometimes gleams upon our	Whittier	2460
Old men that on their staff	Pollok	2673	O streams of carthly love and joy	<b>Bonar</b>	93
O! learn that it is only by the		1881	O that estates, degrees, and	Shakespea <b>re</b>	541
O, life and all its charms decay	Percival	2180	O that mine eye might closed be	Ellwood	803
O, life is not perfect with	Massey	2250	O the burdens of the dreams that	$\Delta lger$	2522
O life misspent! O foulest waste O Life! without thy checkered	Ward Wordsworth	561	O there are gardens of the	Watts	2442
O little feet! that such long years	Wordsworth Longfellow	1237 372	O ! there is one affection which no	Percival	54
O! lives there, heaven! beneath	Campbell	169	O, the wrath of the Lord is a O thou child of many prayers	Knox Longfello <b>v</b>	2352 2216
O loss of sight, of thee I most	Milton	266	O Thou eternal One: whose	Derzhavin, tr.	1507
O love-destroying, cursed Bigotry	Pollok	253	O Thou great Power! in whom I	Wotton	2616
6 luxury—Bane of elated life	Dyer	2213	O Thou most terrible, most	Tighe	6S2
O man, forget not thou earth's		2837	O Thou Patron God	Young	628
O man, while in thy early years	Burns	2348	O, Thou so weary of Thy self-		2967
O momentary grace of mortal man	Shakespeare	1004	O thou sweet king-killer, and	Shakespea <b>re</b>	1528
On a fair ship, borne swiftly	Tr. by Trench	201	O Thou unutterable Potentate	Borov, tr.	763
On Alpine heights the love of God	Krummacher, t	r. 1479 1893	O Thou! whose balance does the	Young	760
O Nature! what had'st thou to do Once in the light of ages past	Shakespeare Montgomery	2173	O thou world, great nurse of O Time! who know'st a lenient	Bowles	1328 <b>2</b> 86 <b>7</b>
Once more in the matter of	Tupper	1201	O treacherous conscience! while	Young	485
Once (says an author, when I need		2003	O unexpected stroke, worse than	Milton	1006
Once staggering blind with folly	Oriental, tr.	<b>22</b> 31	O universal mother, who dost	Shelley	1011
Once Sultan Nushirvan the Just	Oriental, tr.	1169	O unseen Spirit! now a calm	Sterling	604
Once the demon enters	Chellis	2001	Our aim is happiness	Armstrong	1651
Once this soft turf, this rivulet's	Bryant	2911	Our blest Redeemer, ere He	Auber	1813
Once to every man and nation	Lowell	582	Our Father	Bernard A. Judson	2166 2165
One adequate support One cross the less remains for me	Wordsworth Bonar	503   604	Our Father, God, who art in Our funeral tears from different	Young	205 <b>6</b>
One day a blind man chanced to	Gellert, tr.	1780	Our habits, costlier than Lucullus	Cowper	900
One family we dwell in Him	C. Wesley	440	Our life is two-fold; sleep hath its	-	923
One Father, God, we own	Frothingham	782	Our lives are rivers gliding free	Manrique, tr.	2150
One foot on earth, and one on sea	Dale	2870	Our many deeds, the thoughts that	Faber	1977
One more unfortunate	<b>Hood</b>	819	Our purses shall be proud, our	Shakespeare	108
One said, "Better a single drop	Tr. by Alger	2515	Our remedies oft in ourselves do	Shakespeare	1083
One sole baptismal sign	Robinson	1314	Our waking dreams are fatal	Young Loud	271 2133
One struggle of might, and the	Tana a	633 166	Our youth is like the opening day Out of shadow into sunlight	Chellis	627
One sun by day, by night ten One sweetly solemn thought	Young P. Cary	1747	Out of the fertile ground He caus'd		1004
One sweet word of holy meaning	Newbury	2903	Out of the shadows of sadness	Ryan	983
O, never from thy tempted heart	2.0.00 9	1365	Over the river they beckon to me	Priest	1744
On every human soul there lies	Tr. by Alger	791	O watch and pray! for thou hast		2968
One year among the angels	Larcom	1708	O what a patrimony this	Young	1929
On high, where no hoarse winds	Garth	1373	O what a thing is man! how far	Herbert	1944
On his pale brow the drops are	Dale	1458	O what a treasure is a virtuous	Chapman Dantes	298 <b>9</b> 2998
On Horeb's rock the Prophet stood		1053	O, what is man, great Maker O, what is woman—what her smile	Davies	3012
Only a few more burdens must we	Ormsby Bongs	1067	O, what is woman—what her same O where are kings and empires now	Coxe	438
Only a tomb, no more Only to Satan true	Bonar Baxter	1595 789	O, when will death	Young	710
Only waiting till the shadows	estance	2420	O, who can hold a fire in his hand		780
O North, with all thy vales of		390	O world, O life, O time	Shelley	1090
On Truth's substantial rock	W. Holmes		O world thy slippery turns	Shakespeare	1415
		•			

	AUTHOR	NUMBER	ı	AUTHOR	NUMBER
O worship the King	Grant	1521	Rest, weary dust, lie here an hour	Bonar	1586
O worthy gift of heavenly love	Selwyn	1562	Rest, weary soul		2662
O years gone down into the past	P. Cary	511	Return, my soul, unto thy rest	Montgome <b>ry</b>	2664
O ye wha are sae guid yoursel'	Burns	322	Ridicule is a weak weapon	Tupper	2684
C ye, whose hearts in secret	Sigourney	2465	Right from the hand of God	Lowell	2500 2088
Pain and sin are convicts, and toil Pain, my old companion, pain	Tupper C. Wesley	1153 2440	Ring out, wild bells, to the wild Rise from your dreams of the	Tennyson	3067
Pain's furnace-heat within me	Sturm, tr.	66	Rise, my soul! and stretch thy	Seagrave .	416
Passion, when deep, is still	Percival	2455	Rise, said the Master, come	Alford	2011
Patiently received from Thee	C. Wesley	1156	Rock'd in the cradle of the deep	Willara	2407
Patriots have toil'd and in their	Cowper	2254	Rock of Ages, cleft for me	Toplady	2692
Pause not to dream of the	Osgood	<b>2</b> 084	Roll on, thou sun, forever roll	Goethe	<b>2</b> 92 <b>2</b>
Peace be to this habitation	C. Wesley	1263	Roll round, strange years	Craik	2371
Peace, peace; it is not so. Thou	Vaughan	864	Rome, whose majesty	May	1799
Peace upon peace, like wave	Bonar	2479	"Room for the leper! room	Willis	2102 312
Peace! what can tears avail Pearls before swine: this is an old	Procter Tupper	2454 950	Rude was his garment, and to Sabbaths are threefold	Spenser Herrick	2701
Perceiv'st thou not the process of	Ovid, tr.	2141	Sad is our youth, for it is ever	De Vere, tr.	2140
Perhaps thou dost but try me	Lillo	2853	Said I not so—that I would sin	Herbert	2948
Perishing splendors, pass away	Hastings	745	Saint Augustine! well hast thou	Longfellow	1172
Perseverance, dear my Lord	Shakespeare	<b>1</b> 846	Salvation! oh the joyful	Watts	2707
Perseverance is a virtue	<b>Havard</b>	2489	Satan is busy in planting	Quarles	2711
Persuade them then	Wither	1311	Saviour, is there anything	Kimball	<b>2</b> 410
Philosophy—Did much	Pollok	2495	Saviour! when, in dust, to Thee	Grant	2154
Physician of my sin-sick soul	Newton	792	Say, is your lamp burning	a	2917
Pilgrim, burdened with thy sin	Willia	2503	Say, my soul, what preparation	Spitta, tr.	1029
"Pity" thee! So I do Placed for his trial on this	Willis Cowper	2506 2584	Say thou not sadly, "never," and Say, what is gospel-preaching	Kemble Mant	1856 2564
Place me on some desert shore	Tupper	2304	Say what is honor	Wordsworth	2504 1843
Pleasantly comest Thou	Gallagher	1140	Say, where full instinct is the	Pope	1992
Pleasure admitted in undue	Cowper	1117	Say, who can mourn	Sigourney	661
Pleasure's the mistress of ethereal	Young	<b>25</b> 09	Say why was man so eminently	Akenside	2302
Poet and seer that question caught	Brown	2293	Scattered o'er various fields by	Bowring	1265
Pointing to such well might	Rogers	371	Sceptic, whoe'er thou art, tell, if	Glynn	486
Policy counselleth a gift, given	Tupper	1465	Science moves, but slowly, slowly	Tennyson	2594
Poor frighted men at sea Poor heart, lament	Howard Herbert	1850	Scorn not the slightest word or	T	1046
Poor indeed thou must be	List	845 1974	Searching those edges of the Search starry mysteries overhead	Ingelow	1457
Poor in my youth, and in	Couper	2975	Securely cabined in the ship	Allingham Lynch	1435 2904
Poor soul, the centre of my sinful	Shakespeare	137	See Aaron, God's anointed priest	Newton .	2304
Power above powers! O	Daniel.	1057	See before us in our journey	Bryant	712
Praise a fool, and slay him; for	Tupper	456	See, high in air the sportive	Young	1372
Praise my soul, the King of	Lyte	<b>1</b> 510	See its power expand	Sprague	617
Praise the Lord of Heaven, praise	Browne	2534	See Judah's promised king, bereft	Cowper	632
Praise to God, immortal praise	Barbauld	2860	Seekest thou rest, O mortal	Tupper	2663
Prayer is the soul's sincere desire Prayer surpasses human	Montgomery	2548	Seemeth not Love at times	Trench	2209
Prayer, the Church's banquet	Barton Herbert	2537 2541	See the professor laboring	Holmes	913
Present example gets within our	Young	1168	See the rivers flowing See the shining dew-drops	Procter -	1471
Press to the mark (the Spirit	Shakespeare	2484	See where the tree its richest	Holmes	1547 2854
Primeval Hope, the Aönian muses	Campbell	1865	See yonder cloud along the west	Beecher	1131
Productive was the world	Pollok	278	"Servant of God, well done	Montgomery	700
Profounder, profounder	Emerson	328	Serve not thy belly with such	Tr. by Alger	1106
Prudence, thou virtue of the	Nabb	2670	Service, there is rest	Bickersteth	1720
Pupil, genuine wisdom learn	Tr. by Alger	2383	Shall I be slave to every noble	Ingelow	2134
Quevedo, as he tells his sober Rabia, sick upon her bed	Cowper	3007	Shall I desert him now	Hentz	218 <b>1</b>
Rashly, nor ofttimes truly	Oriental, tr. Tupper	349	Shall man alone, whose fate	Young	2061
Receive thy scourge by others	Earl of Surrey	2048 348	Shallow artifice begets suspicion She had seen—All of earth's year	Congreve	149
Redeem we time	Young	26	Sheik Schubli, taken sick, was	Bickersteth Tr. by Alger	197 1424
Regard no vice as small	Tr. by Alger	2160	She is coming, my own, my sweet	Tennyson	2194
Rejoice for a brother deceased	C. Wesley	667	She saw; she took; she ate	C. Wesley	1197
Rejoice though storms assail thee		2636	She stood outside the gate of		2490
Religion, first, be made your	S. Wesley, Jr.	2893	She taught us how to live	Burleigh,	1551
Religion's all. Descending from	Young	2640	Should the well-meant songs	Ken	2357
rat were at once the floodgates repent! repent! repert	Mant	424	Should you ever be one of a	Cook	2971
Reserve will wound it; and	Longfellow Young	2041 1400	Shrink not from suffering Shun delays, they breed remorse	Upham Southmell	871
Rest of the weary	Monsell	387	Shun pride, O Rae!—whatever	Southwell Hood	766 2578
		1	•;		ان بن ان

	AUTHOR N	UMBER	I	AUTHOR	3 *: 3 (B) (B)
Shun such as .ounge through	Holmes	2879	Spite of all the fools that pride	Stillingfleet	ATMBIA 2580
Sickness is a school severe	$m{E}$ lliot $m{t}$	2846	Sporting through the forest wide	Howitt	2156
Silence! though the flames	Craik	2252	Stand but your ground, your	Ken	54 <b>5</b>
Since Adam's family, from first	Young	2055	Stand the omnipotent decree	C. Wesley	1076
Since o'er Thy footstool here	Shakespear <b>e</b> Mühlenberg	210 1729	Stand up for the cold-water	G. L. Taylor	19
Six years had passed, and forty ere	-	74	Stars are of mighty use: the night	Vaughan	413
Slight those who say amidst	Herbert	2692	Stay, mortal, stay; nor heedless "Stay till I bring the cup which	Woman to	903
Slowly fashioned, link by link	Davis	1649	Stern Daughter of the Voice of God	Homer, tr.	<b>2</b> 995 <b>9</b> 49
Smiling, a bright-eyed scraph		1958	Stern Duty rose, and frowning	Walfe	909
Smite on! It doth not hurt me	Upham	2897	Still hope! still act! Be sure	Sterling	1953
So artists melt the sullen ore of		1081	Still shines the light of holy	Whittler	1164
So build we up the being that we	Wordsworth	331	Still seems it strange that thou	Young	1928
So, Christian! though gloomy So dear to heaven is saintly	Patterson	500	Still, still without ceasing	Guyon, tr.	1200
So dying men receive vain	Milton Davenant	351 454	Strange glory streams through	Massey	786
So fair is man, that death	Quarles	2234	Stronger than thunder's winged	Horace, tr.	1525
So fallen! so lost! the light	Whittier	2894	Study with care, politeness Such dupes are men to custom	Stillingfleet Cowper	55 <b>2</b> 621
So from the heights of will	Holmes	1398	"Suffer that little children come	Grahame	366
Softly!—she is lying	Eastman	662	Summer ebbs; each day that	Longfelloro	2118
Softly, softly falleth the snow	Chapman	2280	Sun of my soul! Thou Saviour	Keble	1143
Softly the penitent		2483	Surely, yon heaven, where	Bonar .	1748
Soldiers of Christ, arise	C. Wesley	1001		Smar <b>t</b>	<b>2</b> 493
Solemnly, mournfully	Longfellow	2393	_	Layard	€07
Solemn praise—And prayers	Lettice	1559	Sweet are the joys of Home	Bowring	1824
So live that when the mighty So many good lessons	Skelton	1124 645	Sweet are the thoughts that Sweet babe!—She glanced	Greene Cunningham	2295 199
So many worlds, so much to do	Tennyson	120	Sweet baby, sleep! what ails	Wither	1962
Some angel guide my pencil	Young	1523	bridge bady, bloop : want and	1, 001001	2002
Some are serving, some	Horne ,	2149	Sweet Eden was the arbor of	Fletcher	1035
Some deluded minds	Пауез	816	Sweet is the pleasure	<b>Dwight</b>	2005
Some dreams were useless—moved	Pollok	922	Sweet peace, where dost thou dwell	Herber <b>t</b>	2481
Some fretful tempers wince at	Cowper	1899	Sweet Sensibility 1 thou keen	More	2840
Some go to church, proud humbly	Young	435	Sweet stream, that winds through	Cowper	2215
Some love the glow of outward	Swain	463	Sweet the moments, rich in	Shirley	603 1806
Some of their chiefs were princes	Dryden	1943 1159	Swiftly and straight each tongue Take of some bitter tree a shoot	Keble Oriental, tr.	2373
Some of your hurts you have cured Some other kind of wits must	Dryden	2838	Talents angel-bright	Young	2284
Some play for gain; to pass	Heath	1444	Tauler, the preacher, walked one	Whittier	1218
Some say that kissing 's a sin		2077	Tears are not always fruitful	Bonar .	2928
Some seem to live—Whose hearts	Bailey	1690	Tell him that his very longing	Dscheladeddin	, tr. 153
Some spot there is, some cherished	Eowring	1828	Tell me not in mournful numbers	Longfellow	20
Something light as air—a look	Moore	2244	Tell me, some god! my guardian	<b>Foung</b>	719
Sometime, O Lord! at least in	Wither	1443	Tell me the old, old story	Wasser.	39 <b>5</b> 2427
Sometimes a light surprises	Newton	452	Tell me the song of the beautiful	Massey Shakespea <b>re</b>	1273
Sometimes I upward lift mine	Cpham Bailes	1801 1009	Tell me, where is fancy bred Tell me why the ant	Prior	1991
Sometimes we feel the wish across	Bailey C. Wasley	2086	Tell me, ye wingèd winds	Mackay	1663
Son of the carpenter, receive Soon and forever	C. Wesley Monsell	498		Oriental, tr.	508
Soon as himself man knows	Tr. by Alger	1349	Thank God for little children		2973
Sore was the famine throughout	Grahame	1271		${\it Hodgson}$	672
Sorrows humanize our race		2169	Trico rear re-	Millon	8020
Sorrow, suspense, desire	Oriental, tr.	2873	That Garden, where of old our	(T)	1460
Sorrow was a ship, I found	Ingelow	1062	That glorious burst of winged	Tupper Tr. by Neal	3023 642
So said, he raised, according to	Ingelow	2151	That great Day of wrath and That mighty faith on me bestow	C. Wesley	1225
Soul of the world, All-seeing Eye	Peter	2426 2012	That mighty later on me bestow That monster, Custom	Shakespeare	13
Sounds the trumpet from afar	Faber Bonar	2961	The abuse of greatness is, when	Shakespeare	108
Sour discontent, that quarrels	Blackmore	877	The advocate for him who offered	Pollok:	284
Sovereign Ruler of the skies	Ryland	1354	The Almighty King	Науея	2423
So when of old the Almighty	Dryden	2632	The angry word suppressed, the	More	1834
So willingly doth God remit	Milton	<b>5</b> 57	THO MINIMUS NO CITE	Pollok	2288
Sow on in faith		1971	The appearance, instantaneously	Wordsworth Bickersteth	170 <b>5</b> 192 <b>5</b>
So work the honey-bees	Shakespeare	1565	The ark received her freightage The Assyrian came down like	Віскетыеін Byron	2934
Spake full well in language quaint	Longfellow	1339	The Assyrian came down like The Author God Himself	Pollok	249
Speak not of vengeance	Layard Wanda ass	2681 1848	The Autumn is old	Hood	187
Speak the height of honor	Massinger Bates	1456	The Autumn is out	Tr. by Alger	806
Speak gently! it is better far Spirit! whose life-sustaining	Hemans	3048	The Banyan of the Indian isle		431
Abres 1 111000 min propulating		45 45 1	•		

	AUTHOR 1	NUMBER	1	AUTHOP M	MBER
The bell strikes one. We take no	Young	2874	The good man's hope is laid	White	1872
The bigot theologian in minute	Pollok	251	The good man suffers but to gain	Gotasmith	49
The bird, let loose in eastern skies	T. Moore	155	The gospel's glorious hope	Sigourney	1555
The birds, against the April wind	Whittier	2957	The great human whirlpool	Craik	<b>2</b> 931
The bird that soars on highest	Montgomery	1888	The Greeks said grandly, in	E. B. Browning	
The bird that to the evening sings	Swain	1970	The groves were God's first temple:	Bryant	1055
The black camel, Death, kneeleth	Tr. by Alger	733	The hand that rounded Peter's	Emerson	293
The blessings which the poor and	Talfourd	346	The happy Christmas comes once	Tr. by Krauth	422
The Book is opened and the seal	Bally	2059	The harp at Nature's advent	Whittier	2380
The book of God! And is there a	Mant	246	The harvest dawn is near	Burgess	1672
The boy stood on the burning deck		1320	The harvest of the earth is fully	Pollok	1074
The branch is stooping to thy hand		748	The heart has tendrils like a vine	J. Bowring	1041
The brave man is not he who feels The breaking waves dashed	Baillie Hemans	546 2505	The heart is like the sky	Byron Cook	1685 1318
•	Holmes	1198	The heart—the heart! oh! let it The heavenly home is bright and	Hunter	1743
The bright, black eye, the melting The brightest blossom soonest	Percival	990	The heavens are a point from	Jones	572
The brooks rush downward to the	Upham	901	The highest glory is not where	Punshon	2702
The business of the world is child's	-	302	The husbandman, who sluggishly	Pollok	2086
The chariot! the chariot	Milman	2057	The ills that darken life	Eastburn	1700
The charms of cloquence	Embury	1056	The immortal gods	Massinger	846
The cheerful supper done	Burns	1269	Their glory faded, and their race	Cowper	2009
The child leans on its parents	Williams	1206	Their lost they have, they hold	Ingeloro	2042
The child-like faith, that asks	<b>K</b> eble	1271	The keenest pangs the wretched	Byron	1900
The Christian's faith hath many	Pollok	408	The king was on his throne	Byron	829
The churl who holds it heresy	Spragu <b>e</b>	558	The lady lay in her bed	Hood	340
The clock is on the stroke of six	Howitt	1298	The lamp of revelation only shows	Cowper	243
The cloud-capt towers, the	Shakespeare	744	The latter rain—it falls	Very	2620
The cocoa-palm leaves infidels	Tr. by Alger	799	The leaves around me falling	S. F. Smith	2111
The cows are lowing along the		362	The Life above, the Life on high	St. Teresa, tr.	661
The crisis of man's destiny is now	Tuppe r	2885	The light-house founded on a rock	Montgom <b>ery</b>	433
The cross it standeth fast	Bonar	598	The lion craved the fox's art	J. Gay	878
The curfew tolls the knell of	T. Gay	442	The lion's feet, the Lon's lips	Buchanan	2258
The daily labor of the bee	J. Gray	2379	The little children on the stairway	Larcom	944
The day is cold, and dark, and	Longfellow	641	The lopped tree in time may grow	Southwell	326
The deads of weeenable man	Young	679	The Lord our God is clothed with	White	1508
The deeds of reasonable men	Pollok	755	The Lord will grace and glory	Montgomery	1570
The deeds which selfish hearts  The deed ye do is the prayer ye	Dewart Bunksiah	1206	The lost days of my life until	D. G. Rossetti	644
The deed ye do is the prayer ye  The distaff, needle, all domestic	Burleigh Pollok	756 1285	The love of praise, howe'er	Young Bally	<b>25</b> 03
The distant prospects always seem	White	1181	The man, perhaps	Bally Biologyatoth	46 2093
The doors, that knew no shrill	Thomson	1946	The marriage supper of the The master came one evening	Bickersteth Oriental, tr.	2026
The dust instead of water drank	Bickersteth	1073	The man that doth wed a	Skelton	2245
The earth gave symptoms of	Pollok	1075	The melancholy days are come	Bryant	1338
The earth is full of discords, for		882	The mightier man, the mightier	Shakespeare	1609
The earth is full of life	Dana	2129	The might of one fair face	J. E. Taylor	2009
The earth sad-sweet is deeply		1014	"The mighty power that formed	Watts	2251
Thee have thousands sought in	Trench	1395	The mind has no to-day	Hervey	2294
The epoch ends, the world is still	Arnold	75	The mind that broods o'er guilty	Eyron	488
Thee we adore, eternal Name	Watts	678	The miser must make up his	Prior	894
The fairest action of our human	Carew	1986	The mistakes of my life are many	Locke	1883
The fairest pearls that northern		2198	The moon was shining yet	Willis	1459
The Fallen looked on the world	Carmichael .	1532	The Moor's abused by some	Shakespeare	2610
The family is a little book		1259	The morning flowers display their	S. Wesley, Jr.	269
The feeble sea-bird, blinded	Holmes	2718	The mother in her office holds the		2345
The fine and noble way to kill a foe		1080	The multitude of angels with a	Milton	123
The fire of God is soon to fall	Keble	911	The muse disgusted at an age	Berkeley	115
The first time that the sun rose on			Then before all they stand	Rogers	2991
The flags of war-like storm-birds	Whittier	2960	Then ceremony leads her bigots	Cowper	324
The flying rumors gather'd  The fee behind the days but	Рорв	2695	Then is the time—For those	Thomson	1007
The foe behind, the deep before The foolish camel begged of Allah	Neale	1030	The noble heart that harbors	Spenser	515
TD:	Tr. by Alger	1102	Then straight to Envy's cell she	Tooke	1099
The gift to King Amphion	Maturin Wondernooth		Then to side with Truth is noble	Lowell	1793
The glories of our birth and state	Wordsworth	I	Then why this ceaseless, vain	Horace, tr.	2015
The glorious sun is gone	Shirley Wave In	I	The cash looketh up to heaven	TI/hittion	1635 9400
The God of Abraham praise	Ware, Jr. Olivers	1	The ocean looketh up to heaven The old Southiers—Pointed blind	Whittier	2409
Tibe Class Control	Montgomery	I	The old Scythians—Painted blind The oracles are dumb	Chapma <b>n</b> Milton	1376 258
The golden age was first; when	Tr. by Dryden	I		Whittie <b>r</b>	2634
The golden opportunity			The owlet Atheism	Coleridge	170
<del>-</del>					4.17

	AUTHOR	NUMBER		ATTMITTON	
The pall was settled	Willis	8	There is a time, we know not when	AUTHOR N	UMBER 588
The Paradise below, well named	Bickerstet <b>k</b>	2443	There is a twilight dawning	Percival	2107
The parlor spaniel, when he	Southey	2313	There is no death! The stars go	Lytton	714
The past is a dream	Tr. by Alger	2145 865	There is no flock, however watched	Longfellow	227
The path of sorrow, and that path The pilgrim and the stranger, who		222	"There is no God," the foolish saith		
The pious man—In this bad	White	1214	There is no greater evil among There is no joy unmixed with	Tupper Dewart	2977 2044
The Poet sees	<b>L</b> ongfellow	2621	There is no pause in the vast	Dealis	2044
The poor man counteth not the	Tupper	465	There is no power in holy men	Byron	483
The potter must have his day	Tupper	2717	There is no spot, or high or low	Bowring	1802
The preacher's merit rate not by The present! what is it?	Brown	2559 2570	There is to whom all things	Tupper	2299
The Prophet once, sitting in	Bayard Taylor		There is some soul of goodness The rich man's son inherits lands	Shakespeare Lowell	1161
The pulpit, therefore (and I name	Cowper	2608	The roots of fairest bloom lie	Bickersteth	1784 205 <b>5</b>
The pure, the bright, the beautiful	Dickens	1972		Alexander	1767
The quality of mercy is not	Shake speare	2278	The rout is Folly's circle, which	Cowper	1282
The rascal, thinking from his	Tr. by Alger	333	There's a charm in deliv'ry	Welby	1055
There are a number of us creep	Watts	1180 473	There's a fount about to stream	Mackay	2589
There are a sort of men, whose There are dark hours of sadness	Shakespeare Novalis, tr.	817	There's a good time coming, boys There's a grim one-horse hearse	Mackay Noel	447 2476
There are gains for all our losses	Stoddard	3062	There's music ever in the kindly	McKellar	2563
There are hopes—Promising well	Willis	179	There's no dearth of kindness	Massey	2073
There are in this loud, stunning	Keble	1696	There's not a star the heaven can	Keble	821
There are moments in life	Percival	2677	There's raught so monstrous but	Lillo	2938
There are points from which we	Bailey	2404	There's winter on the hills	Punshon.	2101
There are three lessons I would	Schiller, tr. Bickersteth	1577   653	•	Milton	2221 1847
There are who fondly call upon There are who sigh that no fond	Keble	311	There was a people once by wisest There was a time when meadow	Oriental, tr. Wordsworth	1925
There be three grand principles	Tupper	2900	The sacred book, its value	Cowper	2257
There be who have made themselves	Tupper	2219	The saints on earth, when sweetly	Ken	1708
There breathes no being but	Holmes	<b>2</b> 518	The saints should never be	Cowper	<b>13</b> 06
There came a little child, with		670	The scale—of being is a graduated	Willis	882
Therefore, love and believe	Longfellow	1221	These are the crowns that we	Bonar-	1734 80
Therefore, now a last good-night Therefore, their latter journey	Arndt, tr. Morris	<b>664</b> <b>2</b> 418	The seas are quiet when the winds These are Thy glorious works	Miton	<b>578</b>
There hand in hand, firm	Bonar	2983	The seasons came and went	Pollok	2382
There in her den, lay pompous	May	2214	These, as they change, Almighty	Thomson	2728
There is a book, who runs may	Kebl <b>e</b>	1485	The seed, the insenticnt seed	Thomas	2667
There is a bird who, by his coat	Bourne, tr.	2713	The seraph Abdiel, faithful found	Milton	1233
There is a calm for those	Montgomery	1600 55	These stars though unbeheld	Milton Shakespear <b>s</b>	120 1195
There is a dungeon in whose dim	Byron Tupper	<b>2</b> 890	These violent delights have The sexton tolling his bell at	Emerson	1166
There is a fairy skiff There is a family on earth	Kelly	415	The shades of night were falling	Longfelloro	1171
There is a fire-fly	P. J. Batley	31	The sick in body call for aid	Young	796
There is a fire that has its birth	Percival	1614	The sickliest leaf	Sigourne <b>y</b>	1340
There is a fountain fill'd	Cowper	2705	The silent volume listeneth	Tupper	2624 128
"There is a God," all nature cries	Montgomery	1965	The sixth, and of creation last	Milton Cowper	1645
There is a heaven yet to rest my	Shirley	450 1736	The slaves of custom and The smallest bark on life's	Bolton	1978
There is a holy city  There is a land, of every land the	Montgomery	2473	The solemn hymn, to ancient	Bogart	2356
There is a land of pure delight	Watts	1765	The solemn mountain lifts its		1967
There is a lamp whose steady light	Bett8	239	The space of sev'n continued	Milton	1038
There is an eye that never sleeps		2547	The spacious firmament on high	Addison	57 <b>6</b> 1819
There is an hour of peaceful rest	Tappan	1757	The Spirit of God	Hey Byron	810
There is a joy, which angels well	Mant Ford	3050 1776	The spirits I have raised The spring-tide hour	Monsell	841
There is a place in a black and There is a place where my hopes	Hunter	1726	The stall-fed ox, that is grown fat	Quarles	1981
There is a power—Mightier than	Bickersteth	1643	The star is not extinguished when	Bonar .	707
There is a power-Unseen, that	Thomson	2601	The stately homes of England	Hemans	1836
There is a precious day	Montgomery	638	The stoutest armor of defense is	Tupper	35 <b>5</b> 2639
There is a pure and tranquil wave	Ball	2139	The strong right arm is only The sun gives ever; so the earth		1470
There is a Reaper, whose name is	Longfell <b>ou</b> Hurn	368 1815	The sun of justice may withdraw	Bally	2065
There is a River, deep and broad There is a solemn hymn goes up	11 W 16	<b>2384</b>	The tempting stream, with	Milton	1775
There is a spot of consecrated	Elliott	1575	The theatre was from the very first	Pollok	2862
There is a story told	Whittier	2480	The thing we long for, that we are	Lowell	2164 2930
There is a stream, which issues	Mason	1810	The thirsty rivers drink their	A. Brontë Akers	1670
There is a stream whose narrow tid		729	The time for toil has passed The tongue is the key of the	Tr. by Alger	2300
There is a tide in the affairs of	Shakespeare	2429	THE WHERE IS ME FES OF ME		

	AUTHOR N	UMBER	î	AUTHOR M	JMBEB
The tongues of dying men	Shakespeare	986	This Book unfolds Jehovah's mind		3021
The trodden worm will turn again	C. Wesley	1157	This holy book I'd rather own	_	236
The true friend is not he who holds		1403 3047	This is not my place of resting	Bona <del>i</del> Young	2661 1020
The trump of God by Michael  The unbeliever—Despising reason	Bickerstet <b>h</b> Pollok	172	This is the desert, this the This is the hour when memory	Wilson	1139
The valley stream is frozen	B. Taylor	2998	This is the slowest, yet the	Davies .	1679
The value of a thought can	P. J. Bailey	24	This man of half a million	Southey	344
The venom clamors of a jealous	Shakespea <b>re</b>	2019	This pretty bird, oh! how she flies		915
The very elements, though each be		832 1568	This world is all a fleeting show	Moore Manrique, tr.	751 2148
The voice of free grace cries The waking cock, that early	Thornby Gascoign <b>e</b>	2332	This world is but the rugged This world that we so highly prize	Raffles	445
The wall said to the nail	Tr. by Alger	317	Those evening bells! those	T. Moore	161
The weakness we lament	Johnson	1305	Those that fly may fight again	Butler	563
The wheels of fortune, rapid in its	Warren	1374	Those we love can never perish	Bedell	2266
The wicked giant, Bali, had	Tr. by Alger	139	Thou art gone to the grave	Heber Bonar	1592 652
The wild woods are my chosen  The winds that played, now brisk	Percival Barnes	460 1853	Thou art in heaven, and I am Thou askest why Christ, so lenient		1212
The winter being over	Collins	2997	Thou blind man's mark; thou	Sidney	801
The winter night of the world	•	2963	Thou cam'st not to thy place by	Trench	92
The wise and active conquer	N. Rowe	1082	Though all our violets, sweet	Craik	2416
The wise man, said the Bible	Pollok	2233	Though all the precious	C. Wesley	2588
The Wise (minstrel or sage), out	Lytton	277 1933	Though earth has still many a Though hearts brood o'er the	Barton Massey	1707 2567
The witnesses are heard: the The woman singeth at her	Young E. B. Browning		Though history on her	Montgomery	27
The word of the Lord by night	Emerson	1389	Though its inhabitants	Bickersteth	2007
The world can neither give nor	Mason	868	Though the mills of God grind	Tr. by Longfellou	2675
The world for sale, hang out the	Hoyt	3040	Though they, each tome of human		442
The world goes up and the world	Kingsley	325	Thought is deeper than all speech	Cranch	2014
The world in all its boasted The world is full of poetry	Hayes Percival	1026 2519	Thou hast a charmed cup Thou hast a mind; intellect	Hemans Tupper	1256 2229
The world is still deceived with	Shakespeare	140	Thou hast seen many sorrows	Tupper	134
The world is too much with us	Wordsworth	3042	Thou hop'st with sacrifice of	Persius, tr.	192
The world is very evil Berna	rd of Morlaix, tr.	2023	"Thou know'st the words, King	Aytoun	1683
The world is wise, for the world	Faber	2919	Thou, Lord! art all in all, and	Bowring	1500
The worldling first of all The world's a room of sickness	Pollok Keble	3044 2070	Thou, Lord, who rear'st the Thou must be true thyself	Sterling	1481 <b>4</b> 97
The world wants men—large	Acote	2277	Thou must be true thyself Thou must chain thy passions	Cook	2457
The world with stones instead		2928	Thou palsied earth, with noonday	Heber	613
The wounded heart is prone	Southey	2354	Thou 'rt passing hence, my	Hemans	657
They, and they only, amongst all	Cowper -	2040	Thou sail'st with others in this	Herrick	2946
They are all gone into the world	Vaughan	650	Thou shalt have no gods	Watts	455
They are gathering homeward They are God's minst'ring spirits	Lesli <b>s</b> Man <b>t</b>	675 124	Thou shalt have one God only Thou sparkling bowl	Clough Pierpon <b>t</b>	742 15
They are mockery all—these skies	Hoffman	1095	Thou, too, O Church! which here	1 terpone	432
They came on—Bearing a body	Willis	2310	Thou, too, sail on, O Ship of	Longfellow .	2921
They eat—Their daily bread and	Lamb	167	Thou to whom the world unknown	Collins	<b>1</b> 310
They err who measure life by	Procter	2128	Thou that would'st find	Tr. by Alger	2733
They gave to Thee They grew in beauty, side by side	Jeremy Taylor	2412	Thou unrelenting Past  Three hungry travellers found a	Bryant	2461 1533
They hear His voice	Heman <b>s</b> Bona <b>r</b>	1261 2843	Three nungry traveners found a  Threescore and ten, by common	Oriental, tr. Planché	2116
They know, who thus oppress me	Guyon, tr.	457	Thrice blessed is the man with	Hood.	2303
They love their blessed Leader	Upham.	404	Thrice happy nation! Favorite	Hodson	2040
They say that esteem is a diamond		39	Thrice happy! thrice blest the	Pollok	<b>2</b> 291
They say this life is but a wreath	Judson	2125	"Through me, ye go into the	Dante, tr.	1777
They say, who know the life divine They talk of short-lived pleasure	Bryant	2253 2364	Through night to light! And Throughout the world if it were	Kosegarten, tr. Wyatt	603 472
They tell me a solemn story, but it	Di yunt	715	Through the blue immense	E. B. Browning	
They tell me I am shrewd with	Howe.	1406	Through the love of God our	Bowly	1667
They that have power to hurt	Shakesp <b>eare</b>	535	Thundering and bursting	Arnold	78
Thick as billows of the seas	Bungay	938	Thus began—Outrage from lifeless	Milton	1238
Th' infernal serpent; he it was	Milton.	837	Thus came—The day that many	Pollok	2050
Think, and be careful what thou Think deeply, then, O man	Byron Young	807 <b>2</b> 225	Thus did a choking wanderer Thus ever in the steps of grief	Tr. by Alger Woodbridge	2978 1628
Think not too meanly of thy low	Holmes	379		Bunyan	2447
Think'st thou there are no serpents		1896		Allingham	903
Think'st thou there is no tyranny	Byron	2913	Thus runs Death's dread	Young	683
Think'st thou to be concealed	Sigourn <b>ey</b>	2645		Roscoe	1539
Think you, indeed, Fate is unkind This book is all that's left me now	Monnta	2526 941		Cowper Pollok	2674 2841
soom is our outst a left life now	Morria	241	Thus stood they mixed		2841

	AUTHOR	NUMBER	1	AUTHOR	WEWDER
Thus then to man the voice	Pope	2378	Toil on! toil on! ye ephemeral	Sigourney	NCMBER 1951
Thus they the representative of	Pollok	1032	To Jehovah, God of might	Bonar	1496
Thus was beauty sent from	Akenside	217	To keep the lamp alive	Cowper	786
Thy functions are ethercal Thy great name—In all its	Wordsworth	1678	To languish for his native air	C. Wesley	688
Thy life's a warfare, thou a	Bailey Quarle <b>s</b>	1516 547	To live in darkness—in despair	Colton	1740
Thy mother's joy, thy father's	Dobell .	359	Toll for the fair	Percival	208
Thy neighbor? It is he whom	20000	2387	To me remains nor place nor time	Guyon, tr.	900
Thyself and thy belongings	Shakespeare	2944	To mortal men great loads To-morrow, and to-morrow, and	Herrick	2524
Thyself first know—then love	Young	2839	To-morrow, did'st thou say?	Shakes <b>pears</b> Cotton	258 <b>5</b>
Thy thoughts are here, my Goo	<b>Bonar</b>	257	To-morrow, whispereth weakness	Tupper	258 <b>6</b> 2889
Thy way, not mine, O Lord	Bona <b>r</b>	2657	Too late I stayed—forgive the	Spenc <b>er</b>	200 <b>3</b>
Thy word is like a garden, Lor i	Hodder	248	To other sight of horrible dismay	Pollok	947
Thy works, not mine, O Christ	Bonar	309	To overcome in battle, and subdue	Milton	1796
Till love appear, we live in	Waller	2196	To picture that cold pride so harsh	Hood	1897
Time hath a wallet at his back	Shakespeare	1983	To purchase heaven, has gold the	Johnson	1537
Time is earnest, passing by	G1 +	1004	Torches were blazing clear	Hemans	889
Time is like a fashionable hort	Shakespeare Participh	1279	Tossed with rough winds, and		2033
Time is weeping on the earth for Time's glory is to calm contending	Burleigh Shakesp <b>eare</b>	724 2878	To see what gems lie hidden	Massey	1938
Tis a blessing to live, but a	Mitchell	1585	To tell the Saviour all my wants	Cowper	385
'Tis a fearful building upon	Smith	2851	To tell thy mis'ries will no To the sound of timbrels sweet	Randolph Milman	471
'Tis but in that which doth create	Lytton	2863	To think for aye! to breathe	Allston	2281 1935
'Tis but one family—the sound is	<b>Edmeston</b>	1262	To thy heart take faith	Hooper	1220
'Tis coming up the steep of time	Massey	1386	To weary hearts, to mourning	Whittier	2466
'Tis education forms the common	Pope	1043	To what am I reserved? Great	C. Wesley	1641
'Tis ever thus—'tis ever thus		856	To what gulf—A single deviation	Byron	1642
'Tis first the true and then the	Bonar	2435	To whom do lions cast their	Baillie	2655
'Tis from high life high	Pope	2520	To whom thus Michael: "Death	Milton	668
'Tis granted, and no plainer truth	Cowper	1000	To whom thus Michael with	Milton	1509
'Tis heaven begun below	Swain	1316	To you, your father should be as a	Shakespea <b>re</b>	1299
'Tis her privilege	Wordsworth	2377	Tread softly—bow the head	Lowles	2475
'Tis home where'er the heart is 'Tis just, that God should not be	Catalon to	1695 2174	Trembling before Thine awful	Hillhous <b>e</b>	1358
'Tis night, and the landscape is	Guyon, tr. Beattie	844	Trip lightly over trouble Triumphant faith	Tatham	820 1224
'Tis night: behold, as if by death	Mant	272	Trouble, and loss, and grief, and	C. Wesley	853
'Tis not because I sprung from	S. Wesley, Jr.	1882	True faith and reason are the	Quarles	1227
'Tis not for man to trifle	Bonar	2121	True faith nor biddeth nor	Bailey	3051
'Tis not the food, but the content	<i>Herrick</i>	1313	True happiness had no localities	Pollok	1660
'Tis not the infant's feeble grasp		2028	True happiness is not the	Sheridan .	1662
'Tis not the stoic's lesson got by	Rowe	731	True liberty was Christian	Pollok	2104
'Tis not the want of time, nor		3053	True love is but a humble	Lowell	2206
'Tis not the wealth that makes	Seneca, tr.	2396	True modesty is a discerning	Cowper	2326
'Tis not to cry God mercy	Quarles	2633	Trust is great in either world	Tupper	2916 862
'Tis past—the sultry tyrant of the	Barbauld	1769	Trust noveth homogo unto truth	Bonar Tupper	1838
'Tis pleasant purchasing our 'Tis religion that can give	Byron Masters	539 2641	Trust payeth homage unto truth Truth is eternal, but her effluence	Lowell	2909
'Tis said that a lion will turn	Byron	2617	Truth is in each flower	Bacon	2910
'Tis sweet to think when	Curry	1782	Truth, Modesty, and Shame	Tr. by Dryden	
'Tis the last rose of summer	Moore	462	Tumble me down, and I will sit	Herrick	<b>7</b> 369
'Tis the sublime of man	Coleridge	1385	Turn thou thine eyes from each	Tr. by Alger	95
'Tis thus we gain by losing	Bonar	2170	Turn to the prudent ant thy	Jonson	133
Tis time this heart should be	Byron	813	'Twas a lovely thought to mark	∐eman <b>s</b>	1342
'Tis with our judgments as	Pope	2058	'Twas in the prime of summer	Hood	919
'Tis wom.in's to nourish affection's		3017	'Twas when the sea's tremendous	Ot 3 471	1295
Tis your office, spirits bright	Rist, tr.	119	Two altars are upreared in	Churchill	3046 1419
To aim at thy own happiness	Tupper	1650	Two barks met on the deep mid-sea	петапз	1835
To be or not to be, that is the	Shakespeare	663	Two birds within one nest Two faithful needles, from the	Akenside	163
To cheer, to help us, children of	Bayard Taylor	r 2464   1773	Two hands upon the breast	Craik	884
To close the eyes on earth	Mant	1489	Two of far nobler shape	Milton	33
To critic cold and sly God never To-day is added to our time	Tr. by Alger Montgomery	2888	Two spirits met	P. Palmer	2305
To-day while the sun shines	Clark	2886	Two went to pray? O, rather say	Crashaw	2556
To do or not to do; to have	C. Wesley	17	Two worlds there are. To one our		1768
To gild refined gold, to paint	Shakespeare	2485	Tyme is a thing that no man	Skelton	2432
To heaven approached a	Tr. by Alger	2704	Types of eternal rest, fair buds	Barton	2697
To him who, in the love of Nature	Bryant	2339	Ulysses, sailing by the Siren's isle	Trench	96 1464
Toil, and be glad! let Industry	Thomson	1050	Oncourince 25 circums	Aldrich Longfellow	2087
Toil on, faint not, keep watch	Bonar	2488	Under a spreading chestnut-tree	TO HELD CHOOL	2001

	AUTHOR :	NUMBER '	]	AUTHOR NU	MBER
Unfading Hope! when life's last	Campbell	669	We sat by Babel's waters; and ar		£69
Unfathonable sea! whose waves	Shelley	2868	We scatter seed with carcless hand		198 <b>0</b> 319
Unhappy he who does his	Persius, tr.	2587	We see but half the causes of our We shape ourselves the joy or fear	Lowell Whittier	1438
Unhappy he! who from the first Unto fair conclusions argueth	Thomso • Tupper	811 885	We sing the praise of Him who	Kelley	509
Unwelcome insight	Wordsworth	2571	We speak of the realms of the blest	=	1724
Up above the thoughts that know	,, ,, asses,	1766	We strive with carthly imaginings	Curry	1122
Up and down his gardens paced	Trench	987	We tread one path to glory	Spitta, tr	1405
Up from the meadows rich	Whittie <b>r</b>	2469	We've no abiding city here	Kelly	1022
Upheaving pillars, on whose tops	A. Cary	1450	We wait beneath the furnace-blast	Whittier	1394 677
Up hither like aërial vapors	Milton	2153	We watched her breathing through We wear the chains of pleasure	Young	2514
Upon that burning wall	Pollok Brown	1772 2171	We weep when we are born	Aldrich	2595
Upon the white sea sand Up! 'tis no dreaming time	Sigourney	3068	What a poor value do men set on	Shirley	1723
Up! up, my friend! and	Wordsworth	2381	What are these in bright array	Montgomery	1759
Upward they toiled the mountain	Studley	775	What are we set on earth for	E. B. Browning	19
Varia, there's nothing here that's	Watts	876	What art Thou, mighty One?	White	1511
Vast chain of being! which from	Pope	219	What blest examples do I find	Watts	995
Verily, there is nothing so true	Tupper	2710	What boots the oft-repeated tale	Eyron	1478
Verily, they are all thine; freely	Tupper	129	What different dooms our	Hood C. Wesley	1070 2554
Vice is a monster of so frightful	Pope	2937 493	Whate'er I ask, I surely know Whate'er man's destiny may be	Tr. by Alger	800
Vilest of the sinful race	C. Wesley Shakespeare	1175	Whate'er my God ordains is right	Rodigast, tr.	873
Violent fires soon burn out Virtue alone can give true joy	эникегреи 6	2046	Whate'er our thoughts or purpose	Upham	953
Virtue! how many, as a lowly	M. Brooks	2947		ron von Canitz, tr	2004
Vishnu asked Bal to take his choice	Tr. by Alger	5003	Whate'er the passion, knowledge	Pope	514
Vital spark of heavenly flame	Pope	734	Whate'er thou purposest to do	Tr. by Bowring	294
Virtue distressed to Faith applied		345	What equal torment to the grief	Spenser	1601
Virtue, like God, whose excellent	Pollok	2943	Whatever hypocrite austerely	Milton	2249
Voices familiar as my mother	Bickersteth	2627	Whatever lies—In earth, or flits in		2891 890
Voracious learning, often	Young	2099 14	Whatever sceptic could inquire for What feels the body when the soul		2892
Wait, Abstainers, every year Wait, for the day is breaking	Townsend	2952	What has this bugbear death to	Lucretius, tr.	699
Wait thou for time: the slow	Hooper	1937	"What hast thou for thy scattered	•	1072
Want sense, and the world will	Swain	1538	What hid'st thou in thy	Hemans	2726
War, famine, pest, volcano	Young	2237	What horror seest thou in that	Lucretius, tr.	1778
Warp'd by the world in	Byron	1674	What household thoughts	Hemans	288
Warriors and statesmen have their	Norton	3016	What if the little rain should	Cutter	1047
Watch, for the time is short		2969	What is Ambition? 'Tis a glorious	Willis	98
Watch! watch! the subtle peril	Punshon	434	What is a trifle? a thoughtless What is death? oh! what is death		2899 713
Watch, ye saints, with eyelids Weak and irresolute is man	P. Palmer Cowper	2970 1383	What is death? 'Tis to be free	Croly	690
Weak, foolish man! will Heaven	Pope	2945	What is death—To him who meets	-	716
Weak is the will of man, his	Wordsworth	1919	What is eternity? Can aught	Gibbons	1121
We all are children in our strife	Hale	1092	What is fanatic phrenzy scorn'd	Cowper	1272
We are living, we are dwelling	Bp. Coxe	1005	What is genius? 'Tis a flame		1451
We are not worst at once		<b>164</b> 8	What is hallow'd ground	Campbell	1634
We are standing on the threshold		2389	_		1854
Wearied and worn with earthly	Cualt	606	What is its earthly victory	Willis	2081
We clutch our joys as children do We come not with a costly store	Craik	228 421	What is man—If his chief good What is it that you would	Shakespear <b>e</b> Shakespear <b>e</b>	1901 1845
We drive the furrow with the	A. Cary	1397	What is that which I should turn to		282
Weep for the dead! God bids you	Mant	2347	What is the existence of man's	King	2120
Weep not for them! it is no cause		1964	What is the good man and the wise	-	2085
We find the fiercest things that	Cook	1982	What is the greatness of a fallen	Trench	1248
We gather up with pious care	C. Wesley	655	What! is the jay more precious than	n Shakespear <b>e</b>	925
	, Butler	3	What is the little one thinking	$oldsymbol{Holland}$	1956
Weigh me the fire: or canst thou	Herrick	1519	What is there like a father to a son	_	1297
Welcome, dear book, soul's joy	Vaughan Vanhant	2721	What is the world 2 tell worldling	Blackmore	2938
Welcome, dear feast of Lent We leave now behind us	Herbert Bona <b>r</b>	1287 411	What is the world? tell, worldling "What is thy creed?" a hundred	Sylvester Holmes	3039 581
Well does Jacob's ladder suit		2015	What is thy worship but a vain	Trench	148
We look at man, and wonder at	Coroley	704	What is true knowledge	Mant	2082
We must behold no object	Byron	2260	What laws, my blessed Saviour	Heermann, tr.	176
We overstate the ills of life	E. B. Brownin	g 1911	What made the man of envy what	Pollok	1098
We're drawing near to Jesus	Farmer	3000	What man so wise, what earthly	Spenser .	747
We're going home, we've had	G.3	1710	What may this mean	Milton	1137
Were I as base as is the lowly	Sylvester	1322 839	What makes a hero?—not success	H Taylor Shelley	1788
Were we as rich in charity of deed	Lytton	<b>9</b> 03	What men gain fairly—that they	~~cncy	2521

	AUTHOR	NUMBER	1	AUTHOR N	'1 rm mm
Wnat might be done if men were	Mackay	1423	When the black-lettered list to	W. R. Spencer	'мвеп 1260
What multitudes the curse shall	C. Wesley	1947	When the dang rous rocks are	III. Epolocci	718
What no human eye hath seen	Lange, tr.	1764	When the first larvæ on the	Holmes	2297
What place can be for us	Milton	1760	When the frantic raptures in your	Armstrong	937
What's fame? a fancied life in What shall I do to be forever	Pope	1255	When the hours of day are number	ed	656
What shall I do with all the days	Schille <b>r, tr.</b> Kemble	943 10	When these brief trial-days are	Gellert, tr.	1406
What! since the prætor did my	Persius, tr.	1393 i	When the sky is black and When the sun sets, shadows that	Luther, tr.	825
What then? Why, then another	Crewdson	310	When this passing world is done	Lee McCheyn <b>e</b>	1308
What though before me it is dark		1190	When those we love on earth	Montgomery	741 2349
What though the ancient dragon	C. Wesley	759	When thou a fast would'st keep	Barton,	1289
What use the preacher's truth and	Oriental, tr.	337	When Thou dost favor any action		22
What 'vaileth them to skip	Wyatt	1091	When thou dost purpose aught	∏erber <b>t</b>	2618
When a deed is done for Freedom	Lowell	286	When thou hast drained	Tr. by Alger	2609
When adversities flow	Lilly	1401	When thou wouldst take a lazy	Persius, tr.	194
When adverse winds and waves	Sigourney	2811	When through the deep waters		1566
When all the year our fields	Wither	2602	When time seems short and death	Bethune	1193
When all Thy mercies, O my God When Amruzail describes	Addison	1579	When to the common rest that	Bryant	2062
When another life is added	Tr. by Alger	2095 1070	When urged by strong temptation When we are young, this year we	Baillie Morris	47
When at first from virtue's	Scott	1647	When we hear the music ringing	мония	52 1755
When by the bed of languishment	Young	679	When wounded sore the	Alexander	2708
Whence, but from Heaven, could	Dryden	240	When young, and full of sanguine	C. Wesley	273
When clouds are seen wise men put		320	Where are the heroes of the ages	White	1790
When cruel deeds are done	Tr. by Alger	2648	Where art Thou? Thou! Source	Townsend	1499
When Death strikes down the	Dickens	696	Where'er a human heart doth wear	Lowell	289
When doom'd to poverty's	Campbell	1866	Where'er I turn my restless eye	Melendez, tr.	1491
When every scene, this side the		43	Where'er the power of ridicule	Akenside	2685
When fain to learn, we lean	Ingelow	2369	Wherefore, it is wise and well	Tupper	1915
When first my soul enlisted	Newton	146	Where high the heavenly temple	Logan	1798
When first thou camest, gentle	Norton	58	Where is comfort? in division	Tennyson	2272
When first thy eyes unveil, give	Vaughan	2329 524	Where is the fame—Which the Where is the fire which once	Shelley Herber <b>t</b>	1246 126
When first, to make my heart His When flowing garments I behold	Newton Herrick	927	Where is the troubled heart	Campbell	50
When Fortune smiles and looks	Herrick	1367	Where is your heathen brother	Sigourney	2325
When fumes of wine do once the	Lucretius, tr	932	Where no shadow shall bewilder	Bonar	2679
When gathering clouds around I	Grant	866	Where pilgrims seek the Prophet's	Lynch	2115
When God came down from	Milman	2311	Where shall we bury our shame	Moore	888
When gratitude o'erflows the	Lillo	1582	Where that innumerable throng	Grinfleld	1758
When haughty expectations	Wordsworth	1182	Where the fair valley spread her	Rolls	777
When I consider how my life is	Milton	268	Where, thy true treasure	Young	2000
When I gaze on the light of yon		1756	Which is the weakest thing	E. B. Browning	170 <b>3</b> 204
When I survey the wondrous cross	Watts	590	While in this sacred rite of thine	Smith Montague	352
When I was young! Ah, woful	Coleridge	81	While thirst of praise and vain While this immortal spark of	Blacklock	2923
When Jordan hushed his waters	Campbell	257 1910	Whither leads the path	Lowell	205
When languor and disease When lovely woman stoops to	Toplady Goldsmith	353	Who after wisdom flies must guard		2508
When man in error gropes	Tr. by Alger	1154	Who are the bless'd	Prince	262
When man is born anew	Grinfield	2651	Who art thea so wondrous fair		1248
When man is waxing frail	Brown	2208	Who calleth thee, Heart	E. B. Browning	1684
When, marshalled on the nightly	White	402	Who can believe w th common	Swift	1290
When mortal man resigns his	C. Wesley	722	Who can forget, never to be	Fletcher	419
When Moses waved his mystic	Newton	2341	Whoever fights, whoever falls	Emerson	2008 587
When Music, heavenly maid	Collins .	2458	Whoever thinks a faultless piece	Pope Lowell	290
When nursed with skill what	Shenston <b>e</b>	2716	Who feels that God and Heaven's Who has good deeds brought well	Tr. by Alger	1550
When o'er earth is breaking	M. T. Alman	2425	Who has this Book and reads it not		2723
When on a day, the gates of	Tr. by Alger	2188 429	Who is as the Christian great	C. Wesley	407
When once thy foot enters the	Herber <b>t</b> Herric <b>k</b>	316	Who is the Creator love, created	Coleridge	413
When one is past, another care When one that holds communion	Cowper	1979	Who is the honest man	Herbert	505
When on my new-fledged wings I	000101	1711	Who learns and learns	Ortental, tr.	2100
When on Sinai's top I see	Montgomery	307	Whole houses, of their whole	Juvenal, tr.	804
When on the fragrant sandal-tree	Edmeston	1360	Whom call we gay? That honor	Cowper	1446
When other things are broken	Tr. by Alger	1681	Whom do we dub as gentleman	Cook	1454 2187
When prayer delights the least	Trench	2549	Whom first we love, you know	Lytton	1268
When remedies are past the griefs	Shakes <b>peare</b>	1624	Whom God hath made the heads	Tupper	3057
When rising wind and		2635	Who shall guess what I may be "Who shall be greatest in Thy	- appet	997
When shall Thy love constrain	C. Wesley	491	Who shall be greatest in Thy Who that a watcher doth remain	Trench	1627
When shall we meet again		2264 l	A TO CITED OF LIBERATOR CO.		

	AUTHOR	NUMBER		AUT: IOR N	UMBER
Who that I as feelings would	Clare	2449	Wouldst the honey still taste	Tr. by Alger	2583
Who, that surveys this span	Moore	1245	Wouldst thou from sorrow	Wilcox	29
Who, think'st thou, in the courts	Mant	159	Wouldst thou hear what man	Jonson	1107
Who, when the pilot warns	Mant	<b>24</b> 33	Wouldst thou inherit life	Dach	2834
Who would be cleansed from every	Alli <b>s</b>	1805	Wouldst thou learn the depths of	Monsell	1462
Who would rely upon these	Webster	784	Wouldst thou the mansions	Mant	3066
Who wrapt destruction up in	<b>Young</b>	553	Wrapt in a Christless shroud	Bonar .	300
Why art thou cast down, my	Sachs, tr.	2528	Wrapt in impervious mists	Bickersteth	1017
Why comes this fragrance on the	Davies -	1502	Wretched, helpless, and distressed	C. Wesley	518
Why life, a moment? infinite	Young .	130	Ye are stars of the night, ye are	Moore	3019
Why should I fear the darkest	Newton	870	Ye bold to explain, describe	C. Wesley	1572
Why should immortal bow to	Judson	1133	Ye golden lamps of heaven	Doddridge	665
Why should we count our life	Hale	255	"Ye have a land of mist and	Sigourney	2009
Why this longing, this forever	Winslow	2925	Ye mariners of England	Campbell	1088
Why this—Will lug your priests	Shakespea <b>re</b>	1534	Ye mindful merchants, that with	Spenser	216
Why thus longing, thus forever	Winslow	952	Ye nymphs of Solyma! begin the	Pope	2287
Will Fortune never come with	Shakespeare	1068	Ye paint me old! and why	Withius, tr.	2875
Wisdom divine! who tells the	C. Wesley	3000	Ye powers who rule the tongue	Cowper	739
Wisdom, whose fruits are purity	Moore	2999	Ye quietists in homage to the	Young	842
Wise men ne'er sit and wail their	Shakespeare	363	Yes, better 'tis to die	Tama am a	945
Wise in his day, the heathen	D. Gray	711	Yet send—Ev'n then, in silent	Hemans	1275 1344
Wishing, of all employments	Young	3004	Yes—flowers have tones—God Yes! I answered you last night	Mrs. Esling E. B. Brownin	
With blood—but not his own	Conder	175 ¦ 1151	•	Wordsworth	y 550 1031
With caution taste the sweet	Cowper	1900	Yes, it was the mountain echo	Tr. by Moore	2195
With creeping, crooked pace forth	Spenser	2563	Yes—loving is a painful thrill Yes! rather than be poor		1531
With cloquence innate his tongue	Dryden	1291		Horace, tr.	73 <b>7</b>
With equal foot, rich friend	Horace, tr. Bic <b>kerste</b> th	34	Yes, Thou didst die for me, O Son		1620
With fatal and disastrous · With God 'tis one	Baille	1693	Yes, thou mayest weep, for Jesus Yes, 'tis a mine of precious	Mant	247
	Spenser	1867	Yes, 'tis God's presence gives	Mant	1730
With him went Hope in rank	Milton	1770	Yes, 'tis the hand—Of death I feel	White	686
Within the gates of hell sat Sin		1697	Yes, we do differ when we most	Coleridge	<b>27</b> 30
Within the heart of ev'ry man Within the old cathedral dim	Tr. by Alger	2722	Yet cease I not to struggle	Wordsworth	154
Within this ample volume lies	Scott	244	Yet be not surety if thou be a	Herbert	1296
Within this lowly grave a	Bryant	1795	Yet disappointed joys are woes	Byron	863
With joy—with grief, that healing	Young	611	Yet do thy work; it shall	Whittier	951
With notions fraught, the	C. Wesley	2452	Yet grieve thou not, nor think	Bryant	3061
Without haste! without rest	Goethe, tr.	946	Yet heaven hath angels watching	Whittier .	1705
With scanty line shall reason	Bally	2625	Yet in thy thriving still misdoubt	Herbert	193
With scrupulous care exact, he	Pollok	283	Yet is there one more cursed than	Spenser	2018
With silence only as their	Whittier	1618	Yet man, fool man! here buries	Young	1018
With the year—Seasons return	Milton	270	Yet not with man His Holiness	Weld	616
With trembling hand	Sigourney	2	Yet, O! the thought that thou art		2451
With what an awful world	Thomson	570	Yet there be others, that will	Tupper	1840
With what clear guile of gracious	Wilkinson	459	Yet well thy soul hath brook'd the		1366
With what unknown delight	Jane Taylor	1960	Yet within thy human bosom		1975
Woe came to man in Eden		202	Ye writers of what none with	Cowper	2398
Woe to thee, wild Ambition! I	M. A. Brooks	101	You have already gone too far	Prior	1113
Woe to the worldly man, who	King	559	You may as well go stand upon	Shakespeare	2405
Women are angels wooing	Shakespeare	555	Your hoards are great, your	Whittier	1442
Woman's heart and gentle hand	Паle	3013	Your voiceless lips, O flowers	Longfellor <b>o</b>	567
Wonder of wonders! On the	R. Palmer	614	You satisfy your anger	Massinger	2680
Words are mighty, words are		3025	You say to me—wards your affection	-	2193
Words are things of little cost		3024	Youth is not rich in time; it may	Young	2882
Work for time is flying	Bona <b>r</b>	3031	Zion is our home	Bickersteth	1729
Would I describe a preacher	Comper	2558			
<del>-</del>	-				

## CATALOGUE OF THE USERS' LIBRARY.

THE user should enter the titles of his books in the following list, and cite them by the numbers. See page 5. 12\_\_\_\_\_ 13\_\_\_\_\_ 14\_\_ 15\_\_\_\_\_\_ 16\_\_\_\_\_ 17\_\_\_\_\_ 18\_\_\_\_\_ 20 22\_\_\_\_\_ 23\_\_\_\_\_ 25\_\_\_\_\_ AND A STANDARD OF THE STANDARD

26			 
29	 		 
30			
31	 		 
32	 		
33	 		 
34	 		 
35			
			-
39	 		 
40	 		 
41	 		 
42	 	_	 
43	 		
44			
49	 		 
50	 · · · · · · · · · · · · · · · · · · ·		 

51	
52	
53	
68	
70	
71	
72	
73	
74	
75	

76		
77		
78		
79		
80		
81		
82		
83		
84		
85		
86		
87		
88		_
89		_
90		
91		
92		
93		_
94		
95		
96	- <del></del>	
97		
98		
99		
100		

101		
102		
103		
104		
105		
106		
107		
108		
109		
110		
111		
112		-
113		
114		-
115		
116		
117		
118		
119	- And Committee .	
120		
121		
122		
123		
124		
125	-	

126		
127		
128		
129		
130		
131		
132		
133		
134		
135		
136		
137		
138		
139		
140		
141		
142		
143		
144		
145		
146		
147		
148		
149		
150	The state of the s	

151	
152	
153	
154	
	·
•	
167	
168	
169	
170	
171	
172	
173	
174	
175	

176	
177	
178	
179	
180	
181	
182	
183	
184	
185	
186	
187	
188	
100	
169	
190	
190	
190	
190	
190	
190	
190	
190	
190	
190	

201	
202	
203	
204	
205	
206	
207	
208	
209	
210	
211	
212	
213	
214	
215	
216	-
217	
218	
219	
220	
221	
222	
223	
224	
225	

## LIST OF BOOKS.

226	
227	
228	
229	
230	
231	
232	
233	
234	
235	
236	
237	
238	
239	
240	
241	
242	
243	
244	
245	
246	
247	
248	
249	
250	

251	
252	
253	
254	
255	
256	
257	
258	
259	
260	
261	
262	
263	
264	
265	
266	
267	
268	
269	
270	
271	
272	
273	
274	
275	

276					
277					
278	<del>**</del>	<del></del>			
279					
280					
281			-		
282					
283					
284					
285					
286		-			
287					
288					-
289					
290					
291		***************************************			<del>-</del>
292					
293					
294					
				•	
296					<del></del>
297					
298					<u> </u>
299	······································				
£00					_

301	
306	
307	
308	
309	
310	
311	
312	
313	
314	
315	
316	
317	
318	
319	
320	
321	
322	
323	
324	
325	

## LIST OF BOOKS.

326					
327					 
328					 
329			<b>31</b>		
330				,117,,1	
331			_		 
332					
333					
334	,				 
335					
336					
337					 
338					
339					 
340					
341					
342				·	
343					 
344	<del></del>				 
345					 
346					 
347		·			 
348					
349					
350		-			 

351	
352	
353	
354	
355	
356	-
357	
358	
359	
360	
361	
362	
363	
364	
365	
366	<del></del>
367	
368	
369	
370	
371	
372	
373	
374	
375	

400\_\_\_\_\_

401	<del></del>			 
402				 
403				
404				
405				
406				
407				
408				
409				
410				
411				
412				
413				
414				
415				
416				 
417				
418				 
419				 
420				
421				 
422				-
423				
424				
425			was and serv	 

451_	
452_	
453	
454_	
455_	
456_	
457_	
458_	
459_	
460_	
461_	
462_	
463_	
464_	
465_	
466_	
467_	
468_	
474_	

476		 	
477		 	
•			
482			
483			
484		 	
485		 	
486		 	
487			
488		 	
489		 	
490		 	
493			
191			
	-		
499			
500			

501	
502	
503	
504	
505	
506	
507	
508	
509	
510	
511	
512	
513	_
514	
515	
516	
517	
518	
519	
520	
521	
522	
523	
524	
525	

526				
527				
528				
531				
532				
533				
534				
535				
536				
				·
540		·		
541		-	- · <u></u>	
542	_			
543				
544				
545				
		A		
549	aanaa internationaliseen halaineen kaastaa aantaan 1966 - Haddin	in name alternation in the latter of the Section of a state of the section of the		
550		- again-region operation with a sold of the best times to sold	months of the same of the same	The second secon

551	
552	
553	
554	
555	
556	
557	
558	
559	
560	
561	
562	
563	
564	
565	
566	
567	
568	
569	
570	
571	•
572	
573	
574	
575	

576	 		 	
577				
579	 		 	
580	 		 	<u>-</u>
581		T	 	
582	 		 	
583	 		 	
588	 		 	
589				<u> </u>
590	 		 	·
591				
592	 		 	
593				
594	 			
<b>5</b> 95				
600	 			

601	
602	
625	

626		 	
205			
627			
628		 ····	
629		 	
630			
631		 	
632			
633			
634			
635		 	· - · · · · · · · · · · · · · · · · · ·
637			
638	.,	 	
639			
640			
641		 	
642			
643		 	
644			
645			7
	-		
647			
648		 	
649			
650			

651	
652	
653	
654	
655	
656	
657	
658	
659	
660	
661	
662	
663	_
664	
665	
666	
667	_
668	
669	
670	
671	
672	
673	
674	
675	

700\_\_\_\_

701		
702		
703		
704	 	
705		
706		
707		
708		
709	 	
710		
711	 	
712		
713		
714		
715		
716		
717		
718		
719	 	
720		
721		
722		
723		
724		

726_	 	 ·		
727_		 		
728_	 	 	 	
				_
<b>7</b> 43				
744				
<b>7</b> 50				

751	
752	
753	
754	·-
755	
756	
757	
758	
759	
760	
761	
762	
763	
764	
765	
766	
767	
768	
769	
770	
771	
773	
774	•
775	

776		 		
777		 <u> </u>		
778	w	 		
779		 		
780		 		
781				
782				
783		 		
784				
785				
786				
787		 <del></del>		<u></u>
788	<del></del>	 		
789		 		
790	\			
791				
792	-	 		
793		 ***		
794		 		
795		 	<del></del>	
796	A V-1991 -	 		
797				
798		 		
799		 		
800				

801	
802	
804	
805	
806	
807	
808	<del></del>
809	
810	
811	
812	
813	
814	
815	
817	
818	
819	
820	
821	
822	
823	· · · · · · · · · · · · · · · · · · ·
824	
825	

826				
827				
828				
829				
830				<u>_</u>
831	 			
832	 			
833	 		Act and the second	
834				
835		•		
836				
837				
838				
839				
840				
841				
842				
843				
844				
845				
846				
847				
848				
849				

851	
852	
853	
854	
855	
856	
857	
858	
859	
860	
861	
862	
863	
864	•
865	
866	
867	
868	
869	•
870	
871	
872	
873	
874	
97K	

876		······		 	
877					
880	 			 	
887	 			 	
888	 				
889	 				·
890					
891	 				
892				 	
893	 				
894	 <del></del>		·		
895	 			 	<del></del>
896				 	
897	 			 	<b>-</b>
898	 			 	
899					
900	 		W ah w'1894 Mir bibli sa shinnan ya		

901	 			
902				
903			-	
904	 			
905	 			
906				
907	 	70 EAL		
908	 			
909	 			
910				
911	 A BLOT		·	
912				
913				
914				
915				
916				
917				
918				
919				
920				-
921				
922				
924				
925				
U-U				

926			 ···		
927					
928					
929					
930					
931					
932					
933					
934					
935					
936					
937			 		
938			 		
939					
940		<del></del>			
941			 		
942			 		
943			 		
944			 <del></del> -		
945			 	F 1703-4	
946	_		 		
947			 ·····		
948					
949	<del> </del>	or the second	 		
950					

951		
952		
953		
954		
955		
956	••	
957		
958		
959		
960		
961		
962		
963		
į.		
964		
965		
966		
967		-
968		
969		
970		
971		
972		
973		
974		
075		

976	 	 		
977				
978			· · · · · · · · · · · · · · · · · · ·	
979	** * ** **			
980				
981				
982				
983	•			
984				
985				
986				
987				
988				
989				
990				
991				
992				
993				
995				
996				
1000				